

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Abaqāt al-Anwār

**Fi Imamate Al-Aimma Al-Athār (a.s.)
Hadees-e-Saqalain Volume 4**

by

Mir Hāmid Husain Kinturi (r.a.)

Translated by:
Dr. Shabeeb Rizvi

Title : **Abaqāt al-Anwār Fi Imamate Al-Aimmah
Al-Athār (a.s.) - Hadees-e-Saqalain – Vol. 4**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ كُنْ لَوْلِيِّكَ الْحُجَّةِ بْنِ الْحَسَنِ
الْعَسْكَرِيِّ صَلَوَاتِكَ عَلَيْهِ وَعَلَى
آبَائِهِ فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ
سَاعَةٍ. وَلِيًّا وَحَافِظًا وَقَائِدًا
وَنَاصِرًا وَدَلِيلًا وَعَيْنًا. حَتَّى
تُسْكِنَهُ أَرْضَكَ طَوْعًا وَتُمَتِّعَهُ
فِيهَا طَوِيلًا.

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HADEES-E-SAQALAIN: THE PROOF OF IMAMATE OF THE AHLE BAIT (A.S.)

Fifty-First Reason: Maulvi Siddiq Hasan Khan, in his book Husul al-Ma'mul min Ilm al-Usul critiqued Hadees-e-Nujoom

Maulvi Siddiq Hasan Khan, a contemporary scholar, in his book **Husul al-Ma'mul min Ilm al-Usul**, despite initially referencing **Hadees-e-Nujoom** when discussing the issue of the justice of the Companions (*adaalah al-sahaabah*), ultimately acknowledges its criticism and weak status. He chronicles, "The discussion about the justice of a narrator pertains only to those other than the Companions. As for the Companions, there is no such issue because their justice is presumed. The Qazi said, 'This is the view of the predecessors (*salaf*) and the majority of the successors (*khalaf*).' Juwaini mentioned that there is consensus on this. The basis of this view lies in the general evidence from the Quran and Sunnah that affirm their justice. For example, the verses, '**You are the best nation**'¹, '**We have made you a just nation**'², '**Allah is pleased with the believers**'³, '**The forerunners**'⁴, '**And those who are with him are severe against the disbelievers and merciful among themselves**'⁵.

Moreover, the Holy Prophet (s.a.w.a.) said, 'The best generation is my generation.' He (s.a.w.a.) also said about them, 'If one of you were to spend gold equivalent to Mount Uhud, it would not equal a single measure or half a measure of what they gave.' Both these narrations are authentic (*sahih*).

As for the statement, 'My Companions are like the stars,' there is a well-known debate about its authenticity."⁶

From this statement, it is evident that there is a well-known

1 Surah Aal-e-Imran (3): Verse110

2 Surah Baqarah (2): Verse 143

3 Surah Fath (48): Verse18

4 Surah Taubah (9): Verse100

5 Surah Fath (48): Verse 29

6 Husul al-Ma'mul min Ilm al-Usul, p. 56, Chapter on the Definition of Sahih

discourse regarding **Hadees-e-Nujoom**. The intended meaning of this well-known discourse is the condemnation and weakening of this narration, which has been repeatedly expressed by great and distinguished scholars of Ahle Tasannun, compelled by the Almighty.

Beautiful Research with Subtle Precision

Indication

It is worth mentioning that the tradition in **Sahih Muslim**, which mentions the stars as a safeguard for the heavens and the companions as a safeguard for the community, and which was previously mentioned incidentally in some earlier statements, although not identical to the **Hadees-e-Nujoom** under discussion, does not in any way benefit the supporters of **Hadees-e-Nujoom**. It does not free the grip of those who cling to and rely on it from the hands of precise critics and scrutinizers.

The detailed explanation of this summary is that this tradition is mentioned in **Sahih Muslim** with the following wordings:

Narrated to us Abu Bakr Ibn Abi Shaibah, Ishaq Ibn Ibrahim, and Abdullah Ibn Amr Ibn Aban, all from Husain. Abu Bakr said, 'Husain Ibn Ali Jo'fi narrated to us from Majma' Ibn Yahya, from Saeed Ibn Abi Burdah from Abu Burdah, from his father, who reports, 'We prayed Maghrib (evening prayer) with the Messenger of Allah (s.a.w.a.), then we said, 'Let us stay here until we pray Isha (night prayer) with him.' So, we stayed. He (s.a.w.a.) came out to us and said, 'Are you still here?' We replied, "O Messenger of Allah! We prayed Maghrib with you, and then we said we would stay until we pray Isha with you." He said, 'You have done well' or 'You have acted rightly.'

Then he raised his head to the sky—he would often raise his head to the sky—and said: "The stars are a safeguard for the sky, and when the stars are gone, what has been promised to the sky will come. I am a safeguard for my companions, and when I am gone,

what has been promised to my companions will come. My companions are a safeguard for my nation, and when my companions are gone, what has been promised to my nation will come.

It is evident to the utmost clarity that the basis of this narration rests on Abu Musa Ashari, whose immense disgrace and significant scandals are innumerable. A portion of his inadequacies has been explained in my book **Istiqsaa al-Ifhaam** in such a manner that, after reviewing it, no rational individual will harbour doubt or uncertainty about the wretched state and doomed fate of Abu Musa. Therefore, I direct the insightful reader to the aforementioned book, and here I suffice with some narrations and statements from prominent scholars of Ahle Tasannun that reveal the dubious nature of Abu Musa as a transmitter of traditions.

Abu Dawud Sulaiman Ibn Dawud Tayalisi chronicles in his **Musnad**:

Narrated to us by Wahb Ibn Khalid from Dawud from Abu Nadrah from Abu Said Khudri: Ashari sought permission to enter upon Umar three times, but he was not granted permission, so he turned back. Umar then sent for him and said: "Indeed, I sought permission three times but was not granted it. I heard the Messenger of Allah (s.a.w.a.) say, 'When one seeks permission to enter and is not granted it, he should turn back.' Umar replied, 'You must bring someone who knows this (or understands it), or else I will deal with you severely!'

Abu Saeed said, 'Ashari came to me trembling, his face pale, and he stood before a gathering of the companions of the Prophet (s.a.w.a.). He said, 'I implore anyone who knows knowledge of this to stand with me, for I fear this man (Umar) will act against me!' I said, 'I am with you' and another said, 'I am with you as well.' This calmed him.

Ahmad Ibn Muhammad Ibn Hanbal Shaibani said in his **Musnad**:

Narrated to us by Sufyan, who narrated from Yazid ibn Khasifah,

from Busr ibn Saeed, from Abu Sa'id al-Khudri: I was sitting in a gathering of the Ansar when Abu Musa came to us as if he were frightened. He said, Umar commanded me to come to him, so I went and sought permission three times but was not granted it, so I returned. The Messenger of Allah (s.a.w.a.) said, 'If one seeks permission three times and is not granted it, he should turn back.' Umar said, 'You must bring evidence for what you say, or I will punish you severely.'

Abu Saeed said, 'Abu Musa came to us frightened—or perhaps alarmed—and said, 'I call you to bear witness.' Ubayy ibn Ka'b said, 'Only the youngest among you will stand with you.' Abu Saeed continued, 'I was the youngest of them, so I stood with him and testified that the Messenger of Allah (s.a.w.a.) said, 'If one seeks permission three times and is not granted it, he should turn back.'¹

Ahmad ibn Hanbal also said in his **Musnad**:

Narrated to us by Yazid from Dawud from Abu Nadrah from Abu Saeed Khudri, "Abu Musa sought permission to enter upon Umar three times but was not granted it, so he turned back. Umar met him and said, 'What made you turn back?' He replied, 'I heard the Messenger of Allah (s.a.w.a.) say, 'If one seeks permission three times and is not granted it, he should turn back.' Umar said, 'You must bring proof for this, or I will punish you severely.'

Abu Musa went to the gathering of his people and implored them by Allah Almighty. I said, 'I will stand with you' and they bore witness to it. Thus, Umar let them go.²

Ahmad also recorded in his **Musnad**, "Narrated to us by Zaid Ibn Harun from Dawud from Abu Nadrah from Abu Saeed Khudri, 'Abu Musa sought permission to enter upon Umar thrice but was not

¹ Musnad Ahmad Ibn Hanbal, vol. 3, p. 374, H. 10646

² Musnad Ahmad Ibn Hanbal, vol. 3, p. 396, H. 10761

granted, so he turned back. Umar met him and said, 'What made you turn back?' He replied, 'I heard the Messenger of Allah (s.a.w.a.) say, 'If one seeks permission three times and is not granted it, he should turn back.'

Umar said, 'You must bring proof for this, or I will punish you severely.'

Abu Musa went to the gathering of his people, imploring them by Allah Almighty. I said, 'I will stand with you' and they bore witness to it. Thus, Umar let him go.¹

Abu Muhammad Abdullah Ibn Abd al-Rahman Darimi Samarqandi stated in his **Musnad**, "Abu al-Numan narrated to us saying, 'Yazid Ibn Zurai' narrated to us from Dawud from Abu Nadrah from Abu Saeed Khudri that Abu Musa Ashari sought permission to enter upon Umar three times, but he was not granted permission, so he returned. Umar asked him, 'What made you return?' Abu Musa replied, 'I heard the Messenger of Allah (s.a.w.a.) say, 'If someone seeking permission is not granted it after three attempts, they should leave.' Umar said, 'You must bring someone to testify with you for this, or else, I will take action against you.'

Abu Saeed narrated, 'Abu Musa came to us while we were sitting in the mosque, among a group of the companions of the Messenger of Allah (s.a.w.a.). He was distressed by Umar's threat. He stood before us and said, 'I adjure you by Allah! Is there anyone among you who heard this from the Messenger of Allah (s.a.w.a.) who will bear witness for me?' I raised my head and said, 'Inform him that I am with you on this' and others also affirmed the same. This alleviated Abu Musa's distress.²

Bukhari records in his **Sahih**, "Muhammad Ibn Salam narrated to us saying, 'Makhlad Ibn Yazid informed us from Ibn Juraij from Ata from Ubaid Ibn Umair that Abu Musa Ashari sought permission to

¹ Musnad Ahmad Ibn Hanbal, vol. 5, p. 561, H. 19178

² Sunan-e-Darimi, vol. 2, p. 355, H. 2629, Book of Seeking Permission, Chapter of Seeking Permission Thrice.

enter upon Umar Ibn Khattab, but he was not granted permission, as it appeared Umar was busy. Abu Musa then left. When Umar became free, he inquired, 'Did I not hear the voice of Abdullah Ibn Qais? Grant him permission to enter.' It was said to him, 'He has already left.' So, Umar called for him. When Abu Musa returned, he said, 'We were commanded to do this (leave after three attempts).'

Umar responded, 'You must bring proof for this.'

Abu Musa went to the gathering of the Ansar and asked them about it. They said, 'No one will testify to this for you except the youngest among us, Abu Saeed Khudri. So, he brought Abu Saeed Khudri with him. Umar then said, 'This matter from the command of the Messenger of Allah (s.a.w.a.) escaped me; I was preoccupied with trading in the markets' meaning his involvement in business dealings.¹"

Bukhari also stated in his **Sahih**, "Ali Ibn Abdillah narrated to us from Sufyan from Yazid Ibn Khusaifah from Busr Ibn Saeed from Abu Saeed Khudri, who reports, "I was in a gathering of the Ansar when Abu Musa came as if he was alarmed. He said, 'I sought permission to enter upon Umar thrice, but I was not granted permission, so I returned.' Umar asked, 'What stopped you?' Abu Musa replied, 'I sought permission thrice, but I was not granted it, so I returned. The Messenger of Allah (s.a.w.a.) said, 'If one of you seeks permission thrice and is not granted it, he should leave.' Umar said, 'You must bring proof for this. Is there anyone among you who heard this from the Prophet (s.a.w.a.)?' Ubayy Ibn Ka'b said, 'By Allah, no one will stand with you except the youngest of the people.' I was the youngest of the group, so I stood with him and informed Umar that the Prophet (s.a.w.a.) said this.'

Ibn Mubarak reports from Ibn Uyaynah from Yazid from Busr Ibn Saeed, who said, 'I heard Abu Saeed say this.' Abu Abdillah (Bukhari) commented, Umar sought verification, not that he rejected the report of a single narrator.'

¹ Sahih Bukhari, vol. 3, p. 6, Book of Selling

Again, Bukhari chronicles in his **Sahih**, “Ata narrated to me from Ubaid Ibn Umair, who said, ‘Abu Musa sought permission to enter upon Umar, but it seemed that Umar was busy, so Abu Musa returned. Umar said, ‘Did I not hear the voice of Abdullah Ibn Qais? Grant him permission to enter.’ So, they called him back, and Umar asked, ‘What made you do what you did?’ Abu Musa replied, ‘We were commanded to do this.’ Umar said, ‘Bring me proof for this, or I will take action against you.’

Abu Musa went to a gathering of the Ansar, and they said, “Only the youngest among us will testify.” Abu Saeed Khudri stood up and said, ‘We were indeed commanded to do this.’ Umar then said, ‘This matter of the Prophet (s.a.w.a.) escaped me; I was preoccupied with trading in the markets.’¹“

Muslim records in his **Sahih**, “Abu Tahir narrated to me from Abdullah Ibn Wahb from Amr Ibn Haaris from Bukair Ibn Ashja’ from Busr Ibn Saeed that he heard Abu Saeed Khudri say, ‘We were in a gathering with Ubayy Ibn Ka’b when Abu Musa Ashari came, visibly upset, and stood before us. He said, ‘I ask you by Allah! Has anyone among you heard the Messenger of Allah (s.a.w.a.) say, ‘Seeking permission is to be done thrice; if you are granted permission, enter, and if not, leave?’ Ubayy asked, ‘What is this about?’ Abu Musa replied: ‘I sought permission to enter upon Umar Ibn Khattab yesterday thrice, but I was not granted permission, so I left. I came to him today, entered, and informed him that I had come yesterday, greeted thrice, and then left. Umar said, ‘We heard you, but we were preoccupied at the time. Why did you not wait until permission was granted?’ I said, ‘I sought permission as I heard the Messenger of Allah (s.a.w.a.) instruct.’ Umar replied, ‘By Allah! I will punish your back and your stomach unless you bring someone to testify to this.’ Ubayy Ibn Ka’b said, ‘By Allah! No one will stand with you except the youngest among us. Stand, O Abu Saeed!’ So, I stood and went to Umar and said, ‘I heard the

¹ Sahih Bukhari, vol. 8, p. 157, Book of Fastening to (Allah’s) Book

Messenger of Allah (s.a.w.a.) say this.¹

Muslim also stated in his **Sahih**, “Bring proof, or else I will take action!” So, Abu Musa left. Umar said, ‘If he finds proof, you will find him by the pulpit in the evening, and if he does not find proof, you will not find him.’ When evening came, they found him there. Umar said, ‘O Aba Musa! What do you say? Have you found proof?’ Abu Musa replied, ‘Yes, Ubayy Ibn Ka’b.’ Umar said, ‘He is trustworthy.’ Then he asked, ‘O Aba al-Tufail! What does he say?’ Ubayy responded, ‘I heard the Messenger of Allah (s.a.w.a.) say this, O son of Khattab! Do not be a source of hardship for the companions of the Messenger of Allah (s.a.w.a.)!’ Umar said, “Glory be to Allah! I merely heard something and wanted to verify it!”²

Abu Jafar Ahmad Ibn Muhammad Ibn Salamah Tahavi writes in his book **Mushkil al-Aasaar**, “Yunus Ibn Abd al-A’la narrated to us from Abdullah Ibn Wahb from Amr Ibn Haaris from Bukair Ibn Ashajj from Busr Ibn Saeed who heard Abu Saeed Khudri say, ‘We were in a gathering with Ubayy Ibn Ka’b when Abu Musa Ashari came, visibly upset, and stood before us. He said, ‘I ask you by Allah! Has anyone among you heard the Messenger of Allah (s.a.w.a.) saying, ‘Seeking permission is to be done three times; if permission is granted, enter, and if not, leave?’ Ubayy asked, ‘What is this about?’ Abu Musa replied, ‘I sought permission to enter upon Umar Ibn Khattab yesterday thrice, but I was not granted permission, so I left. Today, I came and entered upon him, and I informed him that I came yesterday, greeted three times, and then left.’ Umar replied, ‘We heard you, but we were preoccupied at the time. Why did you not wait until permission was granted?’ I said, ‘I sought permission as I heard the Messenger of Allah (s.a.w.a.) instruct.’ Umar said, ‘By Allah! I will strike your back and stomach unless you bring someone to testify to this!’ Ubayy Ibn Ka’b said,

¹ Sahih Muslim, vol. 6, p. 178, Book of Etiquette, Chapter of Seeking Permission

² Sahih Muslim, vol. 6, p. 179, Book of Etiquette

'By Allah, no one will stand with you except the youngest among us, the one next to you. Stand, O Abu Sa'id!' So, I stood and went to Umar and said, 'I heard the Messenger of Allah (s.a.w.a.) peace be upon him and his family) say this.'¹

Tahaavi, in **Sharh Mushkil al-Aasaar**, writes, "Ibrahim Ibn Marzuq narrated to us from Abu Asim from Ibn Jurayj from Ata from Ubaid Ibn Umair that Abu Musa sought permission to enter upon Umar while he was busy with some matter. When Umar finished, he said, 'Did I not hear the voice of Abdullah Ibn Qais?' They said, 'He has returned.' Umar said, 'Bring him back!' He came and said, 'We were commanded to do this in seeking permission—thrice.' Umar said, 'You must bring me proof of this, or I will take action against you.'

So, Abu Musa went to the gathering of the Ansar and informed them, and they said, 'Only the youngest among us will go with you.' Abu Saeed Khudri stood up and came, and he said, 'Yes, it is so.' Umar then said, 'This matter of the Messenger of Allah (s.a.w.a.) escaped me because I was preoccupied with the markets.' Ibrahim added, 'I found written on the back of my book, 'I was preoccupied with my work in the markets'.²"

Tahavi also stated in **Sharh-o-Mushkil al-Aasaar**, "Fahd Ibn Sulaiman narrated to us, Abu Ghassan Malik Ibn Ismail narrated to us, Abd Salam Ibn Harb narrated from Talha Ibn Yahya Qurashi from Abu Burdah from Abu Musa who said, 'I came to the door of Umar and said, 'Peace be upon you! May Abdullah Ibn Qais enter?' But I was not given permission, so I left.

When Umar woke up, he said, 'Bring Abu Musa to me.' When I came, I said, 'I left because I asked for permission thrice and was not granted it. I heard the Messenger of Allah (s.a.w.a.) say, 'A Muslim man should seek permission to enter upon his brother three times. If he is granted permission, he may enter; if not, he should leave.' Umar said, 'You must bring me proof of what you

¹ Mushkil al-Aasaar, vol. 1 p. 341, Chapter 174, H. 1184

² Mushkil al-Aasaar, vol. 1 p. 342, Chapter 174, H. 1187

have said, or you will face punishment from me.’

So, I went out and met Ubayy Ibn Ka’b and informed him. He said, ‘Yes!’ He came and informed Umar. Umar said to him, ‘O Abu Tufail! Did you hear what Abu Musa said from the Messenger of Allah (s.a.w.a.)?’ He replied, ‘Yes! And I seek refuge in Allah, the Almighty and Majestic, that this be a cause of punishment for the companions of Muhammad (s.a.w.a.)’ Umar said, ‘I also seek refuge in Allah from that.’¹

Moreover, Baghawi records in **Ma’alim al-Tanzeel**, “Ahmad Ibn Abdillah Salihi narrated to us from Abu al-Hasan Ali Ibn Muhammad Ibn Abdillah Ibn Bishran from Ismail Ibn Muhammad Saffar from Ahmad Ibn Mansur Ramadi from Abd al-Razzaq from Ma’mar from Saeed Hariri from Abu Nadhrah from Abu Saeed Khudri, who reports, ‘Abdullah Ibn Qais greeted Umar Ibn Khattab thrice, but Umar did not respond, so Abdullah turned back. Umar sent someone after him and asked, ‘Why did you leave?’ He replied, ‘I heard the Messenger of Allah (s.a.w.a.) say, ‘If any of you greets thrice and does not receive a response, let him leave.’

Umar said, ‘You must bring evidence for what you claim, or I will take such-and-such action against you.’ Umar had indeed warned him. Then Abu Musa came, pale-faced, and I was sitting in a gathering. We asked, ‘What is the matter with you?’ He replied, ‘I greeted Umar and told him the story. Has anyone among you heard this from the Messenger of Allah (s.a.w.a.)?’ They said, ‘We all have heard it.’ So, they sent one of them with him until they went to Umar and informed him of this.”

Burhan al-Deuen Obaidullah Ibn Muhammad Farghani Ibri, in his **Sharh-o-Minhaj al-Baizawi**, pens, “Abu Ali, in explaining the condition of requiring multiple witnesses, said, ‘The Companions demanded a certain number of narrators. For example, Abu Bakr did not accept the report of Mughira Ibn Sho’bah regarding the

¹ Mushkil al-Aasaar, vol. 1 p. 342, Chapter 174, H. 1188

grandmother's inheritance until it was corroborated by Muhammad Ibn Maslamah Ansari. Likewise, Umar did not act upon the report of Abu Musa Ashari regarding seeking permission until it was narrated by Abu Saeed Khudri. Furthermore, Abu Bakr and Umar rejected the report of Usman concerning the return of Hakam Ibn Aas. There are numerous similar examples, and their request for multiple narrators in such cases is evidence that this condition was required."

We replied to this argument by stating that the Companions only demanded multiple witnesses in cases where there was suspicion, not universally. Our claim is that the report of a single trustworthy narrator, where there is no suspicion regarding his narration, is acceptable. Thus, the cases mentioned do not invalidate our position.

Ibn Hajar Asqalani, in **Fath al-Bari bi Sharh Sahih al-Bukhari**, chronicles, "Those who rejected the acceptance of solitary reports argued using the instance of the Prophet (s.a.w.a.) hesitating to accept the report of Zu al-Yadain. However, this is not a valid argument, as his hesitation was due to it conflicting with his own knowledge. Any solitary report that conflicts with definitive knowledge is not accepted. They also argued using Abu Bakr and Umar's hesitation in accepting Mughira's reports regarding the grandmother's inheritance and the foetus's inheritance until corroborated by Muhammad Ibn Maslamah. Likewise, Umar hesitated to accept Abu Musa's report about seeking permission until it was confirmed by Abu Saeed, and Ayesha hesitated regarding Ibn Umar's report about the deceased being punished due to the living's weeping.

The response to this is that such cases occurred due to doubt, as in the story of Abu Musa. He reported the narration when Umar rebuked him for returning after three attempts and threatened him, so Umar sought confirmation, fearing that Abu Musa might have fabricated the report to protect himself. I have explained this

in detail with its evidence in the Book of Seeking Permission (*Isteezaan*). Alternatively, hesitation occurred when there was a conflict with definitive evidence, as in Ayesha's rejection. She based her objection on the verse of Allah, **'No soul shall bear the burden of another.'**¹

Mulla Muhibullah Bihari, in **Musallam al-Suboot**, discussing the issue of adherence (*ta'abbud*) to solitary reports (*khobar-e- waahid*), writes, "It was objected that Abu Bakr rejected Mughira's report until it was corroborated by Ibn Maslamah; Umar rejected Abu Musa's report about seeking permission until it was confirmed by Abu Saeed; Ali questioned Abu Sinan's report regarding the woman who had deferred her dower (*mufawwaza*) and made him swear an oath; and Abu Bakr and Ayesha rejected Ibn Umar's report about the deceased being punished due to their family's weeping.

The response is that they hesitated only in cases of doubt. Do you not see that they acted upon these reports after corroboration, even though they remained solitary reports?"

Because the suspicion regarding Abu Musa's transmission of traditions had reached a level of certainty with the second caliph, he [the caliph] forbade him, much like Abu Huraira, from narrating traditions altogether. This prohibition was so evident that it has been mentioned in the major books of principles of jurisprudence (*usul al-fiqh*) authored by prominent scholars of Ahle Tasannun.

Ghazali, the esteemed Imam of Sunni scholarship, in his book **al-Mustasfa**, writes regarding the issue of adhering to solitary reports (*khobar wahid*), "Know that those who disagree on this issue have two main objections. The first objection is their claim, 'There is no basis for establishing the validity of a solitary report except through consensus (*ijma*), so how can this claim be justified? There was no Companion who did not reject solitary reports in certain instances.' For example,

¹ Surah al-Anaam (6): Verse 164

The hesitation of the Messenger of Allah (s.a.w.a.) to accept the report of Zu al-Yadain regarding his claim of the Prophet having prayed two units instead of four, until he asked Abu Bakr and Umar, and they confirmed it. Only then did the Prophet accept the report, performed the prostration of forgetfulness (*sujdah al-sahw*), and continued.

The rejection by Abu Bakr of Mughirah Ibn Sho'bah's report regarding the inheritance of the grandmother until Muhammad Ibn Maslamah corroborated it.

The rejection by both Abu Bakr and Umar of Usman's report regarding the Prophet's permission for Hakam Ibn Abi Aas to return, and they demanded someone to testify alongside him.

The well-known rejection by Umar of Abu Musa Ashari's report regarding seeking permission (*isteezaan*), until it was confirmed by Abu Saeed Khudri (may Allah be pleased with him).

The rejection by Ali (may Allah be pleased with him) of Abu Sinan Ashjaee's report concerning the case of Buraah bint Wasiq, where it appeared that Ali required him to swear on oath.

The rejection by Ayesha of Ibn Umar's report that the deceased is punished because of the weeping of their family, as Ayesha cited the Quranic verse, **'No bearer of burdens will bear the burden of another.'**¹

Moreover, it is evident that Umar prohibited both Abu Musa and Abu Huraira from narrating traditions from the Messenger of Allah (s.a.w.a.). These and other similar instances, which are numerous, indicate that most of these reports support the view that multiple narrators are required to accept a narration. However, they do not suggest that consecutive transmission (*tawaatur*) is a prerequisite, as the Companions did not wait for reports to reach the level of consecutiveness.²

¹ Surah al-Anaam (6): Verse 164

² Al-Mustasfa fi Ilm al-Usul, vol. 2, p. 135

Criticism and Disparagement of Abu Burdah, the son of Abu Musa Ashari, the narrator of Hadees-e-Nujoom

Among the criticisms of this tradition is that its narrator, Abu Burdah, the son of Abu Musa Ashari, is implicated in severe and destructive transgressions, more evident than the sun and clearer than yesterday. Do you not know that he was involved in the heinous crime of killing the noble Companion, Hujr Ibn Adi (may Allah grant him the highest ranks in Paradise, the best abode and resting place)? He sullied his hand in this atrocity in the most disgraceful manner and gave false testimony regarding this martyr in the path of Allah. Every statement of his is a proof of his great audacity, immense loss, and of being a lying, treacherous, deceitful, and sinful witness!

(Muhammad Ibn Jarir) Tabari, in his **Tarikh al-Umam wa al-Mulook**, narrates the account of the killing of Hujr Ibn Adi (may Allah's pleasure be upon him) as follows, "Then Ziyad sent for the companions of Hujr until he had gathered twelve of them in prison. He then summoned the leaders of the quarters and said, 'Bear witness against Hujr for what you have seen from him.' The leaders of the quarters at that time were: Amr Ibn Hurais for the quarter of the people of the city, Khalid Ibn Urfatah for the quarter of Tamim and Hamdan, Qais Ibn Walid Ibn Abd Shams Ibn Mughirah for the quarter of Rabbiah and Kindah, and Abu Burdah Ibn Abi Musa for the quarter of Madhhij and Asad. These four testified that Hujr had gathered groups to himself, openly insulted the caliph, called for war against the commander of the faithful (Muawiya), and claimed that leadership was only fit for the family of Abu Talib [i.e. Ali (a.s.)]. They further testified that he had revolted in the region, expelled the governor of the commander of the faithful, openly praised Abu Turab [Imam Ali (a.s.)], prayed for mercy upon him, and declared disassociation from his enemies and those who fought against him. They also claimed that the group with him were his key supporters and shared his views and directives."

This account highlights the false accusations made against Hujr Ibn Adi, orchestrated by Ziyad through coerced testimony from the quarter leaders, including Abu Burdah, to justify his execution.¹

Tabari, in his **Tarikh al-Umam wa al-Mulook**, also records Abu Burdah's testimony in this case as follows, "In the Name of Allah, the Most Merciful, the Most Compassionate. This is what Abu Burdah Ibn Abi Musa testified to for the sake of Allah, the Lord of all worlds: He testified that Hujr Ibn Adi renounced obedience, abandoned the community, cursed the caliph, called for war and sedition, and gathered groups to himself, inviting them to break the pledge of allegiance and depose the Commander of the Faithful, Muawiya. He committed blatant disbelief in Allah, the Almighty, with the most evident form of apostasy!"

Ziyad then responded, 'With such a testimony, bear witness! By Allah! I will strive to cut the thread of this foolish traitor's neck.' The leaders of the quarters then testified in accordance with Abu Burdah's testimony, and they were four in number. After this, Ziyad summoned the people and said, 'Testify to the same as the testimony of the leaders of the quarters.'²

The greatest and most reprehensible of Abu Burdah's disgraceful traits is that, like his father, he harboured deep hatred and enmity toward the Amirul Momineen Ali Ibn Abi Talib (a.s.). He displayed utmost revulsion and animosity toward the friends of Ali (a.s.), while showing greatest sincerity and affection toward his enemies.

Although this is evident from the previous excerpts from **Tarikh al-Tabari**, for further clarification, it should be noted that Abd al-Hamid Hibatullah Madaaeni, known as Ibn Abi al-Hadid, writes in **Sharh-o-Nahj al-Balaghah** regarding those who were extreme in their hatred and deviation from the Amirul Momineen Ali Ibn Abi Talib (a.s.), "Among the extremists in hatred was Abu Burdah Ibn Abi Musa Ashari, who inherited this hatred without fatigue!' Abd al-

¹ Tarikh al-Umam wa al-Mulook of Muhammad Ibn Jarir Tabari, vol. 4, p. 199

² Tarikh al-Umam wa al-Mulook of Muhammad Ibn Jarir Tabari, vol. 4, p. 200

Rahman Ibn Jundub narrates that Abu Burdah said to Ziyad, 'I testify that Hujr Ibn Adi has committed clear and blatant disbelief in Allah!' Abd al-Rahman explains that what he meant by this was attributing it to Ali Ibn Abi Talib (a.s.) because he was bald!

Furthermore, Abd al-Rahman Masudi narrates from Ibn Ayyash Mantuf, 'I saw Abu Burdah say to Abu al-Ghadiyah al-Juhani, the killer of Ammar Ibn Yasir, 'Are you the one who killed Ammar Ibn Yasir?' He replied, 'Yes.' Abu Burdah then said, 'Give me your hand!' He kissed it and said, 'The fire will never touch you!'

Abu Nuaim narrates from Hisham Ibn Mughira on the authority of Ghaddan Ibn Yazid, "I saw Abu Burdah say to Abu Ghadiyah, the killer of Ammar, 'Welcome, my brother! Here, here!' Then he seated him beside him.¹"

The lack of evidence in the text of Hadees-e-Nujoom regarding the uprightness of the conditions and the goodness of the final outcome of the Companions

The narration of Abu Musa, notwithstanding its weakness and flaws in its chain of narration, does not indicate the uprightness of the conditions and the goodness of the final outcome of the Companions. Rather, the phrase 'And when they are gone, what has been promised to my Companions will come to pass' serves as evidence that the Companions of the Holy Prophet (s.a.w.a.) would not remain in the same state as they were during his time. Instead, trials and wars would arise among them, and differences in opinions and desires would emerge. Apostasy, division of hearts, and disputes would also manifest.

This meaning, by the grace of Allah, becomes apparent to anyone who examines the acknowledgments of prominent scholars of Ahle Tasannun in their commentaries on **Sahih Muslim**, **Misbah al-Sunnah**, and **Mishkat al-Masaabih** concerning the explanation of

¹ Sharh-o-Nahj al-Balaghah, vol. 4, p. 99, Explanation of Sermon 57, Section concerning those who deviated from Ali (a.s.)

this very narration of Abu Musa. For the sake of completing the argument, I will mention part of those interpretations here.

Nawawi, in **al-Minhaj fi Sharh Sahih Muslim**, writes, “His saying (s.a.w.a.), *‘And I am a safeguard for my Companions, and when I am gone, what has been promised to my Companions will come to pass’* means the tribulations, wars, the apostasy of those who apostatized among the Bedouins, divisions of hearts, and other such matters that he explicitly foretold. And all of that indeed came to pass.¹”

Muhammad Ibn Khalifah Washtani Abbi, in **Sharh-o-Sahih-Muslim**, chronicles, “His saying, *‘What has been promised to my Companions will come to pass’* means the emergence of tribulations, the apostasy of those who apostatized among the Bedouins, and the division of hearts.”

Muhammad Ibn Muhammad Ibn Yusuf Sanusi, in **Sharh-o-Sahih Muslim**, pens, “His saying, *‘What has been promised to my Companions will come to pass’* refers to the tribulations, the apostasy of those who apostatized among the Bedouins, and the division of hearts.”

My contemporary learned scholar Maulvi Siddiq Hasan Khan Kannauji, in **al-Siraj al-Wahhaj min Kashf Mataalib Sahih Muslim Ibn al-Hajjaj**, writes, “*And after me, tribulations, wars, the apostasy of those who apostatized among the Arabs, the division of hearts, (and similar events that he explicitly foretold) will come to my Companions.*’ And all of that indeed occurred. Look at the disputes that arose among them and what transpired there.”

Shams al-Deen Khalkhali, in **Mafatih fi Sharh Masaabih**, writes, “*‘And when I am gone, what has been promised to my Companions will come to pass’* refers to the promise of the tribulations that occurred among them.”

Tibi, in **Kashif fi Sharh al-Mishkat**, documents, “The reference in

¹ Al-Minhaj fi Sharh Sahih Muslim Ibn Hajjaj, vol. 9, p. 424

this statement is to the arrival of evil with the departure of the people of goodness. When the Prophet (s.a.w.a.) was among them, he clarified what they disagreed upon. But after his passing, opinions changed, and desires diverged.”

Sayyid Sharif Jurjani, in **Haashiyah Mishkat**, pens, “*‘What has been promised to my Companions will come to pass’* refers to disorder and conflicts.”

Mulla Ali Qari, in **al-Mirqat fi Sharh al-Mishkat**, states:

“*‘And when I am gone, what has been promised to my Companions will come to pass’* means tribulations, conflicts, and hardships.¹”

Abd al-Haq Dehlavi in **Lum’aat fi Sharh al-Mishkat** writes, “The thing which he prophesied his companions were trials, wars and the apostasy of the Bedouins.”

Again, Abd al-Haq Dehlavi pens in **Ashi’ah al-Lam’aat**, “[The statement] ‘I am a source of security for my companions’ means ‘I am the cause of security for my companions.’ ‘So when I depart from this world, that which has been promised and decreed will come to my companions.’ This refers to the occurrence of trials, wars, and the apostasy of some Bedouins among them.”

When this is the state of the companions—according to the implications of this tradition—is such, to use it in support of **Hadees-e-Nujoom** and to count it among the virtues and merits of the companions reflects the utmost scholarly prowess of the esteemed scholars of Ahle Tasannun in the eyes of any discerning and insightful person. **‘And none can inform you like the All-Aware²’.**”

Explanation of a great distortion made in Hadees-e-Nujoom

Moreover, it should be understood that by studying the books and writings of the great memorizers of traditions (*huffāz*) and

¹ Al-Mirqat fi Sharh al-Mishkat, vol. 11, p. 154, Explanation of H. No. 6008

² Surah Faatir (35): Verse 14

examining the works of the prominent scholars and notables of the traditions of Ahle Tasannun, it becomes evident that a great distortion and a most grievous alteration has occurred in this tradition at the hands of those skilled in deceit and misguidance. Few have recognized this matter.

The explanation is as follows: In the latter part of this tradition—as it has been transmitted and seen up until now—it states that the companions of the noble Messenger (s.a.w.a.) are a source of security for his community. Therefore, when the companions depart, what has been promised (i.e. the calamities) will come to the community.

However, the latter part of this tradition originally stated that the Ahl-e-Bait of the noble Messenger (a.s.) are a source of security for his community. Therefore, when the Ahl-e-Bait (a.s.) depart, what has been promised will come to the community.

Since this great merit served as clear proof of the elevated status of the Ahl-e-Bait (a.s.), the hearts of their enemies and adversaries could not bear it. As a result, through manipulation and usurpation, this virtue was reversed and attributed to the companions instead.

Although I believe that the Ahle Tasannun will find this statement of mine deeply unsettling and offensive, and it is not surprising if they hasten to openly deny and reject it, I am nonetheless prepared to prove this truth from their sources.

By Allah's grace, I will expose this truth and respectfully request that they set aside their anger and examine **al-Mustadrak ala al-Sahihain** of **al-Haakim al-Nishapuri**. In his book **Marifah al-Sahaba**, under the section on the virtues of Munkadir Ibn Abdillah, it is recorded, "Abu al-Qasim Abd al-Rahman Ibn Hasan Qazi of Hamadan narrated to us from the original manuscript of his book, " Muhammad Ibn Mughira Yashkari narrated to us from Qasim Ibn Hakim Iraqi from Abdullah Ibn Amr Ibn Murrah from Muhammad Ibn Suqah from Muhammad Ibn Munkadir from his father from the Prophet (s.a.w.a.) that he once went out one night after delaying

the Isha prayer until a portion of the night had passed or an hour had elapsed, and the people were waiting in the mosque.

He (s.a.w.a.) asked, *'What are you waiting for?'* They replied, *'We are waiting for the prayer.'* He (s.a.w.a.) said, *'Indeed, you are considered to be in prayer as long as you are waiting for it.'*

Then he (s.a.w.a.) said, *'Know that this is a prayer that none of the nations before you have prayed.'*

Then he (s.a.w.a.) raised his head toward the sky and said, *'The stars are a source of security for the inhabitants of the heavens, and if the stars are extinguished, the heavens will face what they have been promised. And I am a source of security for my companions, and when I am taken, what they have been promised will come to my companions. And my Ahl-e-Bait are a source of security for my nation, and when my Ahl-e-Bait are gone, what has been promised to my nation will come to pass.'*¹

From this, it becomes clear and evident that the insertion of the word *"my companions"* (صحابي) in place of *"my Ahl-e-Bait"* (اهل بيتي) in the latter part of this tradition, in two instances, is the vile act of Abu Musa or some other of the ignorant distorters and wicked fabricators.

After the revelation of this distortion and tampering, this tradition no longer serves any purpose for the Ahle Tasannun. Rather, it only establishes blame and criticism of the companions, opening no beneficial avenue for them.

God willing, you will come to know later that the status of the Ahl-e-Bait (a.s.) as being like the stars and celestial bodies, guiding toward truth, ensuring safety from division, and preventing destruction, is explicitly and luminously evident in numerous traditions of the Noble Messenger (s.a.w.a.).

The multiple chains and abundant corroborations of these traditions are found in the books and writings of Ahle Tasannun,

¹ Al-Mustadrak ala al-Sahihain, vol. 3, p. 517, H. 5962

presented in forms that delight the hearts of the people of faith and Islam and illuminate the intellects and minds of those endowed with reason and understanding. In this lies what humiliates the arrogant and obstinate and clarifies for the seekers the path of truth and guidance.

“Return to the Beginning” and an Explanation of Other Aspects that Refute Hadees-e-Nujoom as Evidence for the Opponent’s Claim

Fifty-Second Reason: The Evidence of Hadees-e-Nujoom is an Invalid Evidence.

Hadees-e-Nujoom implies the guidance of all the companions of the Noble Messenger (s.a.w.a.), and the idea of all of them being rightly guided is invalid and impossible, as is evident to anyone with the slightest familiarity with their biographies and conditions.

If you are in doubt about this, refer to the book **Tashyeed al-Mataaen**¹ (Fortification of Criticisms), which serves as salvation from perils.

So how can any rational person believe that the Prophet (s.a.w.a.) would have made such a statement about them?

Fifty-Third Reason: All Companions being Guides is Explicitly Invalid

This tradition implies the guidance of all the companions. It is exceedingly clear that the guidance of all of them is even more evidently corrupt and explicitly invalid than the notion of all of them being rightly guided. This is because the misguidance and deception of many among them—such as the three caliphs, the two Talhas, Muawiya, Amr Ibn Aas, and others like them and their

¹ Penned by Sayed Muhammad Quli (r.a.) the respected father of Mir Hamid Husain Dehlavi (r.a.). It is a riposte to the 10th Chapter of Tuhfa Isna Ashariyyah of Muhaddis Dehlavi (Translator)

factions—is, according to the narrations of scholars of Ahle Tasannun themselves (as detailed in **Tashyeed al-Mataaen**), a certainty and an established fact for people of intellect and faith.

Thus, it becomes completely apparent that this tradition was never stated by the Noble Messenger (s.a.w.a.) regarding them.

Fifty-Fourth Reason: The worthiness of all companions to be followed and emulated is evidently outrageous

This tradition implies that all companions of the Noble Messenger (s.a.w.a.) were worthy of emulation by his nation. However, this matter is evidently invalid, outrageous and disgraceful in the eyes of those endowed with insight and discernment.

If the three caliphs, who are regarded by the Ahle Tasannun as the leaders and chiefs of the companions, are found to lack the worthiness of being followed due to their grave faults and significant flaws—well-documented in the theological works of the people of truth—how, then, can this esteemed position be attributed to their followers and adherents?!

Thus, it becomes abundantly clear and evident that this tradition was never issued from the source of Prophethood regarding all the companions.

Fifty-Fifth Reason: The claim that one can be rightly guided by following any one of the companions is completely incorrect and far-fetched

This tradition implies that the entire nation of the Noble Messenger (s.a.w.a.) can be rightly guided by following any one of the companions. However, this meaning is entirely incorrect, as the misguidance and deviation of many of the companions, along with their unworthiness to be followed, have been established and proven through overwhelming evidence and clear arguments.

These are extensively detailed in the theological works of the people of truth, generally, and specifically recorded in the book **Tashyeed al-Mataaen**.

Thus, no rational person can ever accept that—God forbid—the Noble Messenger (s.a.w.a.) would have made guidance contingent upon following any one of the companions!!

Fifty-Sixth Reason: Many of the Companions committed major sins

The involvement of several companions in major sins and destructive acts—such as murder, adultery, false testimony, and engaging in various forms of immorality and wickedness—is not something hidden or obscure to those who examine the books of traditions of Ahle Tasannun, especially after being guided by the esteemed book **Tashyeed al-Mataaen**.

So how can it be said—God forbid—that the Noble Messenger (s.a.w.a.) referred to such individuals, who were repositories of heinous vices and dreadful sins, as stars of guidance, preparing his nation to follow and emulate them?

By my life, these disgraceful atrocities and detestable abominations are countless proofs and overwhelming evidence that demonstrate the falsehood of the claim made by those who adhere to **Hadees-e-Nujoom**. They strike down the devils of falsehood with the meteors of truth.

Fifty-Seventh Reason: Many verses of the Book of Allah explicitly talk about the poor state of a significant number of companions

Many verses of the Book of Allah clearly indicate the poor state and disastrous end of several companions of the Noble Messenger (s.a.w.a.). In particular, the verses from Surah Anfaal (8), Surah Taubah (9), Surah Ahzab (33), Surah Jumuah (62), and Surah Munafiqun (63) in this regard are worthy of reflection for those

endowed with insight and understanding.

How, then, can any rational person accept that—God forbid—the Noble Messenger (s.a.w.a.) would declare all his companions as worthy of emulation by the nation, thereby opposing and conflicting with the Lord of all lords (Allah)? Certainly not! None would make such a claim except a deceived fool, one turned away from the truth due to his misguidance and misled from it entirely!

Fifty-Eighth Reason: Several Traditions in the Condemnation and Disparagement of Companions

Numerous traditions and accepted reports of the Noble Messenger (s.a.w.a.) criticizing and reproaching his companions are recorded in the **Sahihs, Jawaame'**, and reliable collections of Ahle Tasannun traditions. Some of them are as follows:

- ◆ The Tradition of the Pond (*Hadees-e-Hauz*),
- ◆ The Tradition of Apostasy (*Hadees-e-Irtidaad*),
- ◆ The Tradition, 'Do not revert to disbelief after me,' (لا ترجعوا)
(بعدي كفارا)
- ◆ The Tradition, 'Polytheism is more hidden among you than the crawling of ants,' (الشرك أخفى فيكم من دبيب التمل)
- ◆ The Tradition, 'I do not know what you will do after me,' (لا أدرى ما تحدثون بعدى)
- ◆ The Tradition of following the ways of the Jews and Christians,
- ◆ The Tradition of rivalry and competition (*tanaafus*),
- ◆ The Tradition, 'Indeed, among my companions are those who will not see me after me, nor will I see them,' (إنّ من أصحابي)
(من لا يراني بعدى و لا أراه)
- ◆ The Tradition, 'Indeed, among my companions are hypocrites,' (إنّ في أصحابي منافقين)
- ◆ The Tradition, 'Many liars have fabricated about me,' (قد كثرت)
(عليّ الكذّابة)

and numerous other traditions concerning the companions collectively and individually. These reports exceed the bounds of enumeration and cannot be counted or tallied.

Suffice it is to mention what is recorded in the book **Tashyeed al-Mataaen** by my father, the learned scholar—may Allah grant him abode in the eternal gardens of peace. These traditions are sufficient proof for any discerning observer or well-informed researcher to reject the notion that—God forbid—the Noble Messenger (s.a.w.a.) would have likened all his companions to stars or adopted a contradictory and inconsistent approach in his guidance.

Fifty-Ninth Reason: In major compendia of Ahle Tasannun, some traditions explicitly prohibit following the companions

In the books and writings of the celebrated Ahle Tasannun scholars, there exist certain traditions that clearly prohibit following the companions. These narrations suggest that those who follow them will end up in Hell.

How, then, after studying such reports, can any rational person claim that the Noble Messenger (s.a.w.a.) designated all his companions as leaders to be followed or made guidance dependent on following any one of them? Such a claim would—God forbid—imply inconsistency and contradiction in his guidance.

If you do not believe the presence of such traditions in Ahle Tasannun books, then read what Allamah Aasimi has stated in **Zain al-Fataa** in defence of the companions of Jamal:

He (s.a.w.a.) said, “When my companions are mentioned, refrain” meaning from criticizing them or mentioning their mistakes and what occurred in their situations. For which servant of Allah has not erred, even for a moment? Therefore, the wise should be cautious in this matter, avoiding criticising them and mentioning their faults and shortcomings.

My grandfather, Ahmad Ibn Muhajir informed me from Abu Ali Harawi from Mamun from Atiyyah from Ibn Mubarak from Ibn Lahee'ah from Yazid Ibn Abi Habib, who said, 'The Messenger of Allah (s.a.w.a.) said, 'There will be disputes among my companions after me,' referring to the conflicts that occurred among them, 'but Allah will forgive them due to their earlier merits. However, if people after them will follow their example (in disputes), Allah will cast them into the fire of Hell.' Ibn Lahee'ah said, 'This has been my opinion since I heard this tradition.'"

Mulla Ali Muttaqi in Kanz al-Ummal said, "There will be disputes among my companions, but Allah will forgive them due to their earlier merits. However, if people after them will follow their example (in disputes), Allah the Almighty will cast them into the fire of Hell." (Naim, from Yazid ibn Abi Habib, *mursal*).

This tradition, in a manner that exposes the secrets and unveils the realities of the Ahl-e-Tasannun, is well understood by every wise person. By understanding this point—that even in the narrations praising the companions, there are contents with disparaging implications—one attains certain knowledge (*ilm al-yaqeen*) about this matter.

Sixtieth Reason: In explaining the unworthiness of many companions and the confessions of Abu Bakr and Umar

Indicator

In the reports of Ahle Tasannun scholars and narrators, there are numerous statements and accounts transmitted from the companions, wherein they have confessed to their unworthiness. They have subsequently made it clear and evident, through their own words, that they deviated from the path of righteousness and guidance and were unfit for the position of leading the servants (of Allah).

Confessions of Abu Bakr and Umar against themselves

Among these many statements, the words of Abu Bakr suffice, 'Indeed, I have a devil who overpowers me!' Also, his testimony, 'I am not better than any of you. Keep a watch on me. If you see me acting rightly, follow me, but if you see me deviating, correct me.' And his other instruction, 'Obey me if I obey Allah. If I disobey Allah, then there is no obedience to me upon you.'

And his saying, 'Do you think I act upon the Sunnah of the Messenger of Allah (s.a.w.a.) when I am unable to adhere to it?'

And his statement regarding *kalaalah*, 'I give my opinion in this matter; if it is correct, it is from Allah alone with no partner, and if it is wrong, it is from me and from Satan, and Allah is free of it.'

Also, it suffices to mention Umar's statement, 'O Huzaifah! By Allah, I am from the hypocrites!' And his statement in numerous cases, 'But for Ali, Umar would have perished.' His statement, 'But for you, we would have been disgraced.'

His remark regarding the excessive dowry issue, 'A woman debated with Umar and defeated him.' Umar admitted, 'The woman was correct, and the man was wrong!'

His exclamation, 'Do you not marvel at a leader who erred and a woman who was correct? She challenged your leader and overcame him!'

His lament, 'You hear me say such things, and you do not object until a woman, who is not among the most knowledgeable, corrects me?'

And his repeated self-deprecations, 'Everyone has more understanding than I do.'

'Everyone is more knowledgeable than Umar.'

'Everyone is more understanding and knowledgeable than Umar.'

'Everyone is more knowledgeable than you, even the women.'

'All people have more understanding than Umar, even the women.'

‘All people are more knowledgeable than Umar, even the elderly women.’

‘All people have more understanding than Umar, even the veiled young women in their chambers.’

All these statements are recorded in the books of Ahl Tasannun, as is evident to anyone who examines works such as **Tashyeed al-Mataaen** and others.

So how can it be claimed—God forbid—that the Noble Messenger (s.a.w.a.) likened such individuals to stars, ordering their emulation, thereby opening the doors to misguidance and leading others astray?!! We seek refuge in Allah from such claims and ask Him for protection from falling into such pitfalls and perils!!

Shah Sahab (the author of Tuhfa) quotes from some books of his like-minded scholars

One of the most astonishingly outrageous and most bizarrely appalling matters is that Shah Sahab, in relation to the implications of **Hadees-e-Nujoom**, has cited a passage from some books of his like-minded contemporaries. This demonstrates the utmost confusion, bewilderment, and evidence of the ultimate weakness and disarray of these individuals.

As is evident in the margins of *Tuhfa*, after mentioning **Hadees-e-Nujoom**, the following is stated: ‘If you say: ‘The ijtehad (personal reasoning) of some of the companions is certainly erroneous; how then can there be guidance in following all of them?’ We respond: ‘Their actions are to be followed only in matters that are not explicitly stated in the Quran and Sunnah. There is no doubt that the certainty of error pertains only to matters explicitly mentioned in the Quran and Sunnah, and these are not within the scope of following them. In summary, following them is a proof of guidance so long as their error does not become evident based on the Quran and Sunnah, thus removing all scepticism whatsoever.’ “(**Sharh Irshad**)

The invalidity and falsehood of this statement from several aspects

Indicator

The justification of **Sharh Irshad** is a manifestation of complete deviation from guidance and an affirmation of extreme immersion in misguidance and obstinacy. The invalidity, falsehood, collapse, and destruction of the foundation of this entirely contentious discourse are clear and evident from several aspects:

First

If it is established with certainty that the *ijtihad* (independent reasoning) of some Companions was erroneous, then it becomes impossible for the Noble Messenger (s.a.w.a.) to have regarded such definite wrongdoers as the equivalent of stars. This is because the occurrence of error from the celestial stars is impossible, and likening those who are deviant and have gone astray to guiding stars—God forbid—is tantamount to deception and misguidance. Far be it from the Messenger of the Exalted Lord—upon him and his family be thousands of blessings and peace, morning and evening—to declare those who lead astray and misguide like the guiding stars in the darkness of the nights.

Second

If it is established that some Companions certainly erred in their *ijtihad* and took a path contrary to the explicit texts of the Quran and Sunnah, then it becomes entirely evident that their errors in matters that lack explicit textual evidence would be even greater, severer, more overwhelming, and more abundant.

How, then, could any rational person allow the possibility that—God forbid—the Noble Messenger (s.a.w.a.) would command his Ummah to follow such erring individuals in the vast domain of non-explicit matters, where dreadful mistakes occur, and destructive crimes are committed? And—God forbid—how could he have

deemed their leadership a means of guidance?

Is this anything but manifest misguidance and obvious blindness that remains hidden only to those deprived of enlightened insight and watchful vision?

Third

Certainly, the Ahl-e-Bait of the Noble Messenger (s.a.w.a.) were infallible and free from error. The Verse of Purification (*Ayah al-Tatheer*), Hadees-e-Saqalain, and numerous other verses and traditions affirm their infallibility.

Thus, when such sacred and purified souls exist, likening erring companions—who, due to their ignorance, commit mistakes even in matters explicitly stated in the Book and Sunnah—to guiding stars, and commanding people to follow and emulate them, is an act that no rational person could ever commit.

How then could such a thing be ascribed to the Noble Messenger (s.a.w.a.), who was the wisest of all creation and the most knowledgeable of all the worlds combined? He never fell short in advising and seeking the best interests for his Ummah.

Fourth

Undoubtedly, among the companions of the noble Messenger (s.a.w.a.), there were individuals whose rank was second only to that of the People of Purity and Infallibility (a.s.), such as the revered Salman, Abuzar, Miqdad, and Ammar—upon them be thousands of mercies and divine approval from the Most Forgiving King.

Therefore, appointing certain companions—who are known wrongdoers, who are explicitly mentioned as committing transgressions, who interpret matters contrary to the explicit texts of the Quran, and who increase their own ignorance—as guides for the nation is an outright act of grievous injustice and an appalling oppression. The noble status of the Messenger (s.a.w.a.) is free and

pure from such things. Anyone who attributes such a notion to him is undoubtedly devoid of both intellect and faith

Fifth

The companions of the noble Messenger (peace and blessings be upon him and his family) undoubtedly and indisputably had countless disagreements regarding religious matters, whether explicitly stated (*mansus*) or not. This fact can never be denied, as is evident to anyone who examines the treatise **Al-Insaf fi Bayan Sabab al-Ikhtilaaf** by the father of our interlocutor (the author of *Tuhfa*), who is obsessed with distortion. Appointing as leaders and guides those who are definite wrongdoers—who, in addition to the stain of committing errors and following the ways of perished nations, have also committed the grievous crime of dispute and discord in religion—and describing them as guiding stars is an act of extreme repugnance and grave atrocity. It is utterly inconceivable for any believer to imagine that such a thing could have been sanctioned by the Seal of the Prophets and the Master of the Messengers (s.a.w.a.).

Sixth

It is clear and evident to any insightful investigator and perceptive observer that within the ranks of the companions of the noble Messenger (s.a.w.a.), the practice of deeming one another mistaken was widespread. Some among them would regard others as being in error concerning religious matters and legal rulings, and they would go to great lengths in reproaching and censuring their opponents. It is also manifest that a group who themselves commit errors, who openly and without hesitation declare their peers and counterparts to be wrongdoers, and who publicly and explicitly expose their mistakes, can never be worthy of being declared as guiding stars by the noble Messenger (s.a.w.a.) or of having guidance linked to following them. Is this anything but an evident, reprehensible injustice and an obvious, disgraceful wrong?

Seventh

The practice of some companions deeming others mistaken went far beyond moderation, reaching the levels of denial, declaring others ignorant, excommunication (*takfeer*), and considering them misguided. Accounts of such instances are extensively recorded in the books and writings of renowned Ahle Tasannun scholars. How, then, could any rational person believe that such erring individuals—who not only committed irrefutable blunders themselves but also did not hesitate to accuse their opponents of falsehood, ignorance, disbelief, and misguidance, thereby replacing the foundation of justice and fairness with oppression and prejudice—could be declared by the noble Messenger (s.a.w.a.) as ‘**guiding stars**’ and have guidance made dependent upon following them?

Eighth

Undoubtedly, among the companions of the noble Messenger (s.a.w.a.), there were individuals who denied and accused the senior companions of falsehood, taking steps toward error with an attitude of aggression.

For instance, Umar accused the noble Ammar—upon him be thousands of divine mercies from the All-Forgiving King—of fabricating the tradition regarding *tayammum*, boldly adopting the path of denial and rejection of this esteemed companion, as was explained in detail earlier. It is evident to anyone with even the slightest share of religious understanding that the noble Messenger (peace and blessings be upon him and his family) would never declare such reckless and doomed individuals as ‘guiding stars’ nor ever command his *Ummah* to follow them, even in non-explicit matters.

Ninth

Undoubtedly, among the companions of the noble Messenger (s.a.w.a.), there were individuals who applied analogy (*qiyas*) in

religious matters, following the path of Iblis, who was ‘the first to engage in analogy.’ It is absolutely evident that such individuals—who, despite committing undeniable errors in explicit religious rulings, still resorted to analogy in non-explicit matters, thereby compounding mistake upon mistake and treading the path of deviation with increasing transgression—are in no way deserving of being counted among the guiding stars. It is inconceivable that the noble Messenger (s.a.w.a.) would appoint such individuals as leaders for his Ummah. **That is the assumption of those who lack certainty.**

Tenth

There is no doubt that among the companions of the noble Messenger (s.a.w.a.), there were individuals who were ignorant and heedless of religious rulings and the matters of *Shariah*. When faced with new issues, they would turn to others for guidance, following the path of dependence and questioning this person and that—such as the two Shaikhs (Abu Bakr and Umar), Usman, and other companions known for their ignorance and transgression, as detailed in **Tashyeed al-Mataaen** and other works of our esteemed scholars—may Allah place them in the abode of peace.

It is clear that if there were definite wrongdoers among the companions and such groups of ignorant individuals also existed among them, then how can it be claimed that the noble Messenger (s.a.w.a.) declared all of the companions as ‘guiding stars’?

Would he—God forbid—have opened the doors of following the mistaken and the ignorant for his blessed Ummah?!

Eleventh

Undoubtedly and without any hesitation, some of the companions of the noble Messenger (s.a.w.a.) reached such a level of ignorance and lack of understanding that even secluded women behind veils were more knowledgeable and better versed in religious matters than them!

For instance, Umar—whose many errors and countless displays of ignorance are undeniable, as is evident to anyone who examines **Tashyeed al-Mataaen** and other scholarly works—falls into this category.

Such companions can never be considered ‘guiding stars,’ let alone that the noble Messenger (s.a.w.a.) would praise them with such an honourable description or present them as worthy of being followed by the *Ummah* in religious matters!

Twelfth

It is clear and evident to people of intellect and sagacity that among the companions of the Prophet (s.a.w.a.), there were individuals who, despite their ignorance, lack of understanding, and utter confusion, would issue conflicting rulings on a single matter. In one case, they would give a hundred contradictory judgments, each negating the other, surpassing even Ibn Hubunniqah¹ in absurdity! An example of this is Umar, as has been firmly established in the authoritative books of the Sunnis and reliable scholars, and as elaborated in **Tashyeed al-Mataaen**—may Allah grant its author the highest ranks in Paradise.

It is absolutely evident that such individuals could never be worthy of being likened to guiding stars by the noble Messenger (peace and blessings be upon him and his family) or of having their following—even in matters beyond the explicit texts of the Qur’an and Sunnah—be considered a means of guidance.

This is an undeniable truth, and none but a foolish simpleton would doubt such a matter.

¹ In “Lisan al-Arab,” it is mentioned that there was a foolish man from the tribe of Qais Ibn Sa’labah, who was nicknamed ‘Zu al-Wada’at’. He was proverbial for his stupidity. The Arabic proverb says, ‘More foolish than Hubunniqah’ referring to a person who has exceeded the limits of logical understanding and awareness, overwhelmed by foolishness, about which it was said, ‘It baffles even those who try to cure it.’ (Translator)

Thirteenth

The ignorance and dull mindedness of some of the companions of the noble Messenger (s.a.w.a.) fell to such pits that they failed to understand the issue of *kalaalah* (inheritance of a person without direct heirs). Despite the clear explanation of the Quran and the repeated teachings of the Master of Mankind (s.a.w.a.), they could not grasp its reality, as is evident to anyone who examines the traditions, reports, and narrations concerning the interpretation of the verses of *kalaalah*, as recorded by Tabari and other commentators. It is for this reason that Abu Bakr Ibn Abi Quhaafah, as Tabari narrates from him, admitted, 'I have formed an opinion regarding *kalaalah*. If it is correct, then it is from Allah alone, Who has no partner. But if it is incorrect, then it is from me and Satan, and Allah is free from it!'

Even more astonishing are the statements recorded from Umar Ibn Khattab, whose confusion over this issue is detailed extensively in Tafsir Tabari and also mentioned in **Tashyeed al-Mataaen** from the books of other Sunni scholars.

One of the strangest things is that whenever he recited the verse, '**Allah makes clear to you, lest you go astray**'¹, he would, in complete admission of his incapacity, confess, 'O Allah! If anyone has understood *kalaalah*, then it has certainly not been made clear to me!' Moreover, when the noble Messenger (s.a.w.a.) addressed Hafsah regarding *kalaalah* and remarked, '*I do not think that your father will ever understand it*' Umar, out of helplessness, would say, 'I do not think I will ever understand it, since the Messenger of Allah (s.a.w.a.) has said what he has said!' What is even more astonishing is that he also admitted, 'Three things, had the Messenger of Allah (s.a.w.a.) made them clear to us, would have been dearer to me than the world and all that is in it: the issue of caliphate, the ruling on *kalaalah*, and the prohibition of usury!'

¹ Surah Nisa (4): Verse 176

It is clear that such ignorant individuals—who could not even comprehend the explicit rulings of the Quran and Sunnah—could never be appointed by the noble Messenger (s.a.w.a.) as guides for the Ummah in non-explicit matters.

Would he—God forbid—have declared them as ‘guiding stars’ and allowed them to lead people into opposition to what is correct? Is this anything but a blatant lie and fabrication, the falsehood and corruption of which is beyond doubt or uncertainty?

Fourteenth

The foolishness and lack of understanding among some of the companions reached such an extent that some of them believed every month to be twenty-nine days and attributed this erroneous notion to the noble Messenger (s.a.w.a.). Suyuti, in **Ain al-Isaabah**, writes, ‘Ahmad narrated from Yahya Ibn Abd al-Rahman, from Ibn Umar, who attributed to the Prophet (s.a.w.a.) the statement, ‘The month is twenty-nine days.’ When this was mentioned to Ayesha, she clarified, ‘May Allah have mercy on Abu Abd al-Rahman! What he (s.a.w.a.) said was, ‘The month *may* be twenty-nine days.’”

It is absolutely clear that if the state of Ibn Umar—who is considered one of the senior companions according to Ahl al-Tasannun —was such that he misunderstood even this fundamental matter, then how can it be claimed that the noble Messenger (s.a.w.a.) declared all his companions to be like guiding stars and placed their *ijtihad* and reasoning in non-explicit matters of the Quran and Sunnah on a pedestal of reliability and trustworthiness? Would he (s.a.w.a.) —God forbid—have done so despite their obvious errors and misunderstandings?

Fifteenth

Indicator

Some of the senior companions, according to the Ahl-e-Tasannun, acted so audaciously in transactions of buying and selling, engaging

in false and forbidden dealings, that it led to the nullification of their Hajj and Jihad with the Noble Messenger (s.a.w.a.). Repentance from their vile actions became obligatory upon them. It is entirely evident that such individuals can never be guiding stars, and the Noble Messenger (s.a.w.a.) would never at any time or under any circumstance rely on them or make them a reference for his nation in religious rulings. Whoever possesses the slightest portion of faith would place no weight on their edicts, even in matters not explicitly stated in the Quran and the Sunnah. Now, the explanation of this summary and the explicit mention of this disgraceful and ruinous audacity should be heard from the books and writings of notable Ahle Tasannun scholars.

Abd al-Rahman Ibn Qasim Maliki, in the book **al-Mudawwanah al-Kubra**, pens, "Ibn Wahb narrated to me from Jarir Ibn Hazim from Abu Ishaq Hamdani from Umm Yunus¹ that Ayesha, the wife of the Prophet (s.a.w.a.), was addressed by Umm Muhibbah², the mother of Zaid Ibn Arqam Ansari's child, 'O Mother of the Believers! Do you know Zaid Ibn Arqam?' She replied, 'Yes.'

Umm Muhibbah said, 'I sold him a slave in exchange for deferred payment of eight hundred (dirhams), but he needed the price earlier, so I repurchased it from him before the due date for six hundred.'

¹ Umm Yunus, her name was Aaliah bint Aifa. Ibn Sa'd stated in **al-Tabaqat al-Kubra**, 'Aaliah bint Aifa Ibn Sharaaheel was the wife of Abu Ishaq Sabiee. She went to Ayesha, asked her questions, and heard from her. Yahya Ibn Abbad narrated to us from Yunus Ibn Abi Ishaq, from his mother Aaliah bint Aifa Ibn Sharaaheel that she performed Hajj with Umm Muhibbah. They both went to Ayesha, the mother of the believers, greeted her, asked her questions, and heard from her. She said, 'I saw Ayesha wearing a patterned coat of armour and a Hijazi headscarf. When we were about to leave, she said to them, 'It is forbidden for any of you women to turn away from her husband.'

² Ibn Sa'd stated in **al-Tabaqat al-Kubra**, with his exact wording, 'Umm Muhibbah asked Ibn Abbas and heard from him, and Abu Ishaq Sabiee narrated from her.'

Ayesha responded, ‘What a terrible transaction you have made and what a terrible purchase you have made! Inform Zaid that he has nullified his Jihad with the Messenger of Allah (s.a.w.a.) unless he repents.’ I then asked, ‘What if I leave the two hundred and take the six hundred?’ She replied, ‘Then it is fine! But if one is warned by his Lord and refrains, then whatever has passed remains his.’

Abd al-Razzaq Ibn Hammam San’ani recorded in his **al-Musannaf** as follows, “Ma’mar and Sauri narrated to us from Abu Ishaq Sabiee from a woman who came to Ayesha among a group of women. One of the women asked her, ‘O Mother of the Believers! I had a slave girl whom I sold to Zaid Ibn Arqam for eight hundred dirhams; then I repurchased her from him for six hundred. I paid him the six hundred, and he wrote down the eight hundred against himself.’ Ayesha retorted, ‘What a terrible transaction you made, and what a terrible deal he made! Inform Zaid Ibn Arqam that he has nullified his Jihad with the Messenger of Allah (s.a.w.a.) unless he repents.’ The woman then asked Ayesha, ‘What if I take back only my capital and return the excess to him?’ Ayesha replied, ‘But if one is warned by his Lord and refrains, then whatever has passed remains his.’

Ahmad Ibn Hanbal Shaibani records in his **Musnad**, ‘Muhammad Ibn Jafar narrated to us from Sho’bah from Abu Ishaq from a woman (his wife, as presumed) that she went to Ayesha—along with the freed slave-woman of Zaid Ibn Arqam. The freed slave-woman of Zaid Ibn Arqam said to Ayesha, ‘I sold a slave to Zaid for eight hundred dirhams on credit and then bought him back for six hundred in cash.’

Ayesha said, ‘Inform Zaid that he has nullified his Jihad with the Messenger of Allah (s.a.w.a.) unless he repents! What a terrible transaction you have made, and what a terrible purchase!’

Abu Bakr Ahmad Ibn Muhammad, known as Jassas Raazi Hanafi, in his book **Ahkam al-Quran**, while explaining the rulings on the verse of usury pens, “Among the types of usury intended by the verse is selling something for less than its price before receiving

the payment. The proof that this is usury is the hadith of Yunus Ibn Ishaq (or Abu Ishaq) from his father, from Abu Aaliyah, who said, 'I was with Ayesha when a woman came to her and said, 'I sold my slave girl to Zaid Ibn Arqam for 800 dirhams, to be paid from his stipend. Then he wanted to sell her, so I bought her back from him for 600 dirhams.' Ayesha said, 'What an evil sale, and what an evil purchase! Inform Zaid Ibn Arqam that his holy war with the Messenger of Allah (s.a.w.a.) is nullified if he does not repent!' The woman then asked, 'O Mother of the Believers! What if I take only my principal amount?' Ayesha recited, **'But whosoever receives an admonition from his Lord and desists, he shall have what has passed, and his matter rests with Allah.'**¹ Her recitation of the verse on usury in response to the woman's question, 'What if I take only my principal amount?' indicated that she regarded this as usury. And the naming of it as usury is based on divine instruction (*tawqeef*).

Abu Zaid Obaidullah Ibn Umar Ibn Isa Dabusi Hanafi, in his book **Tasees al-Nazar**, in the discussion on prioritizing the statement of a Companion over analogy (*qiyas*) writes, "Among these issues is that if someone repurchases what they sold for a lower price before receiving the payment, it is not permissible. We relied on the tradition of Ayesha and the tradition of Zaid Ibn Arqam, ruling that the sale is invalid and abandoning analogy. However, according to Imam Abu Abdillah Shafei, the sale is valid, as he ruled based on analogy.

Shams al-Aimmah Fakhr al-Islam Abu Bakr Muhammad Ibn Ahmad Ibn Abi Sahl Sarakhsi, pens in his book **al-Mabsut**, "If a man sells something for immediate payment or on credit but has not yet received the payment, and then repurchases it for the same price or a higher amount, it is permissible. However, if he buys it back for less than the original price, it is not permissible according to the view of our scholars, based on juristic preference (*istihsaan*).

¹ Surah Baqarah (2): Verse 275

However, according to analogy, it would be permissible, which is the view of Shafei. The reasoning is that the buyer's ownership of the sold item is confirmed upon taking (physical) possession, so he may resell it for any price he wishes, just as he could have sold it to someone else. Do you not see that if he had gifted it back to the original seller, it would have been valid? Likewise, selling it back for a lower price should also be permissible. Furthermore, if he had first sold it to a third party, and then that third party resold it to the original seller for a lower price, it would be valid. Thus, the same should apply if the buyer himself sells it back to the original seller. However, we adopted juristic preference based on Ayesha's narration. A woman once came to her and said, 'I sold my slave girl to Zaid Ibn Arqam for 800 dirhams on credit until the instalment was due, and then I bought her back from him for 600 dirhams before the due date.' Ayesha retorted, 'What an evil sale and what an evil purchase! Inform Zaid Ibn Arqam that Allah has invalidated his Hajj and holy war alongside the Messenger of Allah (s.a.w.a.) if he does not repent!' Then Zaid Ibn Arqam came to Ayesha to apologize, and she recited the verse, **'but whosoever receives an admonition from his Lord and desists, he shall have what has passed'**¹...This indicates that the invalidity of such a contract was well known among them and that Ayesha heard this ruling from the Messenger of Allah (s.a.w.a.). This is because the legal consequences of transgressions are not determined by mere opinion. She explicitly stated that engaging in this contract invalidated Hajj and holy war, which proves that this ruling was received directly from the Messenger of Allah (s.a.w.a.). Furthermore, Zaid's act of apologizing to Ayesha also confirms this, as in matters of independent reasoning (*ijtihad*), scholars would often disagree, but they would not usually apologize to one another for their differing legal opinions.

Malik al-Ulama Ala al-Deen Abu Bakr ibn Masud al-Kashani Hanafi,

¹ Surah Baqarah (2): Verse 275

in his book **Badaae' al-Şanaae fi Tarteeb al-Sharaae**, in the discussion on 'repurchasing what one has sold for a lower price before receiving the payment' writes, "Our evidence is based on the narration that a woman came to Ayesha and said, 'I purchased a servant from Zaid Ibn Arqam for 800 [dirhams], then I sold him back for 600.' Ayesha responded, 'What an evil sale and what an evil purchase! Inform Zaid that Allah Almighty has nullified his holy war with the Messenger of Allah (s.a.w.a.) if he does not repent.' The reasoning for using this as evidence is twofold:

First, she attached a severe warning to Zaid, which cannot be determined by mere opinion. This warning was that his acts of obedience would be nullified, except in the case of apostasy. The apparent meaning is that she had heard this ruling from the Messenger of Allah (s.a.w.a.). Moreover, such a warning can only apply to a direct act of sin, indicating that this sale was invalid, as an invalid sale is a form of disobedience.

Second, Ayesha described the transaction as a 'bad sale' and a 'bad purchase.' Such descriptions apply only to an invalid (*faasid*) sale, not to a valid (*sahih*) one.

Burhan al-Deen Ali ibn Abi Bakr al-Marghinaani, in **al-Hidaayah**, writes, "If a person buys a slave girl for one thousand dirhams, whether for immediate payment or on credit, and takes possession of her, then sells her back to the original seller for five hundred dirhams before paying the initial price, the second sale is not permissible. However, Shafei said it is permissible because ownership is completed through possession, making a resale to the original seller no different from selling to any other person. It would be like selling for the same price as the first transaction, for a higher price, or in exchange for another item.

Our evidence is the statement of Ayesha to the woman who had sold the slave girl back for six hundred dirhams after purchasing her for eight hundred, 'What an evil sale and what an evil purchase! Convey to Zaid Ibn Arqam that Allah has nullified his Hajj and holy

war with the Messenger of Allah (s.a.w.a.) if he does not repent!”

Majd al-Deen Mubarak Ibn Muhammad, known as Ibn Asir Jazari Shafei, writes in **Jaame’ al-Usul**, “Umm Yunus said, ‘The slave woman of Zaid Ibn Arqam came to Ayesha and said, ‘I sold a slave girl to Zaid for eight hundred dirhams on a deferred payment basis. Then, before the due date, I bought her back from him for six hundred dirhams. I had stipulated with him that if he sold her, I would have the right to buy her back from him.’ Ayesha reacted, ‘What a terrible transaction you made, and what a terrible purchase! Convey to Zaid Ibn Arqam that he has invalidated his holy war with the Messenger of Allah (s.a.w.a.) if he does not repent from it.’ The woman then asked, ‘What should we do?’ Ayesha recited, **‘But if someone receives a warning from his Lord and desists, then what is past is his, and his affair rests with Allah. But whoever returns to it, Allah will take retribution from him.**’¹” No one objected to Ayesha’s statement, while the Companions were still present in large numbers. This was mentioned by Razin, but I did not find it.²”

Majd al-Deen Abu al-Barakaat Abd al-Salaam Ibn Abdillah al-Harraani chronicles in his book **al-Muntaqaa**, “From Abu Ishaq Sabie from his wife, who reports, ‘She went to Ayesha along with the slave woman of Zaid Ibn Arqam. The woman said, ‘O Mother of the Believers! I sold a slave boy to Zaid Ibn Arqam for eight hundred dirhams on credit, and I bought him back from him for six hundred dirhams in cash.’ Ayesha replied, ‘What a terrible purchase you have made, and what a terrible sale! His holy war with the Messenger of Allah (s.a.w.a.) has been nullified unless he repents.’ This narration was recorded by Daraqutni.³”

Abu al-Muayyad Muhammad Ibn Mahmud Khwarazmi writes in

¹ Surah Baqarah (2): Verse 275

² Jaame’ al-Usul, p. 24

³ al-Muntaqaa: Chapter: That one who sells a commodity on credit should not buy it back for less than he sold it.

Jaame' Masaaneed-e-Abi Hanifa, "Abu Hanifa from Abu Ishaq Sabie from the wife of Abu Safr, 'A woman said to Ayesha 'Zaid Ibn Arqam sold me a slave girl for eight hundred dirhams, then took her back from me for six hundred dirhams.' Ayesha replied, 'Convey to him from me that Allah has nullified his holy war with the Messenger of Allah (s.a.w.a.) if he does not repent.'"

Abu al-Barakaat Abdullah Ibn Ahmad, known as Hafiz al-Deen Nasafi, in "**Kashf al-Asrar - Sharh al-Manaar**" pens, "The practice of our companions has agreed upon following (*taqleed*) in matters that cannot be understood through analogy (*qiyas*), such as in the minimum period of menstruation; based on the saying of Anas, and purchasing what was sold for less than the previous sale price; acting upon the saying of Ayesha in the story of Zaid ibn Arqam. Criticism of the price; following the opinion of Ayesha in the story of Zaid ibn Arqam."

Ala al-Deen Abd al-Aziz Ibn Ahmad Bukhari, in **Kashf al-Asrar - fi Sharh Usul Bazoodi**, writes, "They invalidated the purchase of what was sold for less than the original sale price, meaning before receiving the payment, even though analogy (*qiyas*) would permit it, as Shafie said. This is because ownership of the sold item is established upon the buyer taking possession, so the seller is allowed to sell it for whatever price he wishes, just as he could sell it to someone else or for the same price. This is based on the statement of Ayesha, as reported by Umm Yunus, 'A woman came to Ayesha and said, 'I sold a slave to Zaid Ibn Arqam for eight hundred dirhams on credit, but I needed the money, so I bought it back from him before the due date for six hundred dirhams.' Ayesha exclaimed, 'What a bad sale and purchase! Inform Zaid Ibn Arqam that Allah the Almighty has nullified his holy war and Hajj with the Messenger of Allah (s.a.w.a.) unless he repents.' Zaid Ibn Arqam came to her apologizing, and she recited the words of Allah, '**So whoever receives an admonition from his Lord and**

desists, then he shall have what has passed.¹ We abandoned analogy in this matter because when analogy contradicts her statement, the basis of the ruling must be derived from textual evidence (*nass*). The proof for this is that she made the consequence of engaging in such a contract the invalidation of Hajj and holy war, and the rulings for such penalties are not known through opinion (*rayy*). Thus, it is understood that this was something heard from the Messenger of Allah (s.a.w.a.). Zaid's apology to her is also evidence of this, as some would disagree with others in matters of *ijtihad*, but they would not apologize to one another."

Hasan Ibn Muhammad Tibi, in **al-Kashif fi Sharh Mishkat**, in the chapter on usury, while explaining the tradition about good dates (*tamr janeeb*), said, "Muhyi al-Deen Nawawi writes in **Sharh Muslim**, 'Our companions (scholars) used this tradition as evidence that the tactics employed by some people to achieve the objective of usury are not considered forbidden (*haram*). This is because if someone intends to give his companion one hundred dirhams in exchange for two hundred, he sells something to him for two hundred and then buys it back for one hundred. This is based on the Prophet's (s.a.w.a.) statement, 'Sell this and buy with its price from this' and it is not considered haram according to Shafei. However, Malik and Ahmad said it is haram.

I say: This is supported by what Razin reported in his book from Umm Yunus, who said: The mother of Zaid Ibn Arqam's slave came to Ayesha and said, 'I sold a slave girl to Zaid for eight hundred dirhams on credit, then I bought her back from him before the due date for six hundred dirhams, and I had stipulated with him that if he sold her, I would buy her back from him.' Ayesha said to her, 'What a bad sale and what a bad purchase! Inform Zaid Ibn Arqam that he has nullified his holy war with the Messenger of Allah (s.a.w.a.) unless he repents from it.' She asked, 'What should

¹ Surah Baqarah (2): Verse 275

he do?’ Ayesha recited, ‘**So whoever receives an admonition from his Lord and desists, then he shall have what has passed, and his affair rests with Allah.**’¹. No one among the Companions objected to Ayesha’s statement, and they were present in large numbers.

Fakhr al-Deen Usman Ibn Ali Zaylai, in **Tabyeen al-Ḥaqqaeq fi Sharh Kanz al-Daqqaeq**, writes, “He said: And purchasing something for a lower price before the payment (of the original price)]—its meaning is that if a person sells something and the buyer takes possession of it, but the seller has not yet received the payment, and then he repurchases it for a price lower than the original one, it is not permissible. However, Shafei holds that it is permissible, and this is in accordance with analogy (*qiyas*), because ownership is completed upon possession, making its sale permissible for any price, just as if he had sold it to someone other than the seller, or even back to the seller for the original price, for a higher price, for goods (*ewaz*), or for a lower price after receiving payment. But we hold as evidence the narration from Abu Ishaq Sabie, from a woman who came to Ayesha (may Allah be pleased with her), accompanied by Umm Walad of Zayd ibn Arqam. The woman said: ‘O Mother of the Believers, I sold a slave to Zayd ibn Arqam for eight hundred dirhams on credit, and then I bought him back from him for six hundred dirhams in cash.’ So Ayesha replied, ‘What a terrible purchase! His striving (*jihad*) with the Messenger of Allah (s.a.w.a.) has become nullified unless he repents.’ This was narrated by Daraqutni.

This warning is proof that this contract is invalid, and it is not something that can be determined by independent reasoning. This indicates that she said it based on transmitted knowledge (*sama’ah*). It cannot be said that she might have been objecting because the sale was deferred until a future due date (*Ila al-ata*), as it has been reported that she said, ‘I sold it until the due date.’ This

¹ Surah Baqarah (2): Verse 275

is because we say that Ayesha considered selling until a future due date permissible. Moreover, the original price had not entered the seller's liability before its receipt. When his original property returned to him in the same condition in which it had left his possession, and part of the price became offset by part of the original transaction, a surplus remained in his favour without compensation. This constitutes profit from something that was not yet guaranteed (*ribaah maa lam yuzman*), which is explicitly forbidden in the sacred texts.

Abu al-Fida Ismail Ibn Umar Ibn Kasir Dimashqi, in his **Tafseer**, pens, "Ibn Abi Hatim reported from Muhammad Ibn Abdillah Ibn Abd al-Hakam from Ibn Wahb from Jarir Ibn Hazim from Abu Ishaq Hamadani from Umm Yunus (meaning his wife, Aaliyah bint Ayfa) that Ayesha, the wife of the Prophet, was approached by Umm Bahnah (or Muhibbah, as some have transcribed it), the freed slave-maid of Zaid Ibn Arqam. She said, 'O Mother of the Believers! Do you know Zaid Ibn Arqam?' Ayesha replied, 'Yes!' She said, 'I sold a slave to him on deferred payment (*ilaa al-ata*) for eight hundred dirhams. Later, he needed the money and repurchased it from me before the due date for six hundred dirhams.' Ayesha remarked, 'What a terrible sale! And what a terrible purchase! Inform Zaid that he has nullified his striving (*jihad*) with the Messenger of Allah (s.a.w.a.). It is void unless he repents.'

I asked, 'What if I forgo the two hundred and take only the six hundred?' She said, 'Yes! But if someone receives an admonition from his Lord and stops, then what has passed is forgiven.'¹

This report is well known and serves as proof for those who prohibit the *enaah* transaction, in addition to the traditions that have been narrated on this issue, as recorded in the Book of Rulings (*Kitab al-Ahkam*). And to Allah belongs all praise and favour."

¹ Surah Baqarah (2): Verse 275

Akmal al-Deen Muhammad Ibn Mahmud Baabarti, in **Inaayah**, chronicles, “The summary of the matter is that repurchasing what one has sold falls into different categories. It can either be directly from the original buyer or through an intermediary. The second case (through an intermediary) is unanimously permissible, regardless of whether the repurchase is for the same price, a lower price, a higher price, or an exchange of goods (*ewaz*). As for repurchasing directly from the buyer, this can either be for a lower price or another form of exchange. The second case, in all its variations, is also unanimously permissible. However, the first case—where the repurchase occurs for a lower price—is the point of dispute. Shafei permitted it based on analogy (*qiyas*), comparing it to other permissible sales. He argued that if one were to sell the item to another person and then buy it back, it would be valid by consensus. However, we do not permit it, based on both transmitted evidence (*asar*) and rational argument (*ma’qul*).

Transmitted Evidence: Muhammad narrated from Abu Hanifa, who narrates directly from Ayesha (i.e. without chain of narrators). A woman asked her, ‘I sold a slave girl to Zaid Ibn Arqam for eight hundred dirhams on deferred payment (*ilaa al-aṭaa*), then repurchased her from him for six hundred dirhams before the due date.’ Ayesha countered, ‘What a terrible sale! What a terrible purchase! Inform Zaid Ibn Arqam that Allah has nullified his pilgrimage (*haji*) and his striving (*jiḥad*) with the Messenger of Allah (s.a.w.a.) unless he repents.’ Zaid Ibn Arqam then came to her apologetically, so she recited to him, ‘**But if someone receives an admonition from his Lord and stops, then what has passed is forgiven.**’¹ The reasoning behind this is that she made the consequence of engaging in this contract the nullification of one’s pilgrimage and striving with the Messenger of Allah (s.a.w.a.). Such consequences are not based on personal reasoning but must have been heard directly from the Prophet (s.a.w.a.). A valid contract

¹ Surah Baqarah (2): Verse 275

would not lead to such a punishment, which indicates that the transaction is invalid. Moreover, Zaid's apology further proves that this was an authoritative ruling because in matters of juristic reasoning (*ijtihad*), scholars often differed without feeling the need to apologize to each other.

Rational Argument: Some might argue that the warning mentioned in the tradition was due to selling on deferred payment (*ilaa al-ataa*), which is an uncertain due date. However, we respond by saying that it is established that Ayesha permitted selling on deferred payment, as did Ali (may Allah be pleased with him), so that cannot be the issue here. Rather, she objected specifically to the second contract, as indicated by her statement, 'What a terrible purchase!' —and that contract was free of the issue of deferred payment. Therefore, the prohibition is not related to that but rather to the nature of the repurchase itself. Some may also argue that possession (*qabz*) is not mentioned in the tradition, meaning the warning could be related to selling before taking possession. However, the fact that Ayesha recited the verse on usury (*riba*) proves that the issue at hand was indeed usury and not the absence of possession.

Jalal al-Deen Khwarazmi Kirmani, in **Kifaayah**, pens, "Our evidence is the statement of Ayesha to that woman. A woman entered upon Ayesha (may Allah be pleased with her) and said: 'I purchased a slave girl from Zayd ibn Arqam on deferred payment (*ilaa al-ataa*) for eight hundred dirhams, then I sold her back to him for six hundred.' Ayesha remarked, 'What a terrible sale! And what a terrible purchase! Inform Zaid Ibn Arqam that Allah, the Exalted, has nullified his pilgrimage (*hajj*) and his striving (*jihad*) with the Messenger of Allah (s.a.w.a.) unless he repents from this.' Zaid Ibn Arqam then came to her apologetically, so she recited to him, '**But if someone receives an admonition from his Lord and stops, then what has passed is forgiven**'¹. This severe warning is proof

¹ Surah Baqarah (2): Verse 275

of the invalidity of this contract. The imposition of such a severe consequence for this action is not something that can be determined through independent reasoning, because no sin other than disbelief (*kufr*) nullifies acts of worship, unless such a ruling is established through revelation. This indicates that Ayesha heard this ruling from the Prophet (s.a.w.a.). Furthermore, Zaid Ibn Arqam's apology is evidence for this, because in matters of juristic reasoning (*ijtihad*), scholars would often disagree, yet one would not typically apologize to the other for holding a differing opinion. One cannot argue that the warning was issued because of the deferred payment (*ilaa al-ataa*), because it is established that Ayesha permitted sales with deferred payment. Moreover, she specifically objected to the second contract by saying, 'What a terrible purchase!' and that contract had nothing to do with deferred payment. Rather, she condemned the first sale despite considering it permissible, because it became a means leading to the second sale, which is deemed invalid. This is like someone saying, 'What a terrible sale that led you into this corruption,' even if the original sale itself was permissible. If it is said that she may have condemned the first sale due to its invalidity on account of the unknown due date and that she might have retracted her position on permitting sales on deferred payment, or that she condemned the second sale because it involved selling an item before taking possession (since possession is not mentioned in the narration), we respond, 'There is no proof that she retracted her view. She condemned the second contract because of usury, as evidenced by the fact that she recited the verse on usury to Zaid Ibn Arqam. Selling an item before taking possession is not inherently usury, so the warning must be understood as a prohibition due to usury rather than a mere issue of lack of possession.'

Abu Ishaq Ibrahim Ibn Musa Lakhmi Gharnaati, known as al-Shaatibi, in his book **al-Muwaafaqaat fi Usul al-Ahkam**, writes, "The second meaning of nullification (*ibtaal*) is the absence of any effects of the action in the Hereafter, meaning the absence of

reward. This applies to both acts of worship (*ibaadaat*) and customary actions (*aadaat*). A particular act of worship may be deemed invalid according to the first definition, meaning that it carries no legal effect because it does not conform to the requirements of the command. However, an act may be legally valid according to the first definition while still yielding no reward. The first case is exemplified by someone who performs acts of worship for the sake of ostentation (*riya*), as such worship is neither accepted nor rewarded. The second case is exemplified by someone who gives charity but follows it with reminders of his favour (*mann*) or harm (*aza*). As Allah the Exalted says, **‘O you who have believed, do not nullify your charities with reminders of generosity or injury, like the one who spends his wealth to be seen by people.’**¹ And He also says, **‘If you associate others with Allah, your deeds will surely be nullified.’**²

In the tradition, ‘Inform Zaid Ibn Arqam that his striving (*jihad*) with the Messenger of Allah (s.a.w.a.) has been nullified unless he repents. This supports the interpretation that nullification is to be understood in its literal sense of nullification’.”

It is also mentioned in the book **al-Muwaafaqaat**, “Among the sayings of the Holy Prophet (s.a.w.a.) is, “Do not combine separate entities, nor separate what is united, out of fear of alms (*zakat*).” This is a prohibition against deceit in general, which consists of several prohibitions of the Holy Prophet (s.a.w.a.) regarding attempts to evade or diminish obligations.

He (s.a.w.a.) also said, ‘Do not commit what the Jews and Christians committed by making unlawful things permissible through the slightest tricks.’

He (s.a.w.a.) said, ‘Whoever places a horse between two other horses while being sure that it will not be outrun, that is gambling.’

¹ Surah Baqarah (2): Verse 264

² Surah Zumar (39): Verse 65

He (s.a.w.a.) also said, 'May Allah curse the Jews! Fats were made unlawful for them, so they melted them down, sold them, and consumed their price.'

He (s.a.w.a.) said, 'There will be people from my nation who will drink wine but call it by another name. Musical instruments and female singers will be played above their heads. Allah will cause the earth to swallow them, and He will turn some of them into apes and swine.'

It is narrated both as a suspended report from Ibn Abbas and as a prophetic narration, 'A time will come upon people when they justify five things using five other things:

- ◆ They will make wine permissible by calling it different names.
- ◆ They will consume illicit wealth by disguising it as gifts.
- ◆ They will justify murder through intimidation.
- ◆ They will legalize adultery by calling it marriage.
- ◆ They will permit usury by calling it trade.'

He (s.a.w.a.) also said, 'When people become obsessed with dinars and dirhams, engage in **eenah** transactions (a form of deceptive sale involving usury), follow the tails of cattle (i.e., become preoccupied with agriculture and worldly matters), and abandon striving in Allah's way, Allah will send upon them a calamity that He will not remove until they return to their religion.'

He (s.a.w.a.) also said, 'May Allah curse both the intermediary (*muḥallil*) and the one for whom the intermediary is arranged (*muḥallal lahu*).'

He (s.a.w.a.) said, 'May Allah curse the one who gives a bribe and the one who takes it.'

He (s.a.w.a.) also prohibited accepting a gift from a debtor, saying, 'If one of you lends another a loan, and the debtor gifts him something or gives him a ride on an animal, he should neither ride it nor accept the gift, unless such a practice had already existed

between them before the loan.’

He said, ‘The murderer does not inherit.’ He also considered the gifts of rulers to be embezzlement (*ghulool*). He prohibited combining a sale with a loan. Ayesha said, ‘Convey to Zaid Ibn Arqam that his striving alongside the Messenger of Allah (s.a.w.a.) has been nullified if he does not repent.’

There are many narrations on this subject, all of which revolve around the principle that deceitful manipulation to outwardly alter legal rulings is not permissible. This is the consensus of the entire Muslim community, including the Companions and the followers of the companions (*taabe’en*) (referring to those who saw the companions but did not see the Prophet (s.a.w.a.).”

Badr al-Deen Mahmud Ibn Ahmad Aini, in **Sharh al-Hidaayah**, chronicles, “And we have the statement of Ayesha to that woman who had sold for six hundred after purchasing for eight hundred, ‘What a terrible transaction you have made! Inform Zaid Ibn Arqam that Allah (the Exalted) has invalidated his Hajj and striving with the Messenger of Allah (s.a.w.a.) unless he repents.’

This was recorded by Abdul Razzaq in his **Musannaf**:

“Ma’mar and Sauri narrated from Abu Ishaq from a woman who came to Ayesha with other women. One woman asked, ‘O Mother of the Believers! I had a slave girl whom I sold to Zaid Ibn Arqam for eight hundred on deferred payment; then I bought her back from him for six hundred and paid him the six hundred in cash.’ Ayesha said, ‘What a terrible transaction you have made, and what a terrible purchase you have made! Inform Zaid Ibn Arqam that his striving with the Messenger of Allah (s.a.w.a.) has been rendered void unless he repents.’ The woman then asked Ayesha, ‘What if I take back my capital and return the excess?’ Ayesha replied by reciting the verse, **‘But if one is warned by his Lord and desists, then what has passed belongs to him...’**¹“

¹ Surah Baqarah (2): Verse 275

It was narrated by Daraqutni, then by Baihaqi in their *Sunan*, from Yunus Ibn Abi Ishaq Hamdani from his mother Aaliah, who reports, "I was sitting with Ayesha when Umm Muhibbah came to her and said, 'I sold a slave girl to Zaid Ibn Arqam on deferred payment.' Then the narration continues in a similar manner.

Daraqutni said, 'Umm Muhibbah and Umm Aaliah are unknown figures and are not relied upon as sources of traditions.'

(I say): Rather, Aaliah is a well-known and esteemed woman. Ibn Sa'd mentioned her in **al-Tabaqaat al-Kubra**, saying, 'Aaliah bint Ayfa' Ibn Sharhabil, the wife of Abu Ishaq Sabie heard from Ayesha.'

As for Umm Muhibbah, her name is pronounced with a *dhamma* (u) on the *mīm* and a *kasra* (i) on the *ḥā'*, as recorded by Daraqutni in **al-Mu'talif wa al-Mukhtalif**.

Abu Hanifa narrated in his **Musnad** from Abu Ishaq Sabie from the wife of Abu Safar, that a woman asked Ayesha, "Zaid Ibn Arqam sold me a slave girl for eight hundred (dirhams) and then bought her back from me for six hundred."

Ayesha responded, 'Convey to Zaid Ibn Arqam that Allah, the Almighty and Glorious, has nullified his striving if he does not repent.'

The reasoning behind this ruling is that she considered engaging in this contract to invalidate one's Hajj and striving with the Messenger of Allah (s.a.w.a.) unless one repents. The prescribed consequences of sins are not determined by mere opinion, so it must have been something heard from the Messenger of Allah (s.a.w.a.). A valid contract would not entail such a consequence, indicating that it was an invalid contract.

Moreover, Zaid later apologized to her, which suggests that he had heard this prohibition before. In cases of juristic disagreement, scholars would sometimes differ, but one would not apologize to the other for holding an opposing view.

If one argues that the prohibition applies because the sale was on

deferred payment with an unspecified term, I respond: It is established that Ayesha allowed such transactions. This was also the position of Ali, Ibn Abi Laila, and others, so this could not have been the reason.

If you ask why she condemned the first transaction when the corruption was in the second one, I answer: Because the first transaction was a gateway to the second, just as traveling itself is permissible, but becomes forbidden if the purpose is banditry.

If you ask: The issue of receiving possession is not mentioned in the tradition, so perhaps the warning was due to dealing with the commodity before taking possession? I answer: Her recitation of the verse on usury indicates that the issue was indeed one of usury, not merely lack of possession.”

Ibn Humam Siwasi pens in **Fath al-Qadeer**, “Our evidence is the statement of Ayesha, as quoted by the compiler, which indicates that the woman was the one who sold to Zaid after purchasing from him, resulting in his profit. This is because the word شريت can mean ‘I sold,’ as in the verse, **‘They sold him for a meager price’**¹.”

This aligns with Abu Hanifa’s narration, as he reported in his **Musnad** from Abu Ishaq Sabi’e from the wife of Abu Safar that a woman said to Ayesha, ‘Zaid Ibn Arqam sold me a slave girl for eight hundred dirhams, then bought her back from me for six hundred.’ Ayesha retorted, ‘Inform him that Allah has nullified his striving with the Messenger of Allah (s.a.w.a.) if he does not repent.’ This indicates that Zaid was the one who first sold and then repurchased, earning a profit. However, the narration reported by other scholars of traditions besides Abu Hanifa states the opposite.”

Imam Ahmad ibn Hanbal narrates, “Muhammad Ibn Jafar reported to us from Sho’bah from Abu Ishaq Sabie from his wife, who said, ‘She and Umm Walad of Zaid Ibn Arqam entered upon Ayesha.

¹ Surah Yusuf (12): Verse 20

Umm Walad of Zaid said to Ayesha, 'I sold a slave to Zayd for eight hundred dirhams on credit and then bought him back for six hundred in cash.' Ayesha responded, 'Inform Zayd that his jihad with the Messenger of Allah (peace be upon him and his family) has been nullified unless he repents. What an evil sale and what an evil purchase!' This narration indicates that the one who profited was the woman.

Ibn Abd al-Hadi stated in **al-Tanqih**, 'This is a sound chain of transmitters, although Shafie said that such a narration from Ayesha is not firmly established.'

As for Daraqutni's statement regarding Aalia, 'She is unknown (*majhul*) and her narration is not relied upon'; this is questionable, as multiple scholars have disagreed with him.

If Ayesha, the Mother of the Believers, did not have knowledge from the Messenger of Allah (s.a.w.a.) that such a transaction was prohibited, she would not have permitted herself to make such a statement based purely on personal reasoning. Others have also stated that this ruling could not be derived through mere opinion. The woman referred to as Aalia is the wife of Abu Ishaq Sabie, who was mentioned as having entered upon Ayesha along with Umm Walad. Ibn Jauzi said, 'Some have claimed that Alia is an unknown woman whose report is not reliable.'

We respond:

'She is a woman of high status. Ibn Sa'd mentioned her in **al-Tabaqat al-Kubra**. He writes, 'Aaliyah, daughter of Anfa' ibn Sharaaheel, was the wife of Abu Ishaq Sabie. She heard (traditions) from Ayesha. Her (Ayesha's) statement, 'What a bad deal you have made' meaning 'what a bad sale you have conducted.' The verse, '**And they sold him for a small price**¹' means 'they sold him'. She condemned the first contract because it was a means (to an impermissible end), and she condemned the second contract

¹ Surah Yusuf (12): Verse 20

because it was inherently prohibited. This tradition was narrated in this manner by Abd al-Razzaq, who said, ‘Muammar and Sauri informed us from Abu Ishaq Sabie, from a woman who went to Ayesha among a group of women. One of them asked her, ‘I had a slave girl whom I sold to Zaid Ibn Arqam for 800 (dirhams) on deferred payment until the time of disbursement. Then I repurchased her from him for 600, paid him 600 in cash, and he wrote a debt of 800 for me.’ Ayesha responded, ‘...except if he repents.’ The woman then asked Ayesha, ‘What if I take back my principal and return the excess amount to him?’ Ayesha replied, **‘But if one receives an admonition from his Lord and desists, then what is past is forgiven for him.’**¹ It should not be said that Ayesha’s objection was due to ignorance of the term of the deferred payment (bay’ ila al-ataa). For Ayesha permitted deferred payments until the time of disbursement, as mentioned in **al-Asrar** and other sources.”

Ibn Amir Hajj Halabi, in his book **al-Taqrer wa al-Tahbeer**, discusses the issue of whether the statement of a Companion can be equated with the Sunnah. He states, “The invalidity of selling what one has purchased before making full payment is based on the statement of Ayesha to the freed slave-woman of Zaid Ibn Arqam. When she (the freed slave-woman) told Ayesha, ‘I sold a slave to Zaid for 800 dirhams on credit and then bought him back for 600 in cash’, Ayesha replied, ‘Convey to Zaid that he has invalidated his striving with the Messenger of Allah (s.a.w.a.) unless he repents. What an evil deal you have made! And what an evil sale you have conducted!’” This narration was recorded by Ahmad. Ibn Abd al-Hadi commented, ‘Its chain of transmitters is sound.’

Abd al-Latif Ibn Abd al-Aziz Hanafi, known as Ibn al-Malik, states in **Sharh al-Manaar**, “Just as it is invalid to repurchase what one has sold for a lower price before the full payment has been made, even though analogy (qiyas) would suggest its permissibility. This is

¹ Surah Baqarah (2): Verse 275

based on the statement of Ayesha to the woman who said, 'I sold a servant to Zaid Ibn Arqam for 800 dirhams on deferred payment until the time of disbursement. Later, I needed the money, so I repurchased it from him for 600.' Ayesha reacted, 'What an evil sale you have conducted! And what an evil transaction! Convey to Zaid Ibn Arqam that Allah Almighty has invalidated his Hajj and his striving with the Messenger of Allah (s.a.w.a.) if he does not repent.' Zain al-Deen Abd al-Rahman Ibn Abi Bakr, known as Ibn al-Aini, states in **Sharh al-Manaar**, "The repurchase of what one has sold for a lower price before the full payment has been made has been deemed invalid based on the statement of Ayesha to the woman who said, 'I sold a servant to Zaid Ibn Arqam for 800 dirhams on deferred payment until the time of disbursement. Later, I needed the money, so I repurchased it from him for 600 before the due date.' Ayesha retorted, 'What an evil sale you have conducted! And what an evil transaction! Convey to Zaid Ibn Arqam that Allah has invalidated his striving and his Hajj with the Messenger of Allah (s.a.w.a.) if he does not repent."

Jalal al-Deen Suyuti, in his **Tafsir al-Durr al-Manthur**, writes, "Abd al-Razzaq and Ibn Abi Hatim narrated from Ayesha that a woman said to her, 'I sold a slave to Zaid Ibn Arqam on deferred payment until the time of disbursement for 800 dirhams. Later, he needed the money, so I repurchased it from him for 600 before the due date.' Ayesha replied, 'What an evil sale you have conducted! And what an evil transaction! Convey to Zaid that he has invalidated his striving with the Messenger of Allah (s.a.w.a.) if he does not repent.' The woman then asked, 'What if I leave the extra 200 and take back only the 600?' Ayesha replied, 'Yes! **But if one receives an admonition from his Lord and desists, then what is past is forgiven for him.**¹"

Again Suyuti, in **Ain al-Isaabah**, pens, "Abd al-Razzaq in **al-Musannaf**, Daraqutni, and Baihaqī in their **Sunan** narrated from

¹ Surah Baqarah (2): Verse 275

Abu Ishaq Sabie, from his wife, that she entered upon Ayesha among a group of women. One of them asked her, 'O Mother of the believers! We had a slave girl, and we sold her to Zaid Ibn Arqam for 800 dirhams on deferred payment until the time of disbursement. Then I repurchased her from him for 600, paid him 600 in cash, and wrote a debt of 800 upon him.' Ayesha replied, 'What an evil sale you have conducted! And what an evil transaction! Convey to Zaid Ibn Arqam that he has invalidated his striving with the Messenger of Allah (s.a.w.a.) unless he repents.' The woman then asked Ayesha, 'What if I take back my principal and return the excess amount to him?' Ayesha recited, **'But if one receives an admonition from his Lord and desists, then what is past is forgiven for him.'**¹

Abd al-Rahman Ibn Ali, known as Ibn al-Daiba' Shaibani, chronicles in **Taiseer al-Wusul**, "Umm Yunus narrated that the freed slave-woman of Zaid Ibn Arqam (may Allah be pleased with him) came to Ayesha and said, 'I sold a slave girl to Zayid for 800 dirhams on deferred payment until the time of disbursement. Then I repurchased her from him before the due date for 600 dirhams, and I had stipulated to him that if he sold her, I would buy her back from him.' Ayesha replied, 'What an evil sale you have conducted! And what an evil transaction! Convey to Zaid Ibn Arqam that he has invalidated his striving with the Messenger of Allah (s.a.w.a.) if he does not repent from it.' The woman then inquired, 'What should he do?' Ayesha replied, **'But if one receives an admonition from his Lord and desists, then what is past is forgiven for him, and his matter rests with Allah.'**² None of the companions objected to Ayesha's statement, and they were present in large numbers."

Zain al-Deen, known as Ibn Nujaim Misri, states in **Bahr al-Raaeq fi Sharh Kanz al-Daqaeeq**, "His statement: 'And purchasing what one has sold for a lower price before making full payment.' That is,

¹ Surah Baqarah (2): Verse 275

² Surah Baqarah (2): Verse 275

it is not permissible for the seller to repurchase what he sold for a lower price before the payment has been completed. The phrase is in the nominative (*marfū'*) as a conjunction to 'sale' (*al-bay'*), not in the genitive (*majrūr*) as a conjunction to the preceding genitive phrases. If it were in the genitive, the meaning would be 'the sale of purchasing is not permissible,' which is incorrect. We prohibited its permissibility based on the statement of Ayesha to the woman who, after selling for 800, repurchased for 600, 'What an evil sale you have conducted! And what an evil transaction! Convey to Zaid Ibn Arqam that Allah (Exalted) has invalidated his Hajj and his striving with the Messenger of Allah (s.a.w.a.) if he does not repent."

Mulla Ali Qari, in **Mirqat fi Sharh al-Mishkat**, while explaining the tradition about a special kind of dates called *janeeb* and after mentioning the differences of opinion regarding the legal stratagem (*heelah*) in usury, states, "Tibi said, 'The view of Maalik and Ahmad is supported by what Razin narrated in his book from Umm Yunus, who said, 'The freed slave-woman of Zaid Ibn Arqam came to Ayesha and said, 'I sold a slave girl to Zaid for 800 dirhams on deferred payment until the time of disbursement. Then I repurchased her from him before the due date for 600 dirhams, and I had stipulated to him that if he sold her, I would buy her back from him.' Ayesha exclaimed, 'What an evil sale you have conducted! And what an evil transaction! Convey to Zaid Ibn Arqam that he has invalidated his striving with the Messenger of Allah (s.a.w.a.) if he does not repent from it.' The woman then asked, 'What should he do?' Ayesha recited, '**But if one receives an admonition from his Lord and desists, then what is past is forgiven for him, and his matter rests with Allah.**'¹ None of the companions objected to Ayesha's statement, and they were present in large numbers'."

Muhammad Ibn Hasan Ibn Ahmad Kawaakebi (exp. 1096 A.H.), the

¹ Surah Baqarah (2): Verse 275

Mufti of Aleppo (*Halab al-Shahba*), states in his book **al-Fawaaed al-Samiyyah fi Sharh Nazm al-Faraaed al-Saniyyah**, “Whoever repurchases what he has sold for a lower price than what he initially sold it for—before the first payment has been made—his purchase is undoubtedly invalid. That is, if someone buys a slave girl, for example, for a thousand dirhams, whether in cash or on credit, then takes possession of her and later sells her back to the original seller for five hundred dirhams before paying the first price, the second sale is not permissible. This ruling is based on the statement of Ayesha to the woman who sold a slave girl to Zaid Ibn Arqam for 800 dirhams on deferred payment and then repurchased her from him for 600 while writing a debt of 800 upon him. Ayesha said, ‘What an evil sale you have conducted! And what an evil transaction! Convey to Zaid Ibn Arqam that Allah Almighty has invalidated his Hajj and his striving with the Messenger of Allah (s.a.w.a.) if he does not repent.’”

Mulla Ahmad Ibn Abi Saeed Ibn Ubaidillah Hanafi states in **Noor al-Anwaar fi Sharh al-Manaar**, “The repurchase of what one has sold for a lower price before making full payment of the first price—although analogy (*qiyas*) would suggest its permissibility—we have ruled it entirely prohibited, based on the statement of Ayesha to the woman who, after selling for 800, repurchased for 600 from Zaid ibn Arqam, ‘What an evil sale you have conducted! And what an evil transaction! Convey to Zaid Ibn Arqam that Allah Almighty has invalidated his Hajj and his striving with the Messenger of Allah (s.a.w.a.) if he does not repent.’”

Maulvi Abd al-Ali Ibn Nizam al-Deen Ansari, in **Fawaateh al-Rahmut**, while discussing the issue of following a Companion’s ruling in matters that cannot be determined by reason alone (*taqlid al-sahabi fi ma la yudrak bi al-ray*), states, “Another example: Razin narrated from Umm Yunus, who said, ‘The freed slave-woman of Zaid Ibn Arqam came to Ayesha and said, ‘I sold a slave girl to Zaid for 800 dirhams on deferred payment until the time of disbursement. Then I repurchased her from him before the due

date for 600 dirhams, and I had stipulated to him that if he sold her, I would buy her back from him.’ Ayesha replied, ‘What an evil sale you have conducted! And what an evil transaction! Convey to Zaid Ibn Arqam that he has invalidated his striving with the Messenger of Allah (s.a.w.a.) if he does not repent from it.’ The woman then asked, ‘What should we do?’ Ayesha recited, **‘But if one receives an admonition from his Lord and desists, then what is past is forgiven for him, and his matter rests with Allah. But whoever returns to it, Allah will take retribution against him.’**¹ The ruling that striving is nullified cannot be determined by independent reasoning (*rayy*); it must have been based on direct hearing (from the Prophet).”

Maulvi Muhammad Abd al-Halim Ibn Muhammad Aminullah Lakhnawi, in **Qamar al-Aqmaar**, margins on **Nur al-Anwaar**, writes, “(He said: ‘And the purchase of what was sold, etc.’). Its scenario is as follows: A man sells a commodity to another man for a deferred payment. Then, before receiving the first price, the seller buys back the same commodity from the buyer for a lower price than the original. This purchase is unlawful and invalid.

One could argue that this example is not valid because the prohibition of this sale is discernible through reason and analogy. Since the original seller bought it back for a lower price than the initial selling price before receiving the payment, the sold item returns to the possession of the original seller, and the lesser amount is deducted from the liability of the first buyer. The remaining excess amount stays as his debt, even though the sold item has exited his ownership. Thus, it is as if the original seller has gained the remaining amount without compensation, making it like usury (*riba*). Both usury and its resemblance are prohibited, which is why this contract is deemed invalid.

Indeed! The warning regarding the invalidity of *Hajj* and *Jihad* cannot be established through analogy; rather, Ayesha must have

¹ Surah Baqarah (2): Verse 275

heard this warning directly from the Prophet (s.a.w.a.).”

“(His statement: ‘It implies its permissibility.’)” This means that ownership in the first sale is completed by the first buyer’s possession, even if he has not yet paid the price. This ownership allows him to dispose of the item, so the second contract should be valid, just as it would be valid if the original seller were to repurchase it from the first buyer at the same initial price before receiving the first price.

“(His statement: ‘Following Ayesha’s statement to that woman, etc.’)” Ali Qari narrated this, and in **Subh al-Sadiq**, it is mentioned, ‘Ayesha, the mother of the believers, said to the slave-maid of Zaid Ibn Arqam when she said to her, ‘I sold a slave to Zaid for eight hundred dirhams on credit and then bought it back from him for six hundred dirhams in cash.’ Ayesha replied, ‘Inform Zaid that you have nullified your striving with the Messenger of Allah (s.a.w.a.). What a terrible transaction you made, and what a terrible purchase you engaged in!’ This narration is recorded by Ahmad. ‘(His statement: ‘And she had sold’)’ – meaning she had purchased. ‘(His statement: ‘After she had purchased’)’ – meaning she had sold. ‘(His statement: ‘What a terrible purchase’)’ – meaning what a terrible sale. This is how it appears in **al-Kifaayah**. ‘(His statement: ‘Inform Zaid Ibn Arqam, etc.’)’. When Zaid Ibn Arqam received the news, he repented, annulled the sale, and came to Ayesha to apologize. He said, ‘The murderer does not inherit.’ He also considered the gifts of rulers as embezzlement (*ghulul*) and forbade both sale and loan transactions together in a single contract. Ayesha said, ‘Inform Zaid Ibn Arqam that he has nullified his striving with the Messenger of Allah (s.a.w.a.) if he does not repent.’ There are numerous traditions on this subject, all revolving around the principle that deceptively altering legal rulings in appearance is not permissible. This is the consensus (*ijma*) of the entire Muslim community, including the companions and the *tabe’een*.”

Badr al-Deen Mahmud Ibn Ahmad Aini, in **Sharh al-Hidaayah**,

pens, "Our evidence is the statement of Ayesha to that woman who sold [the slave] for six hundred after having purchased it for eight hundred, 'What a terrible transaction! Inform Zaid Ibn Arqam that Allah (the Exalted) has invalidated his Hajj and striving with the Messenger of Allah (s.a.w.a.) if he does not repent.' 'This was narrated by Abd al-Razzaq in his **al-Musannaf**. He reported from Ma'mar and Sauri from Abu Ishaq from a woman who entered upon Ayesha with other women. One of them asked, 'O mother of believers! I had a slave girl, and I sold her to Zaid Ibn Arqam for eight hundred dirhams on credit until the time of payment. Then I repurchased her from him for six hundred dirhams and paid him immediately.' Ayesha replied, 'What a terrible transaction you made, and what a terrible purchase you engaged in! Inform Zaid Ibn Arqam that he has nullified his striving with the Messenger of Allah (s.a.w.a.) unless he repents.' The woman then asked Ayesha, 'What if I take back my capital and return to him the excess?' Ayesha retorted, 'Then, **whoever receives an admonition from his Lord and desists may keep what is past**¹.'

This was also narrated by Daraqutni and then Baihaqi in their **Sunan** from Yunus Ibn Abi Ishaq Hamdani, from his mother, Aaliyah, who said, 'I was sitting with Ayesha when Umm Muhibbah came and said, 'I sold a slave girl to Zaid Ibn Arqam on deferred payment.' Then they mentioned a similar narration. Daraqutni commented, 'Umm Muhibbah and Umm Aaliyah are unknown narrators and cannot be relied upon.'

(I say): Rather, Aaliyah is a well-known and noble woman. Ibn Sa'd mentioned her in **al-Tabaqat al-Kubra** and said, 'Aaliyah bint Aifa' bin Sharhaabeel, the wife of Abu Ishaq Sabie, heard traditions from Ayesha. As for Umm Muhibbah, her name is pronounced with a *zammah* on the *mīm* and a *kasrah* on the *ḥā'*, as recorded by Daraqutni in **al-Mu'talif wa al-Mukhtalif**. This narration was also reported by Abu Hanifa in his **Musnad** from Abu Ishaq Sabie from

¹ Surah Baqarah (2): Verse 275

the wife of Abu Safar, that a woman asked Ayesha, saying, ‘Zaid Ibn Arqam sold me a slave girl for eight hundred dirhams, then bought her back from me for six hundred dirhams.’ Ayesha replied, ‘Inform Zaid Ibn Arqam that Allah (the Almighty and Majestic)...(till the end of the tradition).’”

Sixteenth

The Permissibility of Wine Sales by a group among the companions and the open defiance of Samurah Ibn Jundub in committing this reprehensible act.

‘...They [certain companions] considered the sale of wine to be lawful and permissible, following the practices of the Jews in this matter. Even if they reached the highest level of *ijtihad*, they would still be deserving of the curse of the Lord of all lords from the sacred seat of the Caliphate, that is, Umar Ibn Khattab. It is clear and evident to any rational and enlightened person that the Messenger of Allah (s.a.w.a.) would never describe such cursed individuals as being akin to guiding stars, nor would he entrust the *ummah* to their *ijtihad* and reasoning in matters that are not explicitly established in the Book and the Sunnah, thereby increasing misguidance and deviation. There are numerous examples of this audacity and recklessness, but for now, we suffice with a few excerpts from the books of Ahle Tasannun scholars.

Shafie in his **Musnad**, writes, “Sufyan narrated to us from Amr Ibn Dinar from Tawus from Ibn Abbas who said, Umar Ibn Khattab was informed that a man had sold wine. He said, ‘May Allah curse so-and-so! Did he sell wine? Does he not know that the Messenger of Allah (s.a.w.a.) said, ‘May Allah curse the Jews! Fat was made unlawful for them, yet they melted it down and sold it.’”

Abu Bakr Ibn Abi Shaibah Baghdadi, in his **Musannaf**, pens, “Hushaim narrated to us from Mutai’ from Sha’bi from Masruq, who said, Umar said, ‘May Allah curse so-and-so, for he was the

first to permit the sale of wine!’¹“

Ahmad bin Hanbal, in his **Musnad**, pens, “Sufyan narrated to us from Amr from Tawus from Ibn Abbas that it was mentioned to Umar that Samurah (and in another instance, it is said that Umar was informed about Samurah) had sold wine. Umar said, ‘May Allah curse Samurah! Indeed, the Messenger of Allah (s.a.w.a.) said, ‘May Allah curse the Jews! Fat was made unlawful for them, yet they melted it down and sold it.’²”

Abdullah Ibn Abd al-Rahman Darimi, in his **Musnad**, pens, “Muhammad Ibn Ahmad narrated to us from Sufyan from Amr (meaning Ibn Dinar) from Tawus from Ibn Abbas, who reports, ‘It reached Umar that Samurah had sold wine. Umar said, ‘May Allah curse Samurah! Does he not know that the Prophet (s.a.w.a.) said, ‘May Allah curse the Jews! Fat was made unlawful for them, yet they melted it down and sold it.’”

Bukhari, in his **Sahih**, records, “Humaidi narrated to us from Sufyan from Amr Ibn Dinar from Tawus that he heard Ibn Abbas say, Umar was informed that a certain person had sold wine, so he said, ‘May Allah fight so-and-so! Did he not know that the Messenger of Allah (s.a.w.a.) said, ‘May Allah fight the Jews! Fat was made unlawful for them, so they melted it and sold it.’³“

“Abdan narrated to us from Abdullah from Yunus from Ibn Shihab, who reports, ‘I heard Saeed Ibn Musayyib narrating from Abu Huraira that the Messenger of Allah (s.a.w.a.) said, ‘May Allah fight the Jews! Fat was made unlawful for them, so they sold it and consumed its price.’”

Abu Abdillah (Bukhari) commented, ‘May Allah fight them’ means ‘may He curse them’. ‘To fight’ here means ‘to curse’. The fabricators (liars) are cursed.

¹ Al-Musannaf, vol. 8, p. 195

² Musnad, vol. 1, p. 43, H. 171

³ Sahih Bukhari, vol. 3, p. 140, Chapter ‘Fat from carcasses should not be melted or sold, and its use is prohibited’

Again Bukhari, in his **Sahih**, in the Chapter “What Has Been Mentioned About the Children of Israel”, writes, “Ali Ibn Abdillah narrated to us from Sufyan from Amr from Tawus from Ibn Abbas, who said I heard Umar say, ‘May Allah fight so-and-so! Did he not know that the Prophet (s.a.w.a.) said. ‘May Allah curse the Jews! Fat was made unlawful for them, so they melted it and sold it.’”

Jabir and Abu Huraira also narrated this from the Prophet (s.a.w.a.) **Muslim**, in his **Sahih**, accounts, “Abu Bakr Ibn Abi Shaibah, Zuhair Ibn Harb and Ishaq Ibn Ibrahim narrated to us (and the wording belongs to Abu Bakr), ‘Sufyan Ibn Uyaynah narrated to us from Amr from Tawus from Ibn Abbas, who said, Umar was informed that Samurah had sold wine, so he said, ‘May Allah fight Samurah! Did he not know that the Messenger of Allah (s.a.w.a.) said, ‘May Allah curse the Jews! Fat was made unlawful for them, so they melted it and sold it.’¹”

Umayyah ibn Bustaam narrated to us from Yazid ibn Zurai’ from Ruh (meaning Ibn Qasim) from Amr Ibn Dinar with the same chain of narration, reporting a similar statement.

Ibn Majah, in his **Sunan**, in the chapter ‘Trade in Wine’, writes, “Abu Bakr Ibn Abi Shaibah narrated to us from Sufyan from Amr Ibn Dinar from Tawus from Ibn Abbas, who said, Umar, on being informed that Samurah had sold wine, said, ‘May Allah fight Samura! Did he not know that the Messenger of Allah (s.a.w.a.) said, ‘May Allah curse the Jews! Fat was made unlawful for them, so they melted it and sold it.’”

Nasai, in his **Sunan**, in the chapter ‘Prohibition of Benefiting from What Allah, the Almighty and Majestic, Has Forbidden’ records, “Ishaq Ibn Ibrahim narrated to us from Sufyan from Amr from Tawus from Ibn Abbas who said, ‘When Umar was informed that Samura had sold wine, he said, ‘May Allah fight Samurah! Did he not know that the Messenger of Allah (s.a.w.a.) said, ‘May Allah

¹ Sahih Muslim, vol. 5, p. 41, The Book of Transactions (*Buyoo*)

fight the Jews! Fat was made unlawful for them, so they melted it.”
Sufyan added, ‘They melted it.’

Ghazali, in **Ihya Uloom al-Deen**, writes, “From the time the Holy Prophet (s.a.w.a.) prohibited usury, he said, ‘The first usury that I abolish is the usury of Abbas.’ Yet, people did not completely abandon it, just as they did not abandon drinking wine and other sins. It has even been reported that some of the companions of the Holy Prophet (s.a.w.a.) sold wine. Upon hearing this, Umar exclaimed, ‘May Allah curse so-and-so! He is the first to establish the practice of selling wine.’”

Abd al-Ghani ibn Abd al-Wahid ibn Ali ibn Masrur al-Jama’ili al-Maqdisi al-Hanbali, in *Umdat al-Ahkam*, writes, “From Abdullah Ibn Abbas who said, ‘When Umar was informed that a certain person had sold wine, he said, ‘May Allah fight so-and-so! Did he not know that the Messenger of Allah (s.a.w.a.) said, ‘May Allah fight the Jews! Fat was made unlawful for them, so they melted it and sold it.’”

Ibn al-Athir al-Jazari, in **Jaame’ al-Usul**, states, “From Ibn Abbas, who said, ‘When Umar Ibn Khattab was informed that a certain person had sold wine, he said, ‘May Allah fight so-and-so! Did he not know that the Messenger of Allah (s.a.w.a.) said, ‘May Allah curse the Jews! Fat was made unlawful for them, so they melted it and sold it.’”

This narration is reported by **Bukhari** and **Muslim**; **Nasai** also recorded it with a variation, stating, Umar was informed that Samurah Ibn Jundub had sold wine, so he said: ‘May Allah fight Samurah! Did he not know...’” and then mentioned the tradition.

Alaa al-Deen Ali Ibn Muhammad Ibn Ibrahim Baghdadi, known as al-Khaazin, in his **Tafsir Lubaab al-Taveel**, in the commentary on the verse “**They ask you about wine**¹” states, [**Consensus on Prohibition**] The entire Muslim *ummah* has unanimously agreed on the prohibition of selling wine, benefiting from it, and its price

¹ Surah Baqarah (2): Verse 219

being unlawful. This is supported by the following narrations:

1. **Narration from Jabir:** He said, 'I heard the Messenger of Allah (s.a.w.a.) say during the conquest of Makkah, 'Indeed, Allah has prohibited the sale of wine, benefiting from it, as well as carrion, swine, and idols.' This tradition is recorded in the two Sahihs (Bukhari and Muslim) with additional wording.
2. **Narration from Ayesha:** She said, "The Messenger of Allah (s.a.w.a.) went out and declared, "Trade in wine is prohibited." (**Sahih Muslim**)

Narration from Ibn Abbas: He said, 'When Umar Ibn Khattab was informed that a certain person had sold wine, he said, 'May Allah fight so-and-so! Did he not know that the Messenger of Allah (s.a.w.a.) said, 'May Allah curse the Jews! Fat was made unlawful for them, so they melted it and sold it.'"

Imad al-Deen Ismail Ibn Ahmad Ibn Saeed Ibn Muhammad Ibn Asir Halabi Shafei, in **Ihkam al-Ahkam fi Sharh Umdah al-Ahkam**, when explaining the tradition 'May Allah fight so-and-so', stated, 'The person referred to as 'so-and-so' (فلان) is Samurah Ibn Jundub.'

Ibn Hajar Asqalani, in **Talkhees al-Khabeer**, writes, 'The tradition prohibiting the sale of grapes to those who press them into wine was narrated by Tabarani in **al-Mojam al-Awsat**, from Muhammad Ibn Ahmad Ibn Abi Khaisamah through his chain from Buraidah as a marfu' tradition, 'Whoever hoards grapes during the harvest season and sells them to a Jew, a Christian, or anyone who turns them into wine has knowingly plunged himself into the fire.'

In **Sahih al-Bukhari** and **Sahih Muslim**, it is reported that when Umar Ibn Khattab was informed that so-and-so (i.e. Samurah Ibn Jundub) was selling wine, he said, 'May Allah fight so-and-so.'

Additionally, there are numerous traditions in this regard that mention the curse upon the seller of wine, its buyer, its carrier, and the one it is carried to.

Mulla Ali al-Muttaqi chronicles in **Kanz al-Ummaal**, ‘Narrated from Ibn Abbas, ‘When Umar was informed that Samurah had sold wine, he said, ‘May Allah fight Samurah! Does he not know that the Messenger of Allah (s.a.w.a.) said, ‘May Allah fight the Jews! Allah prohibited them from consuming fat, so they melted it down and sold it.’¹ This narration is reported by Abd al-Razzaq, Ahmad Ibn Hanbal, Darimi and Adani, Bukhari, Muslim, Nasai, Ibn Hibban, Ibn Jarud, Ibn Jarir and Baihaqi.

Mulla Ali al-Muttaqi, in **Kanz al-Ummaal**, also states, ‘Narrated from Umar, ‘May Allah curse so-and-so! He was the first to permit the sale of wine. Indeed, trade is not valid in what is unlawful to eat or drink.’ This narration was reported by Ibn Abi Shaibah in **al-Musannaf** and Baihaqi in **al-Sunan**.

Shah Waliullah Dehlavi (the father of Tuhfa’s author), in **Izaalah al-Khifa an Khilafat al-Khulafaa**, pens, ‘Narrated by Ahmad Ibn Hanbal from Ibn Abbas, ‘It was mentioned to Umar Ibn Khattab that Samurah had sold wine. Umar exclaimed, ‘May Allah fight Samurah! Indeed, the Messenger of Allah (s.a.w.a.) said, ‘May Allah curse the Jews! Fat was forbidden to them, so they melted it down and sold it.’

The audacity of Samurah Ibn Jundub to sell both wine and pork!

Samurah Ibn Jundub’s audacity in following a false interpretation reached such an extent that he ultimately mixed the earnings of wine and pork with the public treasury (*fayy*) of the Muslims, thereby removing the veil from his faith and religiosity. When this matter became known to Umar, he regretfully clasped his hands in sorrow, wept bitterly over Samurah’s heinous act, and, without regard for his status as a companion, denounced him with contempt and cursed him publicly. As Mulla Ali Muttaqi Hindi Burhanpuri recorded in **Kanz al-Ummaal**, ‘Narrated from Ibn

¹ Kanz al-Ummaal, vol. 4, p. 160, H. 9980

Abbas, 'I saw Umar turning his hands in distress while saying, 'May Allah fight Samurah! Our insignificant governor in Iraq has mixed the earnings of wine and pork with the Muslim treasury. They are forbidden, and their earning is also forbidden!' This narration was reported by Abd al-Razzaq in his **Musannaf** and Baihaqi in his **Sunan**.

Samurah's audacity in selling both wine and pork and mixing their earning into the Muslim treasury (*fayy*), is a manifestation of "layers of darkness, one upon another" (ظلمات بعضها فوق بعض). This act was filled with stubbornness and defiance, constituting direct opposition and resistance to the Messenger of Allah (s.a.w.a.). This is because, according to the narrations of the Ahle Tasannun scholars of traditions, the Holy Prophet (s.a.w.a.) instructed, '*Whoever sells wine, let him also cut up swine.*' As recorded by Alaa al-Deen Ali Ibn Muhammad Baghdadi, famous as al-Khaazin, in his Quranic exegesis, 'Narrated from Mughirah Ibn Sho'bah', 'The Messenger of Allah (s.a.w.a.) said, '*Whoever sells wine, let him also cut up swine.*' This was reported by Abu Dawud. Regarding the phrase '*let him cut up swine*' (فليشقص الخنازير), it means, 'Let him chop them into pieces, just as sheep are cut up for sale.' The intended meaning is, 'Whoever deems the sale of wine permissible should also deem the sale of swine permissible, for they are both equally forbidden.'

This narration unveils the disgrace and infamy of Samurah in such a way that his shame and dishonour are laid bare before those with insight, clearer than the midday sun. Upon reviewing some works of Ahle Tasannun scholars, it becomes evident that Samurah Ibn Jundub's so-called 'jurisprudence and reasoning' regarding wine reached such an extreme that he went as far as rubbing the dregs (sediment) of wine on his body in the bathhouse. When Umar found out about this heinous and repulsive act, which he deemed highly reprehensible and unacceptable, he publicly cursed Samurah from the pulpit in front of the people.

As the renowned Hanafi jurist, Shams al-Aimmaḥ Fakhr al-Islam Abu Bakr Muhammad Ibn Abi Suhail Sarakhsi, recorded in his book **al-Mabsoot**, ‘It is disliked (*makruh*) to drink the dregs of wine or make use of them because the dregs of anything are like its pure form, and since benefiting from wine is prohibited, so too is benefiting from its dregs. The reason is that the dregs still contain particles of wine, and if a drop of wine were to fall into water, drinking or using that water would be impermissible; so, the same applies even more to the dregs.’ It is narrated that Samurah Ibn Jundub (may Allah be pleased with him!!!) used to rub the dregs of wine on his body in the bathhouse. Umar condemned him for this so severely that, upon learning about it, he cursed him from the pulpit. No one has the right to follow this practice after Umar rejected and condemned it.¹

It is likely that Samurah, in his stance on rubbing wine dregs on the body (تدلك بالخمير), not only relied on his own misguided reasoning (*ijtihad*) but also followed and imitated some of the senior companions who were higher than him in rank and jurisprudence. Do you not know that Khalid Ibn Walid—whom the Ahl Tasannun are so deeply devoted to, and whom they unjustifiably glorify for his so-called efforts in spreading Islam—was also engaged in the same type of attachment to this “mother of evils” (wine)?

Despite being warned and reprimanded by Umar, he did not cease. Instead, he stubbornly persisted, attempting to justify his actions through weak interpretations and faulty reasoning, rooted in harshness and stubbornness. Ultimately, Umar once again rebuked and reprimanded him. Not only did he scold and censure him publicly, but he also humiliated him along with his relatives. According to some narrations, Umar even dismissed him from his position of authority and removed him from his post of leadership.

As mentioned in **Tarikh al-Tabari**, ‘Sari transmitted to me from Shuaib from Saif from Abu Usman and Abu Harisa, who said,

¹ Al-Mabsoot, vol. 24, p. 20, The Book of Drinks

'Khalid remained in Qinnasrin¹ until he undertook a campaign in which he seized spoils and allocated a portion for himself. Sari also transmitted to me from Shuaib from Saif from Abu Majaalid, the same account.' They said, Umar was informed that Khalid entered a bathhouse and, after applying depilatory paste (*noorah*), rubbed his body with a thick ointment of safflower mixed with wine. So, Umar wrote to him, 'It has reached me that you have rubbed yourself with wine. Indeed, Allah has forbidden both the external and internal use of wine, just as He has forbidden both the external and internal commission of sin. He has prohibited touching wine unless it is washed away, just as He has prohibited drinking it. So, do not let it touch your bodies, for it is impure (*najis*). And if you have done so, do not repeat it.' Khalid wrote back to him, 'We have killed it (i.e., transformed the wine), and it has become merely a wash, no longer wine.' Upon receiving this, Umar replied, 'I believe that the family of Mughirah has been afflicted with harshness and rudeness. May Allah not let you die upon it!' This reprimand from Umar finally reached Khalid and had its effect.²

Ibn al-Asir Jazari, in **al-Tarikh al-Kaamil**, under the events of the year **17 AH**, recorded, "It has been said that Khalid Ibn Walid was present at the conquest of al-Jazira along with Ayaz. He entered a bathhouse in Aamid (Diyarbakir) and applied a depilatory substance containing wine. When Umar heard this, he dismissed him from his position.³"

Ibn Asir also mentioned in **al-Tarikh al-Kaamil** under the events of the year 17 A.H., "Khalid entered the bathhouse and rubbed himself with a cleansing agent that contained wine. So, Umar wrote to him, 'I have been informed that you have rubbed yourself with wine, whereas Allah has forbidden both the outward and inward aspects of wine, as well as touching it. So do not let it touch your

¹ An ancient in North Syria

² Tarikh al-Tabari, vol. 4, p. 66, Incidents of the year 17 A.H.

³ Al-Tarikh al-Kaamil, vol. 2, p. 375

bodies.’ Khalid wrote back to him, ‘We have subjected it to a process (or ‘we have killed it’), so it has transformed into a cleansing agent and is no longer wine.’ Umar responded, ‘The family of Mughirah has been afflicted with harshness, so may Allah not let you die upon it.’

Ibn Khaldun Maghribi mentioned in his **Tarikh**, “It is said that Khalid was present at the conquest of al-Jazira alongside Ayaz, and he entered a bathhouse in Amida (Aamid) and applied a substance that contained wine.”

Again, Ibn Khaldun mentions in his **Tarikh**, “It spread among the people what Khalid, along with Ayaz Ibn Ghanam, had acquired in wealth; so, some men, including Ashas Ibn Qais, sought him out, and he granted him ten thousand. This reached Umar, along with the report about his rubbing himself with wine in Amida (Aamid). So, Umar wrote to Abu Ubaydah, instructing him to make Khalid stand in the assembly, remove his cap, bind him with his turban, and ask him from where he had given this grant to Ashas. If it was from his own wealth, then he had been extravagant; so, dismiss him from his position and annex his duties to yourself.¹”

Muawiya’s Emulation of Samurah Ibn Jundab in Selling Wine

The matter of utmost regret and lamentation for the guardians of the caliphate is that, despite their repeated cursing of Samurah Ibn Jundab regarding the sale and consumption of wine, his legal reasoning (*ijtihad*) gained such widespread acceptance that even the greatest jurist among the Ahle Tasannun, viz. Muawiya (Ibn Abi Sufyan), chose to follow him. Without any sense of guilt or scruple, he openly and publicly permitted the sale of wine during the era of the third ruler (Usman). The incidents that transpired in this regard, which were witnessed and observed, serve as a source of astonishment and reflection for people of intellect and insight.

¹ Tarikh Ibn Khaldun, vol. 2, p. 956

Moreover, they completely expose the reality of the faith and justice of the influential companions, casting aside any pretence. This, in turn, makes it as clear as the midday sun that they were by no means ‘guiding stars’.”

Abu Hilal Hasan Ibn Abdillah Askari, in his book **al-Awaael**, records, “Abu al-Qasim reported, with his chain of transmitters from Madaaeni from Abu Ma’shar from Muhammad Ibn Ka’b, from Buraydah Aslami, who reports, ‘Once, a caravan carrying wine passed by Ubaadah Ibn Saamit in Syria. He asked, ‘Is this oil?’ They replied, ‘No, it is wine being sold for Muawiya.’ So, he took a knife and slit the containers. Muawiya then complained about him to Abu Hurairah. Abu Hurairah said to Ubaada, ‘What concern is this of yours with Muawiya? He is entitled to what he carries. Allah, the Exalted, says, **That was a nation who has passed away. Theirs is that which they earned, and yours is that which you earn.**¹’ Ubaada replied, ‘O Aba Hurairah! You were not with us when we pledged allegiance to the Messenger of Allah (s.a.w.a.). We pledged to listen and obey, to enjoin good and forbid evil, and to protect him as we protect our wives and children, and for this, we were promised Paradise. Whoever fulfils this pledge for Allah, Allah will fulfil His promise to him. And whoever violates it, he does so against himself.’ Muawiya then wrote to Usman complaining against him, so Usman summoned him to Madinah. When Ubaada arrived, he said, ‘I heard the Messenger of Allah (s.a.w.a.) say, *‘There will be men in charge of your affairs who will make you recognize what you reject and reject what you recognize. There is no obedience to one who disobeys Allah.’* I bear witness that Muawiya is among them.” Usman did not respond to him further.²“

¹ Surah Baqarah (2): Verse 134

² Al-Awaael, p. 53

Seventeenth: A group of the Companions (*Sahaabah*) carelessly issued edicts (*fatwas*) without knowledge.

Indicator

Among the companions of the Holy Prophet (s.a.w.a.), there were individuals who were so reckless that they issued religious edicts (*fatwas*) without any knowledge. They shamelessly and foolishly exposed their ignorance in public, to the extent that they were subjected to reproach, rebuke, and severe censure from people of intellect and understanding. Eventually, they were left with no choice but to admit their incompetence in the esteemed position of issuing legal rulings (*iftaa*). It is abundantly clear that such heedless, confused, and ignorant individuals were never considered **guiding stars** by the Holy Prophet (s.a.w.a.). He never entrusted his nation's affairs—whether in matters explicitly addressed in the Quran and Sunnah or in those not explicitly mentioned—to such misguided companions. Now, one must examine the evidence of this matter from the authoritative books of the Ahle Tasannun scholars and take heed of how the Ahle Tasannun have placed their trust in such bewildered and ignorant companions!

Blunders and Flawed Edicts of Abu Musa Ashari

Mulla Ali Muttaqi, in **Kanz al-Ummaal**, in the Book of Prayer, chronicles, “Narrated from Aasim Ibn Zamrah, who reports, ‘A group of people came to Abu Musa Ashari and asked him about Witr (the odd-numbered night prayer). He replied, ‘There is no Witr after the Azan.’ Thereafter, they went to Ali (a.s.) and informed him of this. He (a.s.) replied, *‘Indeed, he has gone too far in his assertion and has been excessive in issuing fatwas! Witr is between you and the morning prayer; whenever you perform Witr, it*

is good' (narrated by Ubayd and Ibn Jarir).¹

From this statement, it becomes clear and evident that Abu Musa Ashari, who is regarded among the major companions of the Holy Messenger (s.a.w.a.) by the Ahle Tasannun, and for whom they exert great efforts in affirming virtues and merits, issued an invalid edict regarding the Witr prayer. When his ruling was presented before Amirul Momineen (a.s.), he exposed his (Ashari's) utter ignorance to people of intellect and understanding with the profound statement, *'Indeed, he has gone too far in his assertion and has been excessive in issuing fatwas!'*

This clarified, like the bright morning for those with sight, that Abu Musa Ashari was among those who shoot arrows in the dark. And why would it be otherwise? When it is established in the books and writings of Ahle Tasannun scholars and jurists that the Holy Messenger (s.a.w.a.) himself performed the Witr prayer before the Azan. Why should it not be so?!

For, it has been established in the books and records of the Ahle Tasannun scholars and authorities that the Messenger of Allah (s.a.w.a.) himself would perform the Witr prayer before the Azan, as Ahmad Ibn Hanbal Shaibani states in his **Musnad**, "Narrated to us Abd al-Razzaq from Israil from Abu Ishaq from Haaris from Ali (a.s.), who said, "The Messenger of Allah (s.a.w.a.) would perform the Witr prayer before the Azan and pray the two units of Fajr at the time of the Iqaamah'."

Ahmad Ibn Hanbal Shaibani also writes in his **Musnad**, "Narrated to us Aswad from Shareek from Abu Ishaq from Aasim from Ali (may Allah be pleased with him) that the Prophet (s.a.w.a.) would perform the Witr prayer before the Azan and pray the two units at the time of the Iqaamah."²

¹ Kanz al-Ummaal, vol. 8, p. 72, H. 21938. Abd al-Razzaq San'aani in "al-Musannaḥ" and Ibn Jarir Tabari in "Tahzeeb al-Aasaar" have also recorded the same.

² Musnad-o-Ahmad Ibn Hanbal, vol. 1, p. 178, H. 887

One of the astonishing aspects of time and events is that Abu Musa Ashari, due to his extreme heedlessness and lack of awareness, did not consider sleep to invalidate ablution. In this matter, he opposed the well-established Sunnah and the apparent evidence. As Allama Shams al-Aimmaḥ Sarakhsī mentioned in **al-Mabsut**, “Abu Musa Ashari used to say that sleep while lying down does not invalidate ablution unless one is certain that something has exited from him. When he slept, he would have someone sit near him to observe him, and when he woke up, he would ask that person. If the person informed him that something had come out of him, he would then renew his ablution.¹”

Ghazali, in **al-Mustasfa**, while discussing the issue of “Consensus from the majority is not a proof”, writes, “The second evidence: The consensus of the companions on allowing dissent from individuals. There are many issues in which individuals held unique opinions, such as Ibn Abbas’ solitary stance on proportional inheritance distribution (*‘awl*), which he did not accept. If it is said, ‘No, rather, they objected to Ibn Abbas’ stance on the permissibility of temporary marriage (*mut’ah*) and that usury (*riba*) applies to deferred transactions. Ayesha also objected to Ibn Arqam regarding the issue of impotence in marriage (*‘anina*), they objected to Abu Musa Ashari for saying that sleep does not invalidate ablution, and they objected to Abu Talha for saying that eating hail (frozen rain) does not break the fast because they held unique views.

We respond: No, rather, it was because they opposed the established Sunnah that was well-known among them, or because they opposed clear proofs that were established for them.²”

Among the neglected and baseless rulings of Abu Musa Ashari, which clearly expose his extreme ignorance and lack of discernment, is his ruling that if an elderly husband were to drink

¹ Al-Mabsut, vo. 1, p. 78, Chapter of Ablution and Ritual Bath (Ghusl)

² Al-Mustasfa, vol. 1, p. 186

milk from his wife's breast, she would become forbidden to him! He would issue this invalid ruling without hesitation, as recorded in **al-Muwatta** of Malik (Ibn Anas), "Malik narrated from Yahya Ibn Saeed that a man asked Abu Musa Ashari, 'I sucked milk from my wife's breast, and it entered my stomach.' Abu Musa Ashari responded, 'I see that she has become forbidden to you!' Then, Abdullah Ibn Masud exclaimed, 'Look at what you are ruling for this man!' Abu Musa asked, 'What do you say?' Abdullah Ibn Masud replied, 'There is no nursing except what occurs within the first two years (of a child's life).' Abu Musa then said: 'Do not ask me anything as long as this scholar is among you'.¹"

Narration of Traditions condemning Issuing Edicts (*fatwas*) without knowledge.

When you have understood all of these, you must also listen to some traditions that condemn issuing edicts without knowledge, and what becomes evident regarding Abu Musa (Ashari) after considering them should be 'understood with sound intellect'.

Abu al-Qasim Husain Ibn Muhammad, known as Raghīb Isfahani, writes in his book **al-Muhaazarat** under the chapter Disapproval of Taking on Fatwa and Sitting for the People:

- ♦ The Holy Prophet (s.a.w.a.) said, "The most audacious among you in issuing edicts is the most audacious among you in entering the Fire."
- ♦ The Holy Prophet (s.a.w.a.) also said, "Whoever issues a fatwa without knowledge, the angels of the heavens and the earth curse him."

Majd al-Deen Ibn Asir Jazari chronicles in his book **Jaame' al-Usul**, "Amr Ibn Aas said, 'I heard the Messenger of Allah (s.a.w.a.) say, 'Indeed, Allah does not take away knowledge by snatching it from the people; rather, He takes away knowledge by taking away the scholars. Until when no scholar remains, the people will take

¹ Al-Muwatta, vol. 2, p. 607

ignorant leaders who will be asked for rulings, and they will issue edicts without knowledge, thus going astray as well as deviating others." In another narration, it is added, 'Urwah said, 'Then I met Abdullah Ibn Umar after a year and asked him, and he narrated the tradition to me exactly as he had narrated before and said, 'I heard the Messenger of Allah (s.a.w.a.) say...'

This narration was reported by Bukhari as well as Muslim.¹

Ibn Asir Jazari also writes in **Jaame' al-Usul**, "Tirmizi reported a shorter version of the tradition, where the Holy Prophet (s.a.w.a.) said, "Indeed, Allah does not take away knowledge by snatching it from the people; rather, He takes away knowledge by taking away the scholars. Until when He leaves no scholar behind, the people will take ignorant leaders, who will be asked for rulings and will issue edicts without knowledge, thus going astray and leading others astray."²

Majd al-Deen Abd al-Salam Ibn Abdillah Harrani mentioned in his book **al-Muntaqa**, "Abu Huraira narrated that the Holy Prophet (s.a.w.a.) said, 'Whoever issues an edict without firm knowledge, its sin falls upon the one who issued it.' (Reported by Ahmad (Ibn Hanbal) and Ibn Majah). In another version, 'Whoever issues an edict without knowledge, the sin of that falls upon the one who issued it.'" (Reported by Ahmad and Abu Dawood).

Suyuti pens in **Jam' al-Jawaame'**, "Whoever issues an edict without knowledge, the angels of the heavens and the earth curse him." (Reported by Ibn Asaakir from Imam Ali (a.s.)).

Suyuti also writes in **al-Jaame' al-Saghir**, "Whoever issues an edict without knowledge, the angels of the heavens and the earth curse him." (Reported by Ibn Asaakir from Imam Ali (a.s.))."

Abd al-Rahman Ibn Ali, known as Ibn Zabee', Shaibani Yamani, states in **Taysir al-Wusul**, "Ibn Amr Ibn Aas narrated that the Holy

¹ Jaame' al-Usul, vol. 9, p. 23, H. 5862

² Jaame' al-Usul, vol. 9, p. 25, H. 5862

Prophet (s.a.w.a.) said, “Indeed, Allah does not take away knowledge by snatching it from the people; rather, He takes away knowledge by taking away the scholars. Until when no scholar remains, the people will take ignorant leaders who will be asked for rulings, and they will issue edicts without knowledge, thus going astray and leading others astray.” (Reported by the two Shaikhs (viz., Bukhari and Muslim) and Tirmizi).”

Manavi mentioned in **Taysir fi Sharh al-Jaame’ al-Saghir**, “Whoever issues an edict without knowledge, the angels of the heavens and the earth curse him.” This is because he ascribes a ruling to Allah while he is lying. (Reported by Ibn Asaakir from Imam Ali (a.s.))

Ali Ibn Ahmad Azizi states in **al-Siraj al-Munir fi Sharh al-Jaame’ al-Saghir**, “Whoever issues an edict without knowledge, the angels of the heavens and the earth curse him.”

Because he is reporting Allah’s ruling without knowledge.

(Reported by Ibn Asaakir from Imam Ali (a.s.))

Qazi al-Qudaat (Chief Justice) Muhammad Ibn Ali Shawkani in **Nayl al-Awtar fi Sharh Muntaqa al-Akhbar** explains, “His statement, “Whoever issues a fatwa...”. The word *uftiya* (أُفْتِيَ) is in the *passive form*, meaning that if a mufti issues a ruling without firm evidence from the Book, the Sunnah, or correct reasoning, then the sin falls upon the one who issued the incorrect edict and not upon the questioner who was merely following. It has also been narrated with the active form (*aftā*, أَفْتَى) implying,

“Whoever issues edicts to people without knowledge, the sin of that falls upon the one who allowed him to do so, permitted him to issue edicts, and gave him authorization despite his ignorance.”

Eighteenth: The ignorance and lack of knowledge of a group of companions regarding the clear rulings of the Seal of the Prophets (s.a.w.a.)

Indicator

Among the companions of the Messenger of Allah (s.a.w.a.), there were individuals who were ignorant and unaware of his clear rulings and heedless of his evident judgments. Despite this, they took it upon themselves to issue rulings and, with reckless audacity, walked the path of opposing him. It is evident that such individuals were never qualified to attain the rank of being **guiding stars**, nor were they fit to be obeyed and followed by the Ummah in matters not explicitly stated in the Book and the Sunnah. Although detailing the incidents of the ignorance of these companions would require the composition of an extensive and independent book, I will suffice here with citing some statements from prominent Ahle Tasannun scholars.

Ibn Hazm Andalusi mentioned in his book **Al-Ihkam fi Usul al-Ahkam**, “We found that among the companions, there were those who, upon hearing a tradition, would interpret it in a way that removed it from its apparent meaning due to their lack of understanding, which was also shared by the caliphs and other companions. We also found that they acknowledged and admitted that many of the Sunnah rulings had not reached them.” This is supported by the well-known tradition from Abu Huraira, “My brothers among the Muhajirun were occupied with trade in the markets, and my brothers among the Ansar were occupied with managing their wealth.” Likewise, Baraa Ibn Aazib said, “Not everything we narrate to you is something we heard directly from the Messenger of Allah (s.a.w.a.); rather, our companions narrated to us, as we were occupied with tending to our camels.’

Abu Bakr did not know the prescribed inheritance share of the grandmother, but Muhammad Ibn Maslama and Mughirah Ibn Sho’bah knew it. Abu Bakr asked Ayesha, “In how many pieces of

cloth was the Messenger of Allah (s.a.w.a.) shrouded?"

Umar said regarding the tradition of seeking permission before entering, "This ruling of the Messenger of Allah (s.a.w.a.) was hidden from me because I was preoccupied with trade in the markets."

He was also unaware of the ruling concerning a woman's miscarriage (*imlas*), while others knew it. He became angry with Uyaynah Ibn Hisn until Hurr Ibn Qais Ibn Hisn reminded him of Allah's saying, '**And turn away from the ignorant**'.¹

The command of the Messenger of Allah (s.a.w.a.) to expel the Jews and Christians from the Arabian Peninsula remained unknown to him until the end of his caliphate.

Similarly, this ruling remained unknown to Abu Bakr throughout his caliphate, but when it reached Umar, he ordered their expulsion, and none were left in the region."

Umar was also unaware of the command of the Messenger of Allah (s.a.w.a.) to refrain from entering a land afflicted by a plague, while Abd al-Rahman Ibn Auf knew it.

Umar asked Abu Waqid Laisi about what the Messenger of Allah (s.a.w.a.) used to recite in the prayers of Eid al-Fitr and Eid al-Azha, even though the Prophet (s.a.w.a.) had performed these prayers for many years.

He did not know what to do regarding the Magians (*Majus*) until Abd al-Rahman reminded him of the ruling of the Messenger of Allah (s.a.w.a.) concerning them.

He also forgot that the Prophet (s.a.w.a.) had accepted tax (*jizya*) from the Magians of Bahrain, which was a well-known matter, and perhaps he himself had taken a share from that wealth, just as others had.

He forgot the ruling of the Prophet (s.a.w.a.) that a person in a state

¹ Surah A'raaf (7): Verse 199

of major ritual impurity (*junub*) may perform dry ablution (*tayammum*) in the absence of water and instead declared, 'One should never perform *tayammum* and should not pray until water is found.' Ammar reminded him of the correct ruling.

He wanted to distribute the wealth of the Ka'bah until Ubayy Ibn Ka'b argued against him, stating that the Prophet (s.a.w.a.) never did so, and Umar refrained from proceeding.

He used to send back women who had entered their menstrual period before performing the farewell circumambulation (*tawaf al-wada'*), until he was informed that the Prophet (s.a.w.a.) had permitted them to leave, after which he stopped preventing them.

He used to differentiate between the blood money (*diyah*) of different fingers until he learned that the Prophet (s.a.w.a.) had ruled for equal compensation among them, so he abandoned his own opinion and followed the ruling of equality.

He believed that blood money should be given only to the male relatives (*'asaba*), until Zahhak Ibn Sufyan informed him that the Prophet (s.a.w.a.) had granted a share of blood-money to women as well. Consequently, Umar changed his stance.

He prohibited excessive dowries, arguing based on the example of the Prophet's (s.a.w.a.) own dowries, until a woman reminded him of Allah's statement, '**And you have given one of them a *qintar* (a great amount), do not take it back¹**', so he retracted his prohibition.

He intended to stone an insane woman to death until he was informed of the Prophet's (s.a.w.a.) statement, 'The pen is lifted from three (i.e., they are not held accountable): the insane, the sleeper, and the child,' so, he ordered that she should not be stoned.

He also commanded the stoning of the slave woman of Hatib until Usman reminded him that an ignorant person is not subject to legal punishment (*hudud*), so he refrained from stoning her.

¹ Surah Nisaa (4): Verse 20

He objected to Hassaan Ibn Sabit reciting poetry in the mosque, until both Hassaan and Abu Huraira informed him that the Prophet (s.a.w.a.) had allowed poetry to be recited in his presence inside the mosque, so Umar remained silent.¹

Ibn Hazm also mentions in **al-Ihkam**, “Umar forbade naming children after the Prophets, even though he saw Muhammad Ibn Maslama coming and going before him, a prominent companion among the companions, as well as Abu Ayyub Ansari and Abu Musa Ashari, who were known only by their agnomens (*kuiyyah*). He also saw Muhammad Ibn Abi Bakr Siddiq, who was born in the presence of the Messenger of Allah (s.a.w.a.) during the Farewell Pilgrimage. His mother had even consulted the Prophet (s.a.w.a.) about what she should do regarding her state of postnatal bleeding (*nifas*) while in Ihram.”

“It is certain that the Prophet (s.a.w.a.) knew the names and agnomens of these individuals and approved of them, addressing them by these names without making any changes. When Talha and Suhayb informed Umar that the Prophet (s.a.w.a.) had allowed this, he refrained from prohibiting it.”

“He also intended to discontinue the ritual brisk walking during *tawaf* in Hajj (*raml*), but then he recalled that the Prophet (s.a.w.a.) had performed it and said, ‘We should not abandon it’.”

Regarding Usman, “It has been reported that he sent a message to Fareeah, the sister of Abu Saeed Khudri, asking her about the ruling that the Messenger of Allah (s.a.w.a.) had given her concerning her waiting period (*iddah*), and he acted accordingly.”

- ◆ “He also ordered the stoning of a woman who had given birth after only six months of pregnancy, but Ali (a.s.) reminded him of the Quranic verse indicating that a pregnancy can last six months. Consequently, he retracted his order for her stoning.”

¹ Al-Ihkam fi Usul al-Ahkam, vol. 1, pp. 153-154

It is also mentioned in the book **Al-Ihkam**, “[Here] is Ayesha and Abu Huraira, who were unaware of the ruling on wiping over the leather socks, as was Ibn Umar along with them. However, Jarir taught them this ruling, even though he only embraced Islam a few months before the death of the Holy Prophet (s.a.w.a.). Ayesha admitted that she had no knowledge of this ruling and ordered that the matter be asked from someone expected to have knowledge of it, and that was Ali (may Allah be pleased with him).

And here is Hafsa, the mother of the believers, who was asked whether a person who engaged in intercourse and did not ejaculate was required to perform *ghusl* (ritual washing). She replied, ‘I have no knowledge of it.’

And this is Ibn Umar, who suspected that the Holy Prophet (s.a.w.a.) might have prohibited renting out land more than forty years after the Prophet’s (s.a.w.a.) passing, so he refrained from it. He acknowledged that such transactions were practiced during the time of Abu Bakr, Umar, and Usman, yet he did not claim that it was impossible for them to be unaware of something that Raafe’, Jabir, and Abu Huraira knew.

And here are our brethren who say about whatever they wish, ‘If this were true, it would not have been hidden from Umar!’ However, the permission given by the Holy Prophet (s.a.w.a.) for a menstruating woman to depart [for Hajj rituals] remained unknown to Zaid Ibn Sabit, Ibn Umar, and the majority of the people of Madinah until Ibn Abbas and Umm Sulaim informed them, and then they retracted their previous stance.

And Ibn Umar was unaware of the rule regarding waiting until a deceased person is buried before performing the final prayer for them, until Abu Huraira and Ayesha informed him. Upon learning this, he said, ‘We have certainly lost many great rewards (*carats*).’

And when Ibn Umar was questioned about his preference for performing combined (*mut’ah*) Hajj over individual (*Ifrad*) Hajj, it was said to him, ‘You are contradicting your father!’ To which he

replied, 'Is the Book of Allah more deserving to be followed or is Umar?!' This was narrated from him through the chain of Abd al-Razzaq from Ma'mar from Zohri from Salim the son of Ibn Umar.

And Abdullah Ibn Umar was unaware of the obligation of performing ablution (*wuzu*) after touching the private parts until Busrah bint Safwan informed him that the Holy Prophet (s.a.w.a.) had commanded it, and so he accepted it."

It is further mentioned in the book **al-Ihkam**, "You may find a person who memorizes a tradition but does not recall it at the moment, leading him to issue a ruling that contradicts it. This can also happen in the case of Quranic verses. For example, Umar once ordered from the pulpit that the dowries of women should not exceed a certain amount. However, a woman reminded him of the words of Allah, '**And if you have given one of them a *qintar* (a great amount), do not take it back**¹'. Upon hearing this, he abandoned his statement and said, 'Everyone has more understanding than you, O Umar!' He also said, 'The woman was correct, and the Commander of the Faithful (referring to himself) was mistaken!'

Similarly, he once ordered the stoning of a woman who had given birth after only six months of pregnancy. However, Ali (may Allah be pleased with him) reminded him of the verse, '**And his gestation and weaning period is thirty months**.²', along with the verse, '**And mothers shall breastfeed their children for two full years**³'. Upon realizing this, Umar retracted his order for her stoning.

Likewise, he once intended to punish Uyaynah Ibn Hisn after the latter said to him, 'O Umar! You neither give us generously nor judge among us with justice!' However, Hurr Ibn Qais Ibn Hisn Ibn Huzaifah reminded him of the Quranic verse, '**And turn away from**

¹ Surah Nisaa (4): Verse 20

² Surah Ahqaaf (46): Verse 15

³ Surah Baqarah (2): Verse 233

the ignorant¹, and said, 'O Commander of the Faithful! This man is among the ignorant ones.' So, Umar restrained himself.

On the day the Holy Prophet (s.a.w.a.) passed away, Umar said, 'By Allah! The Messenger of Allah has not died, and he will not die until he is the last of us!', or words with a similar meaning, until someone recited to him, '**Indeed, you will die, and indeed, they will die**²'. Upon hearing this, his sword fell from his hand, and he collapsed to the ground, saying, 'By Allah, it is as if I had never read this verse before!'

If such forgetfulness can occur regarding the Quran, then it is even more likely in the case of traditions. A person may completely forget a tradition, or he may remember it but interpret it in a particular way, believing it to be specific, abrogated, or carrying a particular meaning. However, none of this can be followed unless there is an explicit text (*nass*) or consensus (*ijma*), because it remains merely the opinion of the one who holds it, and it is not permissible to blindly follow anyone or accept their personal view.

It is well known to everyone that the companions were around the Messenger of Allah (s.a.w.a.) in Madinah, living together. However, they also had livelihoods to seek and were in extreme financial hardship, as is explicitly documented. Indeed, it has been reported that hunger drove the Holy Prophet (s.a.w.a.), Abu Bakr, and Umar out of their homes. Some of the companions were engaged in trade in the markets, while others were occupied with their means of sustenance. They would attend the gatherings of the Messenger of Allah (s.a.w.a.) whenever they found the slightest free time from their pursuits. This is something that no one can deny.

Abu Huraira mentioned this, saying, 'My brothers from among the Muhajirun were occupied with trade in the markets, and my brothers from among the Ansar were occupied with tending to their date palms, whereas I was a poor man who would accompany

¹ Surah A'raaf (7): Verse 199

² Surah Zumar (39): Verse 30

the Messenger of Allah (s.a.w.a.) just to satisfy my hunger.’ Umar acknowledged this, saying, ‘I have missed much of the traditions of the Messenger of Allah (s.a.w.a.); my engagement in trading in the markets kept me preoccupied.’ This was mentioned in the tradition of Abu Musa’s request for permission to enter.

The Messenger of Allah (s.a.w.a.) would be asked about an issue, he would rule on it, command something, and it would be carried out. Those who were present would retain it, while those who were absent would miss it. When the Holy Prophet (s.a.w.a.) passed away and Abu Bakr assumed leadership, from that point on, the companions dispersed; some went to fight against Musailamah (the false claimant of prophethood), others against the apostates, and others to Syria and Iraq. Some remained in Madinah with Abu Bakr. Whenever a new legal case arose, and there was no direct command from the Prophet (s.a.w.a.) on the matter, Abu Bakr would consult the companions who were present. If they had knowledge of any ruling from the Prophet (s.a.w.a.), he would adopt it; otherwise, he would exercise independent reasoning (*ijtihad*) in making a judgment.

When Umar took over leadership, the Muslim territories expanded, and the companions became even more scattered across different regions. If a legal matter arose in Madinah or elsewhere, and the present companions had a report from the Prophet (s.a.w.a.) on the matter, they would rule according to it. Otherwise, the ruler of that city would exercise independent reasoning (*ijtihad*) in his judgment.

It was possible that a ruling from the Holy Prophet (s.a.w.a.) was known to a companion in another city, while those present in a given city were unaware of it. A companion in Madinah might have witnessed something that a companion in Egypt had not, and a companion in Egypt might have witnessed something that a companion in Syria had not. Likewise, a companion in Syria might have seen what a companion in Basra had not, and a companion in

Basra might have been present for something that a companion in Kufa had not. Similarly, a companion in Kufa might have been aware of something that a companion in Madinah had not witnessed.

All of this is evident in historical reports and is a necessity of knowledge based on what we have previously mentioned about how some companions were absent from the Prophet's (s.a.w.a.) gatherings at times while others were present. Then, those who were present on one occasion might be absent the next time, while others who were absent before might then be present. Each companion was aware of what they had personally witnessed but missed what they were absent for. This is something that is understood by the most basic reasoning.

The knowledge of dry ablution (*tayammum*) was known to Ammar and others, yet it was unknown to Amr Ibn Masud, who said, 'A person in a state of major impurity (*junub*) should not perform *tayammum* even if he does not find water for two months!'

The ruling on wiping (over socks) was known to Ali and Huzaifah (may Allah be pleased with them), and others, but it was unknown to Ayesha, Ibn Umar, and Abu Huraira, despite them being residents of Madinah.

The ruling on the inheritance of a daughter's daughter along with a daughter was known to Ibn Masud, but it was unknown to Abu Musa.

The ruling on seeking permission before entering was known to Abu Musa, Abu Saeed, and Ubayy, but it was unknown to Umar.

The ruling allowing a menstruating woman to leave before performing the farewell circumambulation (*tawaf al-wadaa'*) was known to Ibn Abbas and Umm Sulaim, but it was unknown to Umar and Zayd Ibn Saabit.

The ruling on the prohibition of temporary marriage (*mut'ah*) and the consumption of domesticated donkeys was known to Ali and others, but it was unknown to Ibn Abbas.

The ruling on currency exchange (*sarf*) was known to Umar, Abu Saeed, and others, but it was unknown to Talha, Ibn Abbas, and Ibn Umar.

The ruling on expelling the non-Muslims under a treaty (*kaafir-e-zimmi*) from the Arabian Peninsula was known to Ibn Abbas and Umar, yet Umar forgot about it for years and allowed them to remain until he was reminded, after which he ordered their expulsion.

The knowledge of inheritance of a deceased without direct heirs (*kalaalah*) was known to some, but it was unknown to Umar.

The prohibition of selling alcohol was known to Umar but was unknown to Samurah.

The ruling on the inheritance of a grandmother was known to Mughirah and Muhammad Ibn Maslamah, but Abu Bakr and Umar were ignorant about it.

The ruling on taking tax from non-Muslims (*jizyah*) from Magians (Zoroastrians) and the prohibition of entering a city afflicted by plague was known to Abd al-Rahman Ibn Auf, but Umar, Abu Ubaidah, and most of the companions were not knowing it.

The ruling on the inheritance of a grandfather was known to Ma'qil Ibn Sinan but was unknown to Umar!¹

Ibn al-Qayyim said in **I'lam al-Muwaqqi'in**, "Even the most knowledgeable of the Ummah, Abu Bakr², did not know the ruling on the inheritance of a grandmother until Muhammad Ibn Maslamah and Mughirah Ibn Sho'bah informed him. Similarly, he was unaware that a martyr does not require blood money until Umar informed him, and he accepted his statement. Umar himself was unaware of the ruling on *tayammum* for a person in a state of

¹ Al-Ihkam fi Usul al-Ahkam, vol. 1, p. 155 onwards, Chapter on the Cause of Differences that transpired among the Ummah

² The falsity and absurdity of this statement is evident for anybody who has read the book "**Tashyeed al-Mataaen**".

major impurity, saying, 'If he remains in that state for a month, he should not pray until he performs *ghusl*.'"

The Book of Aal Amr Ibn Hazm

He was unaware of the ruling on the blood money (*diyah*) for fingers, so he ruled that the compensation for the thumb and the one next to it was twenty-five (units). Then he was informed that in the Book of Aal Amr Ibn Hazm, it was recorded that the Messenger of Allah (s.a.w.a.) had ruled that the compensation for them was ten (units) each, so he abandoned his own ruling and returned to this one.

He was also unaware of the ruling on seeking permission (*isti'zaan*), until Abu Musa and Abu Saeed Khudri informed him of it.

He was unaware of the issue of a woman inheriting from the blood money of her husband, until Zahhaak Ibn Sufyan Kilaabi, a Bedouin from the desert, wrote to him, informing him that the Messenger of Allah (s.a.w.a.) had commanded him to allow the wife of Ashyam Dabbaabi to inherit from the blood money of her husband.

He was unaware of the ruling on a woman who miscarries (*imlas*), until he inquired about it and found it with Mughirah Ibn Sho'bah.

He was unaware of the ruling on taking jizyah from the Magians, until Abd al-Rahman Ibn Auf informed him that the Messenger of Allah (s.a.w.a.) had taken it from the Magians of Hajar.

He was unaware of the exemption of menstruating women from the farewell circumambulation (*tawaf al-wada*), so he would make them wait until they became pure and then perform the circumambulation. However, when he was informed that the Holy Prophet (s.a.w.a.) had ruled otherwise, he abandoned his previous stance.

He was unaware of the ruling that equated the blood money (*diyah*) for all fingers and used to differentiate between them until the established Sunnah regarding their equal valuation reached

him, so he abandoned his initial stance and accepted it.

He was unaware of the ruling on *Mut'ah* of Hajj (combining *Umrah* with Hajj) and used to prohibit it until he learned that the Holy Prophet (s.a.w.a.) had commanded it, so he abandoned his previous position and permitted it.

He was unaware of the permissibility of naming individuals after Prophets and initially prohibited it until Talha informed him that the Holy Prophet (s.a.w.a.) had given him the agnomen (*kuniyyah*) of Abu Muhammad. Upon hearing this, he refrained from maintaining his prohibition. Despite the presence of prominent companions such as Abu Musa, Muhammad Ibn Maslamah, and Abu Ayyub, it never occurred to him to prohibit something until he himself had done so!

Similarly, he was unaware of the verses: **'Indeed, you will die, and indeed, they will die.'**¹

'Muhammad is but a messenger; messengers have passed away before him. So if he dies or is killed, will you turn back on your heels?'² Until he exclaimed, 'By Allah! It is as if I had never heard these verses before this moment!'

Likewise, he was unaware of the ruling that forbade increasing a woman's dowry beyond the amounts given to the wives and daughters of the Holy Prophet (s.a.w.a.). He was only reminded of it when a woman recited the verse, **'And if you have given one of them a qintaar (a large sum of gold), do not take anything from it.'**³ Upon hearing this, he said, 'Everyone has more understanding than Umar, even the women!'

He was also unaware of the rulings on inheritance concerning a grandfather (*jadd*), *kalaalah* (a deceased person leaving no direct descendants or father), and certain aspects of usury (*riba*), and he

¹ Surah Zumar (39): Verse 30

² Surah Aale Imran (3): Verse 144

³ Surah Nisaa (4): Verse 20

wished that the Holy Prophet (s.a.w.a.) had left them a definitive ruling.

Similarly, he was unaware, on the day of Hudaibiyyah, that Allah's promise to His Prophet (s.a.w.a.) and his companions regarding their entry into Mecca was not restricted to that specific year. It was only when the Holy Prophet (s.a.w.a.) clarified it for him that he understood.'

He was also unaware of the permissibility of continuing to wear perfume while in the state of *ihram* and applying fragrance after the ritual slaughter (*nahr*) but before performing the *tawaf al-ifaazah*. However, this ruling has been authentically established in the six major collections of traditions.

Similarly, he was unaware of the ruling regarding entering or fleeing from a land affected by a plague until he was informed that the Messenger of Allah (peace be upon him and his family) had said, 'If you hear of it (the plague) in a land, do not enter it, and if it occurs while you are in a land, do not leave it in an attempt to flee from it.'

Yet, he (Umar) was considered the most knowledgeable of the *ummah* after Siddiq (Abu Bakr) without exception!

It is as Ibn Masud said, 'If the knowledge of Umar were placed on one side of a scale and the knowledge of all the people of the earth on the other, the knowledge of Umar would outweigh them.'

Amash recounted this statement to Ibrahim Nakhai, who responded, 'By Allah! I believe that Umar took away nine-tenths of all knowledge!'

Similarly, **Usman Ibn Affan** was unaware of the minimum period of pregnancy until Ibn Abbas reminded him of the Quranic verse, '**And his gestation and weaning period is thirty months.**¹' which, when combined with the verse, '**Mothers shall nurse their**

¹ Surah Ahqaaf (46): Verse 15

children for two full years¹ indicated that the minimum gestation period was six months. Upon realizing this, he accepted the ruling.

Abu Musa Ashari was unaware that the daughter of a son (*bint al-ibn*) inherits one-sixth along with the daughter (*bint*), until he was informed that the Messenger of Allah (s.a.w.a.) had ruled in her favour with that share.

Ibn Abbas was unaware of the prohibition of domestic donkeys (*humur al-ahliyyah*) until he was informed that the Messenger of Allah (s.a.w.a.) had prohibited them on the day of Khaybar.

Ibn Masud was unaware of the ruling on a woman whose dowry was not specified at the time of marriage (*al-mufawwazah*). People consulted him on the issue for a month, and he issued a verdict based on his opinion. Later, he was informed of a tradition that confirmed the ruling he had given.

This is a vast subject, and if we were to trace every instance, it would result in an extensive volume.

Shah Waliullah Dehlavi, in his treatise *Insaf*, writes, "The Messenger of Allah (s.a.w.a.) was consulted by people regarding incidents, and he issued rulings for them. Cases were presented to him, and he judged them. He observed people's actions, praising what was good and denouncing what was wrong. Every ruling he issued in response to a query, every judgment he made in a case, and every action he praised or condemned took place in public gatherings. Therefore, when Abu Bakr and Umar did not have knowledge of a particular matter, they would ask the people about any narration from the Messenger of Allah (s.a.w.a.) regarding it."

Abu Bakr once said, 'I have not heard the Messenger of Allah (s.a.w.a.) say anything regarding the inheritance of a grandmother. So he inquired from the people, and after performing the Zuhr prayer, he asked, 'Who among you has heard anything from the Messenger of Allah (s.a.w.a.) regarding the grandmother?'

¹ Surah Baqarah (2): Verse 233

Mughirah Ibn Sho'bah replied, 'I have!' Abu Bakr asked, 'What did he say? Mughirah replied, The Messenger of Allah (s.a.w.a.) granted her one-sixth.' Abu Bakr then asked, 'Is there anyone else who confirms this?' Muhammad Ibn Maslamah replied, 'He is telling the truth.' Thus, Abu Bakr allocated her one-sixth.

Similarly, there is the incident of Umar asking people about the ruling on the compensation for an unborn child lost due to injury (*ghurrah*) and later accepting the report of Mughirah. He also consulted people about the plague and later accepted the report of Abd al-Rahman Ibn Auf, as well as the case of *jizyah* for the Magians, which he confirmed based on the same report.

Another example is the joy of Abdullah Ibn Masud upon hearing the narration of Ma'qil Ibn Yasar, as it aligned with his opinion.

Likewise, there is the incident of Abu Musa returning from the door of Umar and inquiring about a tradition, which was later confirmed by Abu Saeed.

And there are many similar examples that are well-known and narrated in **Sahihain** (the two authentic collections: Sahih al-Bukhari and Sahih Muslim) and **Sunan** (the books of Sunnah, such as Sunan Abi Dawud, Sunan Tirmizi, Sunan Nasai, and Sunan Ibn Majah)¹.

¹ It should not remain hidden from the reader that what has been mentioned in this book regarding the ignorance of the 'caliphs' and the so-called 'stars' among the companions is but a small portion of a vast collection—one that the scholars of Ahl Tasannun themselves have permitted to be narrated and recorded in their books and traditions.

Otherwise, based on definitive reason and the testimony of countless examples—which serve as clear proof—the errors of these figures prevailed in all matters, causing the people to suffer constant hardship and distress, repeatedly falling victim to the disastrous consequences of their leaders' negligence and ignorance. Calamities continuously unfolded across all lands, except for those who sought refuge in the guidance of the *Bab Madinat al-'Ilm* (the Gate of the City of Knowledge), the rightful successor, Amir al-Momineen Ali Ibn Abi Talib (a.s.). Those who clung to him were saved from destruction and loss, both in this world and the Hereafter.

Nineteenth

Among the companions, some were so ignorant that they would issue edicts contrary to the ruling of the Noble Messenger (s.a.w.a.). Whenever someone informed them that their edict was against the Prophet's (s.a.w.a.) ruling, they would become extremely incensed and punish the person with lashes.

Jalal al-Deen Suyuti, in **Miftah al-Jannah**, chronicles, "Baihaqi narrated from Hisham Ibn Yahya Makhzumi that a man from the tribe of Saqif came to Umar Ibn Khattab and asked him about a woman who had menstruated after visiting the Kaaba. He asked, 'Can she depart before becoming pure?' Umar replied, 'No!' The man from Saqif then informed, 'The Messenger of Allah (s.a.w.a.) issued a ruling to me in a similar case contrary to what you have ruled!' Upon hearing this, Umar stood up, struck him with a whip, and said, 'Why do you ask me about something in which the Messenger of Allah (s.a.w.a.) has already given a ruling?'" It is evident that such misguided companions were never worthy of being likened to "**guiding stars**"; they could never be the rightful reference for the *ummah*, whether in explicit rulings or otherwise, nor could they lead it toward righteousness and success.

Certainly, the likes of such disgraceful events and astonishing occurrences were never allowed to be freely narrated by the people, nor did the scholars of the Ahle Tasannun tradition and the leaders of their community permit them to be documented in books or recorded in the annals of history.

And true knowledge rests with Allah, the Exalted.

It is also noteworthy that throughout the accounts presented to the reader, one never encounters a single instance where Amir al-Momineen 'Ali Ibn Abi Talib (a.s.) committed an error, was negligent, suffered from forgetfulness, or displayed ignorance regarding any divine ruling. **'That is the grace of Allah; He grants it to whom He wills.'** (Surah Jumua (62): Verse 4) **'But for those to whom Allah has not granted light, there is no light for them.'** (Surah Noor (24): Verse 40)

Twentieth

Indicator

Among the companions, some audacious individuals were so unrestrained that, during discussions and debates, they would use offensive and hurtful words that were contrary to refinement and decorum. They would adopt a method of ridiculing and belittling their opponents, even when the opponent was also among the companions. It is evident that such companions were never worthy of being likened to “**guiding stars**” and were never fit to be the reference for the ummah, even in non-explicit matters. Do you not know how Umar Ibn Khattab, in the case of permitting wine with three stages of fermentation (*muthallath*), revealed his so-called *ijtihad*? How did he treat Ubaadah Ibn Samit, whose revered status among the Ahle Tasannun needs no explanation, with harshness, severity, and rudeness, displaying a lack of restraint and dignity? Since this incident is among the strange and remarkable events, and since the esteemed scholar Sarakhsi, who is regarded as the pride of Islam and the luminary of Ahle Tasannun jurists, has elaborated on it in **al-Mabsut**, presenting astonishing details, I shall narrate it here to enlighten those of discernment about the hidden aspects of the Ahle Tasannun school of thought.

Umar’s ruling of permissibility (*halaal*) on drinking three-stage fermented beverage (*nabeez-e-musallas*)

It should be noted that Allamah Sarakhsi, in **al-Mabsut**, in the Book of Drinks (*Kitab al-Ashrebah*), pens, “Muhammad Ibn Zubair reports, Umar consulted the people regarding a diluted drink. A Christian man said, ‘We prepare a drink during our fasting period.’ Umar ordered, ‘Bring me some of it!’ So, the man brought it to him. Umar remarked, ‘This looks like camel broth! How do you make it?’ The man replied, ‘We cook the juice until two-thirds evaporates and one-third remains.’ Then Umar poured water into it and drank

from it. He then handed it to Ubaadah Ibn Saamit, who was sitting to his right. Ubaadah argued, 'I do not see how fire can make anything permissible!' Umar responded, '**O fool!** Does wine not become vinegar, and do we not then consume it?!'¹

This serves as evidence for the permissibility of drinking *musallas* (a beverage that has been reduced by two-thirds through boiling), even if it is strong. This is because Umar consulted them about a strong beverage, not a sweet one, and such drinks are considered nourishing for food and strengthening for acts of worship during the nights of fasting. Moreover, Umar was known for his **keen judgment** regarding the welfare of the Muslims, and he was among those who consulted the most on religious matters, especially those that concerned the general Muslims.

In it is evidence that there is no harm in allowing some people of the Book (*Ahle Kitab*) to attend the advisory council (*shura*), as the Christian man who made the statement was present in Umar's council for consultation, and nobody objected to it. It also indicates that the report of a Christian may be relied upon in transactions if the listener believes he is truthful, as Umar asked him for a description, and after he described it, he accepted his report and drank from it. It further demonstrates that implicit permission, based on customary understanding, is equivalent to explicit permission and that there is no harm in consuming their food and drink, as Umar did not explicitly ask for permission to drink it but simply ordered the man to bring it for examination, after which he deemed drinking it permissible based on apparent circumstances. Those who delve deeply into this matter interpret it as meaning that he took it from the Christian as *jizyah* for the public treasury and then drank from it. It also provides evidence that if *musallas* (a beverage reduced by two-thirds through boiling) is thick, there is no harm in diluting it with water before drinking it, as Umar did.

The basis for this is what has been narrated from the Prophet

¹ Al-Mabsut, vol. 24, p. 7, Kitab al-Ashrebah

(s.a.w.a.), “Abbas asked for water during the Farewell Pilgrimage, so he was brought a drink. When he brought it close to his mouth, he frowned, then called for water, poured it over the drink, and then drank it.” The Prophet (s.a.w.a.) also said, “If any of these beverages cause you doubt, dilute them with water.”

It is also narrated that Umar was brought fermented drink (*nabeez*) made from dried grapes, so he called for water, poured it over the drink, and then drank it, saying, ‘Indeed, *nabeez* made from dried grapes has a subtle sweetness.’

His act of passing the drink to Ubaadah Ibn Saamit, who was on his right, is proof that the person on the right has the right to be served first. The basis for this is the narration that the Prophet (s.a.w.a.) was brought a cup of milk, drank some of it, and on his right was a Bedouin while Abu Bakr was on his left. The Prophet (s.a.w.a.) said to the Bedouin, ‘You are on my right, and this is Abu Bakr.’ The Bedouin replied, ‘I will not prefer anyone over myself for your leftover drink!’ So, the Prophet (s.a.w.a.) handed it to him. The Prophet (s.a.w.a.) used to say, ‘The right-hand side! The right-hand side!’ It is also said, ‘Three things move to the right: the cup, the basin, and the incense.’

However, this matter was problematic for Ubaadah; so, he disagreed, ‘I do not see how fire can make anything lawful.’ By this, he meant that a strong drink (*mushtadd*) is prohibited before being cooked with fire, and so it should remain prohibited after being cooked, because fire does not make the unlawful lawful.

Umar scolded him, ‘O fool!’ meaning ‘O one with little understanding and reflection!’ ‘Does wine not become vinegar, and do we not then consume it?’ That is, just as the intoxicating nature of wine disappears when it turns into vinegar, so too does its intoxicating property disappear through cooking, when two-thirds of it evaporates.

The meaning of this statement is that fire does not make something permissible (halal), but through cooking, the intoxicating quality of

wine is eliminated, similar to slaughtering in the case of a sheep. The act of slaughtering itself does not make the meat halal, but it causes the blood to flow out, and it is the flowing blood that is prohibited (*haram*). Thus, the removal of the flowing blood makes it permissible, as the reason for its prohibition is eliminated. Based on this, we have concluded and said that the process of turning wine into vinegar (*takhleel*) is permissible because it destroys the intoxicating quality, and destroying the intoxicating quality is not prohibited.

From this statement, several important points become clear to those of insight:

First

Umar sought advice from the people regarding diluted wine. During the consultation in the council (*Shura*), a Christian man was present and said, 'We prepare a type of wine during our fasting period.' Umar asked him to bring some of it. When the Christian presented the wine in the noble gathering, Umar remarked, 'How similar this wine is to the urine of camels!' Then he asked, 'How do you Christians prepare this wine?' The Christian replied, 'We boil the juice until two-thirds of it evaporates, and one-third remains.' Umar added some water to the wine and drank it. He then offered the remaining portion to Ubaadah Ibn Saamit, who was one of the distinguished companions and leaders of the Ansar and was seated on his right. Ubaadah refused to take it and said, 'I do not see how fire can make something permissible (*halal*),' meaning that since the wine was prohibited (*haram*) before boiling, boiling it would not make it permissible. Umar became very angry and agitated and said to him, 'O fool! Does wine not turn into vinegar? And we all consume vinegar!'

Second

Sarakhsi, after mentioning this incident, stated that this report

provides evidence for the permissibility of drinking *musallas*¹ (a beverage reduced by two-thirds through boiling), even if it is strong. This is because Umar consulted the people regarding a strong drink, not a sweet one, and it is something that aids digestion and strengthens one for worship during the nights of fasting.

Third

Sarakhsi stated that this report serves as evidence that there is no harm in allowing some People of the Book (*Ahle Kitab*) to be present in an advisory council (*shura*), as the Christian man who

¹ Muhammad Ibn Ismail Ibn Salah Amir San'ani, in his treatise **Irshad al-Nuqqaad Ila Taysir al-Ijtihad**, after criticizing the tradition, '**My companions are like stars**', writes, 'If it were authentic, then following (*iqtida*) is different from blind imitation (*taqlid*), for following means that one performs an action like someone else did, in the manner they did it, based on the same evidence they followed. Therefore, we say in our verses:

And how great is the difference between the blind imitator in guidance

And the one who follows—opposites are known by their opposites.

Whoever blindly follows Numan (Abu Hanifa) ends up drinking nabeez,
While some even say it requires punishment (hadd).

But the true follower becomes a leader in knowledge,

And in worship and asceticism, he is like Uways (al-Qarani).

So be a follower in truth, not a blind imitator,

And abandon the one who is shackled by imitation and captivity.

The blind imitator of Abu Hanifa, who is referred to as Numan, holds that drinking *nabeez* is permissible, but Abu Hanifa himself never drank it. So, following him does not mean drinking *nabeez*, but rather, being a leader in knowledge and asceticism like him.

Similarly, the great scholar Muhammad Ibn Ibrahim Wazir, the author of *al-Awaasim wa al-Qawaasim fi al-Dhabb an Sunnat Abi al-Qasim*, said in his verses:

"They blindly followed them, while I truly followed them,

And how vast is the difference between the blind imitator and the true follower.

Whoever blindly follows Numan ends up drinking musallas,

An impure and filthy substance, increasing in corruption.

But had he truly followed Abu Hanifa

He would have been nothing but a devoted leader, bowing in the mosque."

made the statement was present in Umar's council for consultation, and Umar did not object to his presence.

Fourth

Sarakhsi stated that this report is proof that the testimony of a Christian in transactional matters is admissible if the listener is convinced of his truthfulness. Indeed, Umar inquired about the description of the drink from the Christian man, and after he explained it to Umar, he relied on his report to the extent that he drank from it.

Fifth

Sarakhsi stated that this report serves as evidence that implicit permission (*dalaalat al-izn*) based on customary understanding is equivalent to explicit permission.

Sixth

Sarakhsi derived from this report the permissibility of consuming the food and drink of Christians.

Seventh

Sarakhsi stated that Umar did not seek permission from the Christian to drink the beverage, even though he had first ordered him to bring it so that those present could examine it. Then, based on its apparent state, he deemed drinking it permissible.

Eighth: Sarakhsi narrated an interpretation from some who delve deeply into this matter, stating that Umar took that beverage as *jizyah* for the public treasury (*Bait al-maal*), meaning that since it became property of the treasury, his consumption of it was deemed permissible.

Ninth

Sarakhsi stated that this report serves as evidence that if *musallas* (a beverage reduced by two-thirds through boiling) is thick, there is no harm in diluting it with water before drinking it, as Umar did.

Tenth

Sarakhsi, in his attempt to support Umar's action, has shown astonishing audacity by claiming that the basis for this matter—meaning the dilution of wine with water—is a fabricated narration. He asserts, God forbid, that during the Farewell Pilgrimage, the Holy Prophet (s.a.w.a.) requested water from Abbas, who then presented him with a beverage. When the Prophet (s.a.w.a.) brought it close to his mouth, he frowned, then requested water, poured it over the drink, and then drank it. After that, the Prophet (s.a.w.a.) allegedly instructed, 'If any of these beverages cause you doubt, break their intensity with water!' This utterly misleading and deceptive narration—which, in the eyes of the faithful, is pure falsehood and absolute slander—clearly exposes the underlying biases of Ahle Tasannun scholars and their desperate attempts to attribute their absurd doctrines to the Best of Creation (upon whom endless salutations and peace be bestowed)!

Eleventh

Sarakhsi, to support (and justify) Umar's act of drinking *musallas*, narrated another incident of Umar drinking *nabeez*, clarifying that a beverage made from dried grapes (*nabeez al-zabeeb*) was brought to Umar. He then requested water, poured it over the drink, and drank it, saying, 'Indeed, *nabeez* from Taif has a certain strength!'

Twelfth

Sarakhsi, based on Umar's act of offering *musallas* to Ubaadah Ibn Saamit, who was seated on his right, argued that whoever is on the right has the right to be given precedence. He further stated that the basis for this rule is the narration that the Holy Prophet (s.a.w.a.) drank milk and then handed the remainder to a Bedouin who was seated on his right, instead of giving it to Abu Bakr, who was present on his left. Sarakhsi also mentioned that the Prophet (s.a.w.a.) used to say, 'The right-hand side! The right-hand side!' meaning that those on the right are given precedence over others.

After this, he cited a poet's verse regarding the circulation of the cup, basin, and incense towards the right, using it as further evidence for this principle!

Thirteenth

Sarakhsi stated that Ubaadah Ibn Saamit found the permissibility of *musallas*, which Umar had ruled as lawful, problematic. He said, 'I do not see how fire can make something lawful.' His intention was that this strong beverage (*mushtadd*) was prohibited before being cooked with fire, so it should remain prohibited after cooking, because fire does not make the unlawful lawful. From this, it becomes clear that Ubaadah Ibn Saamit's stance regarding *musallas* was that it remained prohibited, and he rejected Umar's *ijtihad*, which was based on following the Christian's method.

Fourteenth

Sarakhsi attempted to reinterpret Umar's harsh address to Ubaadah Ibn Saamit, where he called him 'O fool!' (*Ya ahmaq!*), by explaining that Umar only meant 'one with little understanding' (*qaleel al-nazar*)! This interpretation itself reveals that Umar's words were so offensive and severe that even Sarakhsi could not leave them as they were and felt compelled to soften them. However, anyone familiar with Umar's well-known harshness knows well that, 'The perfumer cannot mend what time has corrupted.'

Fifteenth

Sarakhsi approved Umar's response to Ubaadah's objection and, in explaining Umar's words, stated that Umar meant that the intoxicating nature (*Sifat al-khamriyya*) of *musallas* is eliminated through cooking, just as slaughtering an animal does not itself make it lawful to consume, but since it serves to drain the blood—and what is prohibited is the flowing blood—its removal makes the meat permissible, as the cause of its prohibition no longer exists. However, this analogy is fundamentally flawed because

slaughtering an animal is made lawful by invoking the name of Allah, and merely draining the blood is not sufficient for permissibility, as is evident to all Muslims.

This shocking incident has also been mentioned by scholars of principles of jurisprudence (*usul al-fiqh*). For example, Fakhr al-Islam Ali Ibn Muhammad Bazudi in **Kitab al-Usul** writes, "Umar said to Ubaadah Ibn Saamit when he objected, saying, 'I do not see how fire can make anything lawful' Umar retorted, 'Does wine not become vinegar, and do we not consume it?!'"

Similarly, Abd al-Aziz Ibn Ahmad Bukhari, in **Kashf al-Asraar fi Sharh Usul al-Bazudi**, mentioned, "Umar said to Ubaadah..." Muhammad Ibn Zubair reported, Umar consulted the people regarding a beverage. A Christian man said, 'We prepare a drink during our fasting period.' Umar then said, 'Bring me some of it!' When the drink was brought, Umar remarked, 'This looks like camel broth! How do you make it?' The Christian replied, 'We cook the juice until two-thirds evaporates and one-third remains.' Umar then poured water over it and drank it. He then handed it to Ubaadah Ibn Saamit, who was seated on his right. However, Ubaadah objected, saying, 'I do not see how fire can make something lawful!' Umar responded, 'O fool! Does wine not become vinegar, and do we not then consume it?!'

From this, it is inferred that drinking *musallas* is permissible even if it is strong, since Umar only sought consultation regarding a strong beverage (*mushtadd*), not a sweet one. Such a drink is considered beneficial for digestion and strengthens one for acts of worship during the nights of fasting. However, this matter was problematic for Ubaadah, who said, 'I do not see how fire can make something lawful!' By this, he meant that a strong beverage of this type is prohibited before being cooked with fire, so it remains prohibited even after cooking, because fire does not render the unlawful lawful. But Umar rebuked him, saying, 'O fool! O one with little understanding and reflection! Does wine not become vinegar, and

do we not consume it?!’ That is, just as the intoxicating nature of wine disappears through fermentation into vinegar, so too does its intoxicating property vanish through cooking when two-thirds of it evaporates. The meaning of this statement is that fire itself does not make something lawful, but through cooking, the intoxicating nature (*Sifat al-khamriyya*) disappears—just like slaughtering an animal does not in itself make it lawful to consume, but since it serves to drain the blood—and what is prohibited is the flowing blood—its removal makes the meat permissible. Such is the reasoning presented in **al-Mabsut.**”

Twenty-First

Indicator

Priorities of Muawiya Ibn Abi Sufyan

Among the companions of the Noble Messenger (s.a.w.a.), there were some people of wretchedness and rebellion who were the source of astonishing and strange innovations. Contrary to the Prophet’s (s.a.w.a.) way, they introduced religious innovations in legal matters, as exemplified by the verse, **‘Evil is the name of disobedience after faith.’**¹ They completely undermined the foundations of faith and Islam. As Muhammad Muin Ibn Muhammad Amin Sindhi states in **Daraasat al-Labeeb**, “Then, indeed, the companions unanimously condemned those who expressed views contrary to traditions, and this occurred frequently with Muawiya Ibn Abi Sufyan regarding his innovations. Among them was his kissing of the two Yemeni corners (of the Ka’bah), which was condemned by Ibn Abbas for being against the Sunnah. Another instance was his omission of the Bismillah aloud in prayer when he arrived in the sacred city of Madina. The Muhajirun and Ansar objected to this, saying, ‘You have stolen the Bismillah, O Muawiya!’ Another of his innovations was prohibiting

¹ Surah Hujuraat (49): Verse 11

the people from performing Mut'ah of Hajj (combining Hajj with Umrah).”

Tirmizi narrated in his **Jaame'** from the narration of Ibn Abbas who said, “The Messenger of Allah (s.a.w.a.), Abu Bakr, Umar, and Usman practiced *Tamattu'*(a form of Hajj). The first to prohibit it was Muawiya.” The reconciliation between this tradition of Ibn Abbas and the one in which Umar and Usman are reported to have prohibited it can be understood in two ways:

1. That they later retracted their initial stance and returned to permitting it, or vice versa. Ibn Abbas preserved one of these positions and reported it accordingly.
2. As for the statement that Muawiya was the first to prohibit it, despite Umar and Usman having already done so, as mentioned in the tradition of Zahhak from Umar, where he said to Sa'd Ibn Abi Waqqas, “Indeed, Umar Ibn Khattab has prohibited it” as narrated by Tirmizi in **Jaame'**—this can be understood as follows:
 - ♦ The prohibition by Umar and Usman was intended as a clarification that it was not permissible.

The prohibition by Muawiya, however, was a coercive prevention of people from practicing it, following the school of thought of Ali (may Allah be pleased with him) and other companions. In this sense, he was the first to prohibit it in a coercive manner.

And Allah, the Exalted, knows best

Among these is his statement regarding **Zakat al-Fitr**, “I see that two mudd of the wheat from al-Sham are equivalent to a sa' (a particular measure) of dates.” Abu Saeed Khudri objected to this and said, “That is the valuation of Muawiya! I do not accept it, nor will I act upon it.” This was because the six leading scholars of traditions narrated from him (Abu Saeed Khudri) that he said, ‘During the time of the Messenger of Allah (s.a.w.a.), we used to give Zakat al-Fitr for every young and old, free and enslaved, one sa' of food, or one sa' of dried yogurt, or one sa' of barley, or one sa'

of dates, or one sa' of raisins. We continued to do so until Muawiya arrived for Hajj or Umrah, and he addressed the people from the pulpit. Among the things he said to the people was, 'I see that two mudd of wheat from Syria (are sufficient)' and so the tradition continues. Abu Saeed then declared, 'As for me, I will continue to give it as I always have, for as long as I live.' When Ibn Zubair heard of Muawiya's opinion, he exclaimed, '**Evil is the name of disobedience after faith**'. Zakat al-Fitr is (to be given as) a full sa', a full sa'.¹" The numerous **innovations** of Muawiya in religious matters are too many to overlook for anyone acquainted with the science of traditions. It is evident to any rational person that such companions were never fit to be regarded **guiding stars**, nor did the Messenger of Allah (s.a.w.a.) direct his nation to follow them in anything, even in matters beyond the explicit directives of the **Quran** and **Sunnah**. This is clear, but '**Whomever Allah does not grant light, he will have no light.**²'

Twenty-Second: The Rejection of the Noble Messenger's (s.a.w.a.) Rulings by Some Insolent Companions

Among the ranks of the companions, there were some insolent, audacious and misguided individuals who knowingly and deliberately rejected the rulings of the Noble Messenger (s.a.w.a.) and acted contrary to them based on their own opinions. Despite the admonition and awakening efforts of certain eminent companions, they neither took heed nor became aware of their errors. As recorded in **al-Muwatta** of Maalik:

Maalik narrated from Zaid Ibn Aslam from Ata Ibn Yasaar, "Muawiya Ibn Abi Sufyan sold a drinking vessel made of gold or silver for more than its weight. Abu Darda said to him, 'I heard the Messenger of Allah (s.a.w.a.) prohibit such a transaction except in

¹ Al-Muwatta, vol. 2, p. 634

² Surah Noor (24): Verse 40

equal measure (like for like).’ Muawiya replied, ‘I do not see anything wrong with this.’ Abu Darda then exclaimed, ‘Who will excuse me before Muawiya? I am informing him of what the Messenger of Allah (s.a.w.a.) said, and he is telling me his own opinion! I will not reside in a land where you live!’ Then, Abu Darda went to Umar Ibn Khattab and informed him of what had happened. So, Umar wrote to Muawiya, ordering him not to sell such items except in equal measure, weight for weight.¹“

It is clear and evident that the Noble Messenger (s.a.w.a.) would never designate such rebellious tyrants as **guiding stars**, whether in explicitly stated rulings (*mansusat*) or in matters beyond them. He (s.a.w.a.) would not appoint them as guides for the *Ummah*, nor would he (s.a.w.a.) open the doors of deviation and distortion away from the path of truth. One of the astonishing and disgraceful acts of manipulation is that some of the early Ahle Tasannun scholars narrate this tradition with the chain of **Maalik**, yet they deliberately omit the latter part of the report, which explicitly exposes the audacious transgression of **Muawiya**. They fail to realize that since this narration is fully recorded and available in **al-Muwatta** of Maalik, their act of truncating and distorting it is futile and in vain. Any fair-minded person who refers to the original text will only further expose the flaws and disgrace of these ignorant distorters and their deceitful alterations.

Nasai, in his “**Kitab al-Sunan**” under the chapter of Sale of gold for gold (*Bay’ al-Zahab bi al-Zahab*), has said, “Qutaibah narrated to us from Malik from Zaid Ibn Aslam from Ata Ibn Yasaar that Muawiya sold a vessel made of gold or silver for more than its weight. Abu Darda objected, ‘I heard the Messenger of Allah (s.a.w.a.) prohibit such a transaction, except when it is equal in measure (weight for weight).²“

Abu al-Waleed Baaji, in his “**Sharh al-Muwatta**”, pens, “What Abu

¹ Al-Muwatta, vol. 2, p. 634

² Sunan Nasai, vol. 2, p. 223

Darda said is a clear indication that the reports of solitary transmitters (*akhbaar al-Aahaad*) are to be preferred over analogy (*qiyas*) and opinion (*ray*). His statement, 'I will not reside in a land where you are' is an emphatic expression of his objection to Muawiya, and a clear demonstration of cutting ties and distancing from him when Muawiya did not adhere to what was conveyed to him regarding the prohibition of the Prophet (s.a.w.a.), thereby showing that one must abandon what contradicts the Prophet's command."

Ibn Asir Jazari, in "**Jaame' al-Usul**", chronicles, "Ata Ibn Yasaar reported, 'Indeed, Muawiya Ibn Abi Sufyan sold a drinking vessel made of gold or silver for more than its weight. So, Abu Darda demurred, 'I heard the Messenger of Allah (s.a.w.a.) forbid such a transaction, except equal for equal (weight for weight).' Muawiya replied to him, 'I do not see any problem in this.' Abu Darda wailed, 'Who will excuse me from Muawiya? I am informing him from the Messenger of Allah (s.a.w.a.), and he tells me his opinion! I will not reside in a land where you are.' Abu Darda went to Umar Ibn Khattab and mentioned this matter to him. So Umar wrote to Muawiyah, commanding him not to sell it except equal for equal, weight for weight." This narration has been recorded in "**al-Muwatta**", and Nasai has narrated a part of it up to the words 'equal for equal'.¹"

Fakhr al-Deen Raazi, in "**al-Mahsul**", while discussing the practice of the companions according to a solitary report (*khobar al-wahid*) and explaining its various forms, says, "It has been narrated from Abu Darda, 'I heard the Messenger of Allah (s.a.w.a.) prohibit it (a certain act), but Muawiya said, 'I do not see any harm in it.' Abu Darda wailed, 'Who will excuse me from Muawiya? I inform him about what the Messenger of Allah (s.a.w.a.) said, and he tells me his opinion! I will never live in the same land as you are again."

Abu al-Hasan Aamidi, in "**Al-Ihkam fi Usul al-Ahkam**" in the

¹ Jaame' al-Usul, vol. 1, p. 468, H. 383

discussion on acting upon a solitary report (*khbar al-waahid*), writes, “Among the reports on this matter is what has been narrated, ‘When Muawiya sold something from vessels made of gold and silver for more than its weight, Abu Darda said to him: ‘I heard the Messenger of Allah (s.a.w.a.) prohibit that.’ But Muawiya retorted, ‘I do not see any problem in that!’ Abu Darda said, ‘Who will excuse me from Muawiya? I am informing him about the Messenger of Allah (s.a.w.a.), and he tells me his opinion! I will never live in the same land as you again’.”

Jalal al-Deen Suyuti, in “**Miftah al-Jannah fi al-Ihtijaj bi al-Sunnah**”, writes, “Baihaqi narrated from Ata Ibn Yasaar that Muawiyah Ibn Abi Sufyan sold a drinking vessel made of gold or silver for more than its weight. Abu Darda objected, ‘I heard the Messenger of Allah (s.a.w.a.) prohibit such a transaction, except equal for equal (weight for weight).’ Muawiya replied, ‘I do not see any problem in that!’ Abu Darda wailed, ‘Who will excuse me from Muawiya?! I am informing him of what the Messenger of Allah (s.a.w.a.) said, and he tells me his opinion! I will not live in the same land as you!’”

Shafei commented, ‘Abu Darda considered that the proof (*hujjah*) was established against Muawiya by means of his report (the one he narrated). So when Muawiya did not accept that, Abu Darda left the land where he was out of reverence, because Muawiya rejected the report of a trustworthy narrator from the Messenger of Allah (s.a.w.a.).’”

Again **Suyuti**, in “**Tanveer al-Hawaalik fi Sharh al-Muwatta al-Malik**”, explaining this report, writes, “Abu Darda said, ‘Who will excuse me from Muawiyah?! I inform him about the Messenger of Allah (s.a.w.a.), and he tells me his opinion!’ — and so on, to the end. Ibn Abd al-Barr said, ‘This reaction from Abu Darda was out of honour and dignity (refusal to tolerate) that a Sunnah — which he knew from the Sunnah of the Messenger of Allah (s.a.w.a.) — would be rejected based on someone’s whim. And the hearts of scholars

become distressed at such situations, because rejecting the Sunnah with mere opinion is a grave matter in their eyes.’ He continued, ‘And it is permissible for a person to boycott (*hajr*) one who does not listen to him or obey him, and this is not considered the disliked kind of boycotting (*hijrah makruhah*). Do you not see that the Messenger of Allah (s.a.w.a.) commanded people not to speak to Ka’b Ibn Malik when he stayed back from Tabuk?’ He said, ‘This is considered a foundational principle among scholars regarding avoiding and boycotting an innovator (*ahl al-bid’ah*), cutting off speech from him. And it is reported that Ibn Masud saw a man laughing at a funeral and said to him, ‘By Allah, I will never speak to you again!’” — End of quote.

Abd al-Rahman Ibn Ali, known as Ibn Daiba Shaibani, said in **Taysir al-Wusul**, “It is narrated from Ata Ibn Yasaar that Muawiya sold a drinking vessel (*siqaayah*) made of gold or silver for more than its weight. So, Abu Darda said to him, ‘I heard the Messenger of Allah (s.a.w.a.) prohibiting such a transaction unless it is equal in weight (an equal for an equal).’ Muawiya retorted, ‘I do not see any harm in this!’ Thereupon Abu Darda wailed, ‘Who will excuse me from Muawiya?! I am informing him of what the Messenger of Allah (s.a.w.a.) said, and he tells me his own opinion! I will not stay in a land where you reside!’ Then Abu Darda went to Umar Ibn Khattab and mentioned this to him. So Umar wrote to Muawiya, ‘Do not sell it except equal for equal, weight for weight.’ This narration was recorded by Maalik and Nasai.”

Muhammad Ibn Muhammad Ibn Sulaiman Ibn Faasi Raudani al-Maghribi Maaliki said in his book **Jam’ al-Fawaaed**, “Ata Ibn Yasaar narrated, ‘Muawiya sold a drinking vessel (*siqaayah*) made of gold — or silver — for more than its weight. Abu Darda objected, ‘I heard the Prophet (s.a.w.a.) prohibit such a transaction unless it is equal for equal.’ Muawiya replied: ‘I do not see anything wrong with this!’ Abu al-Dard cried, ‘Who will excuse me from Muawiya?! I am informing him of what the Messenger of Allah (s.a.w.a.) said, and he is telling me his own opinion! I will not live in a land where

you reside.’ Abu Darda went to Umar and mentioned this matter to him. Umar wrote to Muawiya, ‘Do not sell it except equal for equal, weight for weight.’ This narration is found in al-Muwatta and Nasai.”

Muhammad Ibn Abd al-Baaqi al-Zarqaani, in his **Sharh al-Muwatta**, in the commentary on this tradition, writes, “Abu Darda said, ‘**Who will excuse me**’ meaning, ‘Who will blame him (Muawiya) for his action and not blame me for opposing him?’ Or, ‘Who will support me and establish my excuse when I retaliate against him for what he has done, and will not blame me for what I do to him?’ Or, ‘Who will help me?’

‘I am informing him about what the Messenger of Allah (s.a.w.a.) said, and he responds to me with his own opinion!’ He (Abu Darda) was expressing his disapproval of rejecting the Sunnah in favour of whimsical opinion, and the hearts of scholars cannot tolerate such a thing. To them, rejecting the Sunnah with whimsical opinion is a grave matter.

‘I will not live in a land where you reside!’ And it is permissible for a person to abandon someone who does not listen to him and does not obey him, and this is not from the disliked form of boycotting (*hijrah*). Do you not see that the Messenger of Allah (s.a.w.a.) commanded people not to speak to Ka’b Ibn Maalik when he stayed behind from the expedition of Tabuk? This is a foundational principle among scholars for distancing oneself from innovators, boycotting them, and cutting off speech with them. Ibn Masud saw a man laughing at a funeral and said, ‘By Allah! I will never speak to you again!’ as mentioned by Abu Umar. Then Abu Darda came from Sham to Umar Ibn Khattab in Madinah and mentioned the matter to him. Umar Ibn Khattab wrote to Muawiya, ‘Do not sell that except equal for equal, weight for weight.’

As for clarification about this incident: Abu Umar said, ‘I do not know of this story occurring between Muawiya and Abu Darda from any other chain, but it is reliably preserved between Muawiya

and Ubaadah Ibn Saamit¹, and the chains (*turuq*) for that are consecutively transmitted (*mutawaatir*) from both of them.’ End of his words.

And the chain of transmission (*isnad*) is authentic, and even if it is not reported from another chain, it is still among the authentic isolated (*al-afraad al-sahihah*) reports. It is possible to reconcile them (both accounts), as the same incident may have happened both with Ubaadah and Abu Darda.”

Shah Waliullah Dehlavi pens in **al-Musawwa min Ahaadees al-Muwatta**, “Malik narrated from Zaid Ibn Aslam from Ata Ibn Yasaar that Muawiya Ibn Abi Sufyan sold a drinking vessel (*siqaayah*) made of gold or silver for more than its weight. So, Abu Darda objected, ‘I heard the Messenger of Allah (s.a.w.a.) prohibit such a transaction unless it is equal for equal.’ Muawiya retorted, ‘I do not see anything wrong with this.’ Then Abu Darda said, ‘Who will excuse me (or help me) against Muawiya?! I am informing him

¹ **Muhammad Muin Ibn Muhammad Amin Sindi** writes in **Diraasaat al-Labeeb**, in the second study, “Among these reports is also the narration of Ubaadah Ibn Saamit Ansari, the chief representative (*naqeeb*), a companion of the Messenger of Allah (s.a.w.a.). He went on a military expedition with Muawiya to the land of the Romans. He noticed that people were trading broken pieces of gold for gold dinars and broken pieces of silver for silver dirhams. So, he said, ‘O people! Indeed, you are consuming usury (*riba*). I heard the Messenger of Allah (s.a.w.a.) say, ‘*Do not exchange gold for gold except equal for equal — no excess between them and no delay (in delivery).*’ Muawiya replied, ‘O Abu al-Walid! No, I do not see usury in this except in deferred payment (i.e., delay in settlement).’ Ubaadah shot back, ‘I narrate to you from the Messenger of Allah (s.a.w.a.), and you argue with me using your opinion?! By Allah, if Allah grants me a way out, I will never live in a land where you have authority!’ So, when Ubaadah returned, he headed to Madinah. Umar Ibn Khattab said to him, ‘What brought you here, O Aba al-Walid?’ He narrated to him the entire incident and his words regarding not staying with Muawiya. So, Umar said, ‘Return, O Aba al-Walid, to your land, for may Allah disgrace a land in which you and those like you are not present!’ Thereafter, Umar wrote to Muawiya, ‘You have no authority over him, and impose upon the people what he said, for indeed he is the true leader (in this matter).’

about the Messenger of Allah (s.a.w.a.), and he is replying to me with his own opinion! I will not reside in a land where you live!’ After that, Abu Darda went to Umar Ibn Khattab and mentioned this to him. Umar Ibn Khattab wrote to Muawiya Ibn Abi Sufyan instructing him, ‘Do not sell such items except equal for equal, weight for weight.’ His (Abu Darda’s) saying, ‘Who will excuse me (من يعذرني)’ means ‘Who will help me? (من ينصرني)’.

Twenty-Third: Some losing (sinning) companions committed actions prohibited by the Holy Prophet (s.a.w.a.)

Among the companions, there were some from the people of transgression and tyranny who, despite knowing the Prophet’s (s.a.w.a.) prohibitions¹, would openly commit those acts. Without any sense of restraint or guilt, they would practice them, following a path of arrogance and pride. The fact that such rebellious tyrants are far removed from the position of being a reference point for the community in matters not explicitly stated (by divine text) is clearer than the sun and more evident than yesterday. Never would anyone who possesses the slightest share of intellect and faith consider them to be **guiding stars**, let alone liken them to the one (the Holy Prophet, s.a.w.a.) who is the embodiment of the verse,

¹ The audacity and bold defiance of the misguided Muawiya had reached such an extent that, in addition to violating the Prophetic prohibitions, he would also, without any sense of restraint or remorse, commit acts prohibited by Allah Himself. As **Muslim** has narrated in his **Sahih** in a lengthy narration, Abd al-Rahman Ibn Abd Rabb Ka’bah addressed Abdullah Ibn Amr Ibn al-Aas, saying, ‘This cousin of yours, Muawiya, commands us to consume each other’s wealth unjustly and to kill ourselves, while Allah says, **‘O you who believe! Do not consume one another’s wealth unjustly, unless it be a trade conducted by mutual consent among you. And do not kill yourselves. Surely, Allah is ever Merciful to you.’** (Surah Nisaa (4): Vese 29) So, he (Abdullah Ibn Amr) remained silent for a moment and then said, ‘Obey him in obedience to Allah, and disobey him in disobedience to Allah.’” (Sahih Muslim, Book 33, Hadees 44)

‘Nor does he speak from [his own] desire. It is nothing but revelation sent down.’¹

Muhammad Muin Ibn Muhammad Amin Sindi writes in **Diraasaat al-Labeeb**, after mentioning that Muawiya narrated the tradition of the Prophet (s.a.w.a.) prohibiting (the use of) tiger skins (*jud al-nimr*) but himself acted against that prohibition. ‘And Muawiya is not among those about whom it can be said that when he acts contrary to what he has narrated, this indicates abrogation (*naskh*). Moreover, this general claim regarding a narrator’s action (contrary to what he narrates) is false. If that were the case, Miqdam would not have reproached him (Muawiya) so severely on that matter. Now, we will present the full story as contained in the tradition, for in it there is a lesson for every lover of the Pure Family (a.s.), and much can be extracted from this tradition, though we remain silent about many aspects of it, following the example of the Pure Imams (a.s.), who remained silent on many such cases!

It is the tradition of Khalid, who reported, “Miqdam Ibn Ma’di Ibn Karb (exp. 87 A.H.) and Amr Ibn Aswad, a man from Bani Asad, visited Muawiya Ibn Abi Sufyan. Muawiya said, ‘Do you not know that Hasan Ibn Ali (a.s.) has passed away?’ So, Miqdam recited **‘Verily, we belong to Allah and to Him we shall return’**. Muawiya said to him, “O so-and-so! Do you consider this a calamity?!” Miqdam replied, ‘Why should I not see it as a calamity, when the Messenger of Allah (s.a.w.a) placed him (Hasan) on his lap and said, *‘This one is from me, and Husain is from Ali (a.s.)’* The man from Bani Asad said, ‘A burning ember that Allah has extinguished.’ Miqdam then said, ‘As for me, I will not leave today until I enrage you and make you hear what you dislike.’ He continued, ‘O Muawiya! If I speak the truth, affirm me; and if I lie, reject me.’ Muawiya said, ‘I will do so.’ Miqdam said, ‘I ask you by Allah! Did you hear the Messenger of Allah (s.a.w.a.) forbid wearing gold-embroidered garments?’ Muawiya replied, ‘Yes!’ Miqdam said,

¹ Surah Najm (53): Verses 3 & 4

'I ask you by Allah! Do you know that the Messenger of Allah (s.a.w.a.) forbade wearing the skins of wild beasts and riding upon them?' Again, Muawiya replied in the affirmative. Miqdam asked, 'By Allah! I have seen all of this in your house, O Muawiya!' Muawiya replied, 'I knew I would not be saved from you, O Miqdam!' Khalid reports, 'Then Muawiya ordered that Miqdam be given more than his companion and even set an allowance of two hundred (coins) for his son. Miqdam distributed this among his companions but did not give anything to the man from Bani Asad.' When this news reached Muawiya, he said, 'As for Miqdam, he is a generous man who spreads his wealth, but as for the man from Bani Asad, he is a man who knows how to hold on to his wealth'.¹

From this statement, Muawiya, despite having heard with his own ears from the miraculous speech of the Noble Messenger (s.a.w.a.) that he had prohibited wearing gold-embroidered garments, still did not refrain from wearing them. It is also evident that this rebellious transgressor, despite hearing the clear prohibition from the Prophet (s.a.w.a.) regarding wearing the skins of wild beasts and riding upon them, would openly act against that command, without any concern for this bold defiance. And Miqdam, who is among the noble companions, objected to this ugly act, and Muawiya was unable to give any answer and admitted by saying, 'Indeed, I know that I will not be saved from you!' Moreover, from this statement, numerous lessons become evident for those who possess insight:

First

Muhammad Muin Sindi, who is among the renowned scholars of Ahle Tasannun, has admitted with full fairness that Muawiya is not among those people whose action against what they narrate can be taken as evidence of the abrogation (*naskh*) of that narration.

¹ Diraasaat al-Labeeb, pp. 98-99

Second

This great scholar, Sindi, in support of his claim, explains that if Muawiya had been like that (i.e., someone whose action could abrogate what he narrates), Miqdam would not have reproached him so severely, as the Quranic expression “**a violent seizing**” (*akhazah raabiyah*) is used. And it is very clear that “**a violent seizing**” is a Quranic phrase, mentioned in **Surah al-Haaqqah** concerning Firaon and the overthrown cities (the people of Lut (a.s.)), who were rebels against their Messenger. The meaning of this phrase is a severe punishment, exceeding the punishment given to other nations, as is clear to anyone who has examined the commentaries (*tafseer*). From this, it becomes clear that, in the view of Sindi, Muawiya was comparable to Firaon and the people of Lut (a.s.), and like them, he rebelled against his Prophet and deserved a punishment more severe than that of other nations. Moreover, Miqdam, who is among the noble companions, by reproaching him (Muawiya), delivered a form of punishment to him, which was in fact an embodiment of “**a violent seizing**”. And this reveals the wretchedness of Muawiya’s condition and the loss of his final fate.

Third

Sindi has indicated that we are presenting the full narration of Miqdam’s reproach so that it serves as a lesson for every lover of the Pure Family (a.s.). Many important points can be derived from this narration, though we remain silent about them in emulation of the Pure Imams (a.s.), as they too remained silent about many such matters. From this statement of the learned Sindi, it becomes clearly and evidently apparent that his resentment and displeasure toward the vile actions of Muawiya and other such rebels is obvious, and no insightful observer or intelligent and perceptive person would be unaware of that.

Fourth

What becomes first and foremost clear from the core of Miqdam’s

story is that Muawiya, addressing Miqdam with mockery and gloating, said, 'Do you not know that Hasan Ibn Ali has passed away?' This is a grave and destructive sin, which distances him by vast degrees from the nearness of Islam and publicly exposes his deep-rooted enmity towards the family of Prophethood.

Fifth

It is clear from this story that when Miqdam heard the news of this great calamity, he uttered the words '**Indeed we belong to Allah, and to Him we shall return**' and Muawiya, with extreme gloating, asked, 'O Miqdam! Do you consider this event a calamity?!' This statement is a manifest proof of Muawiya's deep hostility toward the Ahl-e-Bait (a.s.) and clearly exposes the malice in his heart in the clearest manner possible.

Sixth

From this report, it becomes evident that Miqdam, in spite of Muawiya the tyrant's displeasure, said, 'Why should I not consider this event a calamity, when Imam Hasan (a.s.) was that noble personality whom the Noble Messenger (s.a.w.a.) seated upon his blessed lap and said, *'This son is from me, and Husain is from Ali'*. From Miqdam's statement and Muawiya's silence, it is evident that Muawiya was well aware of the exalted status of Imam Hasan (a.s.). Despite knowing this, he did not cease from harbouring hatred, enmity, jealousy, and gloating.

Seventh

It is evident from this story that the rejected Asadi, who was present at the conversation between Muawiya and Miqdam, to please Muawiya, said (we seek refuge in Allah), 'The existence of Imam Hasan (a.s.) was like a flame that God extinguished!' This blasphemous and wicked statement, uttered by that hell-bound man, deserved a thousand curses, yet Muawiya remained silent and did not object to him at all. How could he have objected, when such a statement would have brought ultimate comfort and relief to the

heart of that ‘son of the liver-eater’ (i.e., Muawiya’s mother Hind)?!

Eighth

From this story, it is evident that Miqdam said to Muawiya in a direct address, “Today, I will not move from my place until I enrage you and make you hear that which you dislike.” And it is completely clear that if Miqdam considered Muawiya among the people of Islam (true Muslims), he would never have uttered such words. For according to the established statements of Ahle Tasannun scholars, the status of the companions is such that they are meant to enrage the disbelievers, not to cause anger among Muslims, as is not hidden from anyone who observes their words in the exegesis of Allah’s saying, **‘That He may enrage thereby the disbelievers.’**¹²

Ninth

Miqdam, while addressing Muawiya, set forth a preamble for argument and a decisive challenge against obstinacy, saying, ‘If I speak the truth, then affirm (confirm) what I say; and if I lie, then reject (deny) it.’ Muawiya replied, ‘So shall I do.’ This statement of Miqdam demonstrates his utmost strength in the field of debate, contention, and silencing and confounding Muawiyah, the chief of the rabble. And it clearly shows that Miqdam had in his quiver such sharp arrows for which Muawiya had no shield or means of escape.

Tenth

From this story, it became clear that Muawiya knew very well that Miqdam was fully aware of his flaws and vices, and that he (Muawiya) would not be able to escape from Miqdam’s hands. Therefore, after becoming a target for Miqdam’s arrows of reproach and censure, Muawiya said, ‘I know that I will not escape from you, O Miqdam!’

By my life! In this astonishing story and extraordinary incident,

¹ Surah Fath (48): Verse 29

² Surah Fath (48): Verse 29

there is that which rips off the veils and exposes the hidden secrets, forcing the people of insight and reflection to be certain of the destruction of the arrogant hypocrites and the downfall of the people of loss and ruin into the pits of hell's depths.

It should not remain hidden that this story of Miqdam's visit to Muawiya is narrated by some of Ahle Tasannun scholars. Of course, with the aim of lessening its offensiveness, they narrate it incompletely or with omissions. However, for those who research and investigate deeply, this disgraceful distortion does not rescue Muawiya from the grasp and accountability of the people of Islam and faith. Moreover, even what they do narrate is itself sufficient and complete in demonstrating his disgrace and loss.

Hafiz Muhammad Ibn Yusuf Ganji (Shafei) has narrated in his book "**Kifaayah al-Taalib**" with his chain of transmission, "From Khalid Ibn Ma'dan, who reports, 'Miqdam Ibn Ma'dikarb and Amr Ibn Aswad went as a delegation to Qinnasrin. Muawiya said to Miqdam, 'Do you know that Hasan Ibn Ali has died?' Miqdam said, '**Verily we belong to God and to Him we return**'. Muawiya said to him, 'Do you consider it a calamity?' Miqdam replied, 'Why should I not consider it a calamity when the Messenger of Allah (s.a.w.a.) placed him in his lap and said, 'This one is from me, and Husain is from Ali'.¹"

I say: Tabarani has narrated this in his **al-Mujam al-Kabir** in Miqdam's biography.

Mulla Ali Muttaqi (Hindi) has recorded in **Kanz al-Ummaal**, in the chapter on the virtues of Imam Hasan (a.s.), "Narrated from the Musnad of Husain Ibn Auf Khas'ami, 'Miqdam Ibn Ma'dikarb and Amr Ibn Aswad went as a delegation to Qinnasrin. Muawiya said to Miqdam, 'Do you know that Hasan Ibn Ali has died?' Miqdam said, '**Verily we belong to God and to Him we return**'. Muawiya asked, 'Do you consider it a calamity?' Miqdam replied, 'Why should I not

¹ Kifaayah al-Taalib, p. 414

consider it a calamity when the Messenger of Allah (s.a.w.a.) placed him in his lap and said, ‘This one is from me and Husain is from Ali’. (Narrated by Tabarani).”

Twenty-Fourth: Some Doomed Companions Considered it Permissible to Sell Idols to Disbelievers

Among the ranks of companions, some evil ones were those who went so far as to consider the selling of idols to disbelievers permissible and lawful. They openly and publicly raised the banners of opposition and enmity toward Allah and His Messenger (s.a.w.a.), displaying clear defiance. Every wise person knows well that such adversaries have no worthiness to be a point of reference for the Ummah nor any capacity to be followed. It is never permissible — God forbid! — to consider that the noble Messenger (s.a.w.a.) would compare such people to stars (in guidance).

If you have any anxiety about this issue, listen to what Allama Sarakhsi says in **al-Mabsut**, in the Book of Coercion (*Kitab al-Ikraah*), “It is narrated from Masruq who said, ‘Muawiya sent statues made of copper to be sold in India. When Masruq passed by them, he said, ‘By Allah! If I knew that I would be killed for it, I would have drowned them, but I fear that I would be punished and thus be subjected to a trial. By Allah! I do not know what sort of man Muawiya is: a man whose evil deeds have been beautified for him, or a man who has despaired of the Hereafter and therefore enjoys the pleasures of this world?’ It is said these were statues taken as spoils of war, and Muawiya ordered them to be sold in India so that weapons and cavalry could be acquired for the warriors. This serves as evidence for Abu Hanifa regarding the permissibility of selling **idols and crosses** to those who worship them, as is the method of analogy (*qiyas*). But Masruq greatly disapproved of this, as is the method of juristic preference (*istihsan*), which Abu Yusuf and Muhammad followed in disliking such transactions. Masruq was among the scholars of the Tabe’een

and would compete with the companions in issuing edicts. Even Ibn Abbas reverted to his opinion in the issue of the vow to sacrifice one's child. Yet despite this, Muawiya's opinion takes precedence over Masruq's. Among the jurists, they would sometimes threaten each other with warnings, as Ali (a.s.) said, 'Whoever wants to plunge into the depths of Hell, let him speak regarding "grandfather" (inheritance case)', referring to the opinion of Zayd. We have said this because it should not be assumed about Masruq that he said what he said about Muawiya out of conviction, as Muawiya was among the great companions, the scribe of revelation, the commander of the faithful, and the Holy Prophet (s.a.w.a.) informed him of kingship after him. The Holy Prophet (s.a.w.a.) once said to him, 'When you rule over a matter, be good to them'. However, his turn came only after the completion of the caliphate of Ali (a.s.) and the passage of its term. Thus, he was mistaken in contending with Ali (a.s.), abandoning what was obligatory upon him i.e. submission to Ali (a.s.) and nothing more than this should be said about him. It is narrated that Abu Bakr Muhammad Ibn Fazl used to speak ill of Muawiya in the beginning, but once he saw in a dream as if a hair extended from his tongue down to his foot, and he was stepping on it and feeling pain, with blood dripping from his tongue. So, he asked an interpreter about this, and he said, 'You speak ill of one of the great companions, so beware, and beware again.' It has also been said in interpreting the narration that those statues were small, not visible to the eye from afar, and there is no harm in keeping such small figures, as it is narrated that the ring of Daniyal (a.s.) was found during the time of Umar, and on it was engraved a man between two lions licking him. Also, on Abu Huraira's ring, there were two flies engraved, so we understand from this that there is no harm in keeping what is small of such things. However, Masruq was extremely cautious and would not permit making or selling any of them. Moreover, drowning them would, in his view, be part of enjoining good, which he refrained from due to fear for his own life. This also clarifies that

there is no harm in practicing dissimulation (*taqiyyah*), and that it is permitted for a person to leave some obligatory acts when fearing destruction to oneself. The purpose of quoting this narration is to show that torture by the whip constitutes coercion (*ikrah*) just as killing does, for he said, 'If I knew that he would kill me, I would have drowned them, but I fear that he would torture me and cause me to fall into trial.' Thus, it becomes clear that the trial of the whip is greater than that of the sword.¹⁴

From this passage, several evident and manifest benefits become clear to the discerning reader.

First

Muawiya sent several statues made of copper to be sold in India, and the repulsiveness of this act is more apparent to all Muslims than the sun itself.

Second

Masruq, who was among the scholars of the Tabē'een and a jurist issuing edicts during the time of the companions, considered this act extremely repugnant and said, 'By Allah, if I knew that Muawiya would kill me, I would have drowned these statues in the sea, but I fear that Muawiya would torture me and cause me to fall into trial.'

Third

Masruq said about Muawiya, 'I do not know what kind of man Muawiya is: Is he a man whose evil deeds have been adorned for him, or a man who has despaired of the Hereafter and thus seeks to enjoy the pleasures of this world?'

Fourth

Sarakhsi, after mentioning this incident, wrote that it has been said these statues were found among the spoils of war, so Muawiya ordered them to be sold in India, and from the proceeds, weapons

¹ Al-Mabsut fi al-Fiqh al-Hanafiyyah, vol. 24, p. 46, Kitab al-Ikraah

and horses should be bought for the warriors. Although Sarakhsi mentions this to lessen the repulsiveness of Muawiya's act, it still confirms the core event. It is quite clear that selling statues, especially to the disbelievers of India — who have been idolaters since ancient times — is an act of great repugnance.

Fifth

Sarakhsi has taken this incident as a proof for Abu Hanifa regarding the permissibility of selling idols and crosses to those who worship them. From here, the fruit borne by the cursed tree of Muawiya's independent reasoning (*ijtihad*) in the matter of selling idols to the people of intellect and Islam becomes completely evident and manifest.

Sixth

Sarakhsi has considered Abu Hanifa's opinion on the permissibility of selling **idols and crosses** to one who worships them as being in accordance with analogy (*qiyas*), whereas in reality, this matter is one that destroys the very foundation of analogy and topples the head of the first person who did *qiyas*.

Seventh

Sarakhsi has admitted that Masruq, the *tabe'i* (follower of the companions) regarded Muawiya's act of selling great statues as a grievous crime, and this aligns with the juristic preference (*istihsan*) which Abu Yusuf and Muhammad, the students of Abu Hanifa, have inclined towards. From this, the ugliness and monstrosity of Muawiya's *ijtihad* and Abu Hanifa's imitation (of that *ijtihad*) becomes completely clear and evident.

Eighth

Sarakhsi, despite acknowledging the lofty rank of Masruq the **tabe'i**, still considers Muawiya's opinion regarding the permissibility of selling statues to be preferred over the opinion of Masruq. This is something that brings glad tidings to the

worshippers of idols and statues, though it surely brings grief and sorrow to the people of faith and Islam.

Ninth

Sarakhsi has admitted that the way of the predecessors of Ahl-e-Tasannun was that in issues of *ijtihad*, some among them would direct threats and warnings against others, and to prove this point he has narrated from Amirul Momineen Ali Ibn Abi Talib (a.s.) that he said, ‘Whoever wishes to enter the depths of Hell, let him speak regarding the issue of inheritance (in favour of Zayd’s opinion).’ The meaning intended by Sarakhsi in this statement is that when there are differences among jurists (*mujtahids*), the sayings of some of the predecessors (*salaf*) regarding others, even if those sayings contain threats and warnings, are of no effect. He (Sarakhsi) claims that these predecessors would utter such words of warning on their tongues without actually holding those beliefs in their hearts. But this weak interpretation is a clear example of ‘interpreting a statement in a way that its speaker would never accept.’

Tenth

Sarakhsi has said about Masruq that it is not to be assumed that Masruq said what he said about Muawiya out of true belief. However, this favourable assumption (*husn al-zann*) of Sarakhsi about Masruq serves no purpose because Masruq publicly swore an oath and, after that, said what he said. It is absolutely clear that first taking an oath — and that too with the explicit words ‘By Allah!’ and then speaking against one’s own inner belief, especially in a matter of rejecting an evil (*munkar*), and particularly concerning the companions, is not an action befitting any reasonable person, let alone such a noble and great Tabei like Masruq, whose lofty status Sarakhsi himself has acknowledged. Thus, it is evident that Masruq said what he said based on his true inner belief, and he believed Muawiya the deviant to be truly astray.

Eleventh

Sarakhsi was so disturbed and disoriented by the truthful and coherent statement of Masruq regarding Muawiya that he began praising Muawiya the deviant without cause, uttering fabricated and concocted virtues attributed to him. Moreover, in addition to composing incoherent prose, which is like a confused dream (*azghaas-o-ahlaam*), he let loose the cries of vile bigotry and partisanship.

Twelfth

Sarakhsi, out of utter heedlessness and confusion, has uttered the claim that in interpreting the act of Muawiya, it has been said that those statues were so small that they would not be visible to an onlooker from a distance. Adopting such small images is not objectionable, based on what has been narrated that during the time of Umar, the seal (ring) of Prophet Daniyal (a.s.) was found, upon which was engraved an image of a man between two lions licking him; on the seal of Abu Hurairah, there were images of two flies. Hence, we understand that adopting small images is not harmful. Masruq, due to his extreme caution, considered adopting any image or selling it to be impermissible. But this weak interpretation, whose absurdity and baselessness is abundantly clear to people of insight and research, is such that even the simplest of thinkers will be aware of its falsity. Because if the matter had been as Sarakhsi portrays — that Muawiya only adopted tiny images — then Masruq would have sufficed with merely expressing his opinion and disapproving of Muawiya's action.

Thirteenth

Sarakhsi has admitted that according to Masruq, although drowning (destroying) those statues would have been an act of commanding the good (*amr bil-ma'ruf*), he refrained from doing so out of fear for his own life.

Fourteenth

Sarakhsi has acknowledged that this incident clearly demonstrates that there is nothing wrong in practicing dissimulation (*taqiyyah*), and that it is permissible for a legally responsible person (*mukallaf*) to abstain from carrying out certain obligatory acts when there is fear of loss of life. This is a great and important benefit, which the opponents of the people of truth and those who boastfully disparage them should carefully consider so that they may lower their arrogant necks and never raise their heads with pride and haughtiness against them again.

Fifteenth

Sarakhsi has said that Masruq's purpose in mentioning the tradition about tribulation or persecution (*fitnah*) is to clarify that coercion (*ikraah*) is established even in the case of being whipped, just as it is in the case of murder. Because Masruq said that 'If I knew that Muawiya would kill me, I would have drowned those statues. But I fear that Muawiya will punish me and cast me into tribulation (*fitnah*).' Thus, it becomes clear that the tribulation (*fitnah*) of being whipped was severer than being killed. Thus, it is evident to every young and old, to every commoner and scholar that Muawiya's tyranny and aggression against Allah's creation had reached such a level that Masruq did not deem it unlikely for Muawiya to either kill or torture him. Despite being willing to bear death, Masruq could not bear Mu'awiya's torture. In this, there is a lesson for those who reflect and a blow to the heads of those who defend these rebellious wrongdoers, the ultimate losers.

Twenty-Fifth: Some Doomed Companions Committed the Grave Sin of Rejecting some Clear Quranic Injunctions

Among the companions of the Noble Messenger (s.a.w.a.), there were groups who, out of extreme and doomed audacity, committed the rejection of certain Quranic texts. It is clear that with the

existence of such unfortunate, audacious, and doomed individuals, how can it be said that the Prophet (s.a.w.a.) regarded all of his companions as stars of guidance and placed the reference of the Ummah to them in matters not explicitly mentioned in the Book and the Sunnah upon the platform of permissibility? Do you not know that Ghazali, who is revered as the ‘Hujjat al-Islam’ by the opponents and whose lofty status among them is so great that it needs no introduction, has confessed to this reality in the face of undeniable proof? Through this admission, he has removed the veil from the ugly deeds of the companions, which had been covering the face of truth and correctness. Hence, in **al-Mustasfa**, in the discussion on the authority (*hujjiyyah*) of solitary reports (khabar al-wahid), he writes, “Know that the opponent in this issue has two doubts:

The first doubt: They say there is no basis for establishing the authority of solitary reports except consensus (*ijma*). So, how can such a claim be made when there is not a single companion except that he has rejected a solitary report?’ After this, he (al-Ghazali) mentions some instances presented by the opponents where the companions rejected solitary reports, and in response, he argues, “But we say, in reply to what they have mentioned, what we have narrated is definitive in showing their practice (upon solitary reports), and what you have mentioned are rejections due to incidental reasons that necessitated rejection, and these do not indicate the invalidity of the principle itself, just as their rejection of some Quranic texts, or their abandonment of certain forms of analogy (*qiyas*), or the judge’s rejection of some types of testimonies, do not indicate the invalidity of the principle itself.¹”

¹ Al-Mustasfa, vol. 1, pp. 135-136

Twenty-Sixth: The Flaws of Some Companions and their Opposition to the Book of Allah in the words of Umar (Ibn Khattab)

Umar described the companions who lived during his time with astonishing faults and disgraces and explicitly and clearly stated their opposition to the Book of Allah. Ibn Hazm Andalusi has recorded in his book **Al-Ihkaam fi Usul al-Ahkaam**, as follows, "Ahmad Ibn Umar Uzri narrated to me from Ahmad Ibn Muhammad Ibn Isa Balwi Ghundar from Khalaf Ibn Qasim from Abu Maimoon Abd al-Rahman Ibn Abdillah Ibn Umar Ibn Raashid Bajali from Abu Zur'ah Abd al-Rahman Ibn Amr Nazri Dimashqi from Abu Mashar from Saeed Ibn Abd al-Aziz from Ismail Ibn Ubaidillah from Saaeb Ibn Yazid Ibn Ukht Nimr that he heard Umar Ibn Khattab say, "Indeed, your tradition is the worst of speech; indeed, your words are the worst of words! You have narrated to people so much that it is said, 'So-and-so said, and so-and-so said' and the Book of Allah is abandoned. Whoever among you stands, let him stand with the Book of Allah; otherwise, let him sit down!' This was the statement of Umar to the best generation that ever walked the earth. So, what would he have said if he had witnessed what we are in today, of abandoning the Quran and the words of Muhammad (s.a.w.a.) and turning instead to what Maalik, Abu Hanifa, and Shafei have said?! **'Sufficient for us is Allah, and He is the best disposer of affairs. Indeed, we belong to Allah, and indeed to Him we shall return'**^{1,2}"

Ibn Qayyim pens in **E'laam al-Muwaqqe'een**, "Abu Zur'ah Abd al-Rahman Ibn Umar Basri narrates from Abu Mushir from Saeed Ibn Abd al-Aziz from Ismail Ibn Obaidillah from Saaeb Ibn Yazid, the nephew of Nimr, that he heard Umar Ibn Khattab say, 'Indeed, your tradition is the worst of traditions; indeed, your speech is the worst

¹ Surah Aale Imran (3): Verse 173 and Surah Baqarah (2): Verse 156

² Al-Ihkaam fi Usul al-Ahkaam, vol. 2, p. 246, Chapter 36, In Refutation of Emulation (taqleed)

of speeches, for you have narrated to the people until it is said, ‘so-and-so said and so-and-so said’ and the Book of Allah is abandoned. Whoever among you stands, let him stand by the Book of Allah, and if not, let him sit down.’

This is the saying of Umar to the best generation on the face of the earth; so, what would he have said if he had witnessed what we are in today, from the abandonment of Allah’s Book and the Sunnah of His Messenger and the sayings of the companions, for the sake of so-and-so and so-and-so? Allah is the one whose help is sought. It is very clear that such people, whose tradition is the worst of traditions, whose speech is the worst of speeches, and who cause the spread of differing statements among people, and upon whom falls the sin of abandoning the Book of Allah, are never worthy of being regarded by the Messenger (s.a.w.a.) as the **stars of guidance**, nor of having the burden of obeying them in matters without explicit texts placed upon the neck of his Ummah! This is manifestly evident—more than evident—**but for the one whom Allah has not made for him light, he will have no light**¹.

Twenty-Seventh

According to the narrations of Ahl-e-Tasannun, Ibn Abbas, in describing the state of the companions of the Messenger (s.a.w.a.), said that all of them had only asked thirteen questions from the Prophet (s.a.w.a.), and all those issues are found in the Quran. It is very clear that if the companions’ lack of attention to asking questions from the Messenger (s.a.w.a.), which is the greatest means and the supreme way to attain knowledge, and whose merit is undeniable both intellectually and textually—had reached such a level, then how can it be said that each one of them was a **star of guidance** and had reached the highest rank of independent reasoning (*ijtihad*) and guidance (*irshad*) in matters where there are no explicit texts from the Book and the Sunnah, and that they

¹ Surah Noor (24): Verse 40

were capable of discerning the right and correct path?! Now, the explicit words of Ibn Abbas on this matter should be heard, and adequate and sufficient lessons should be drawn from the states of the companions who lived around the Prophet (s.a.w.a.)! Shah Waliullah Dehlavi, the father of the addressee (the author of Tuhfa), writes in his treatise **al-Insaf fi Bayan Sabab al-Ikhtelaf**, “From Ibn Abbas, who said, ‘I have not seen a people better than the companions of the Messenger of Allah (s.a.w.a.); they only asked him thirteen questions until he passed away, all of which are found in the Quran. Among them, **‘They ask you about fighting in the sacred month’** and **‘They ask you about menstruation.’** He said, ‘They would not ask except about what benefited them’.¹”

The continuation of this narration contains a strange and wondrous matter, from which it becomes evident that the companions, due to their perfect understanding, considered only these thirteen questions as beneficial to themselves and limited their inquiries to them. They regarded asking anything else from the Master of the Universe (s.a.w.a.) as useless and thus chose to refrain from it!

Twenty-Eighth

The negligence of the companions regarding the affairs of the Messenger (s.a.w.a.) had reached such a level that, despite being present at the Farewell Pilgrimage (*Hajjah al-Wada'*), they did not know whether the Hajj performed by the Prophet (s.a.w.a.) was Hajj al-Tamattu' or Hajj al-Qiran or Hajj al-Ifraad!

As Shah Waliullah has said in **al-Insaf fi Bayan Sabab al-Ikhtelaf**, “Among such examples is the difference of opinion in conveying (the reality), as in the case when the Messenger of Allah (s.a.w.a.) performed Hajj, and people saw him, but some thought that it was Hajj al-Tamattu', some thought it was Hajj al-Qiran, and some

¹ Al-Insaf fi Bayan Sabab al-Ikhtelaf, p. 4 The Chapter on Causes of Differences in Sahaba and Tabe'een in the Fundamentals

thought it was Hajj al-Ifraad.” It is very clear that such negligent and heedless individuals, who, despite accompanying the Messenger (s.a.w.a.) in the journey of Hajj, did not know which type of Hajj he had performed, and without verifying from him, each of them classified his Hajj as a different type according to their own assumption, such people are never worthy of being regarded as ‘stars of guidance’ after him, nor of issuing their own edicts for the Prophet’s (s.a.w.a.) Ummah in matters not explicitly stated in Quran and the Sunnah.

Twenty-Ninth

Steps taken by Some Companions in Issuing Destructive Edicts

The audacity—entirely full of loss—of some companions of the Messenger (s.a.w.a.) had reached such an extent that even during his blessed lifetime, they dared to issue destructive edicts, and despite being afflicted with extreme ignorance, they refrained from turning to the City of Knowledge (the Prophet (s.a.w.a.)) and from asking him for the ruling on such matters, and instead hastened to precede him. When this ugly extremism and dreadful boldness would reach the noble hearing of the Prophet (s.a.w.a.), despite being a mercy to all the worlds, he would supplicate against them, a prayer equivalent to a curse, and by exposing their reckless actions that led to the destruction of lives, he would make their evil state and doomed end clear and manifest to all those present. Ibn Abd al-Barr Qurtubi chronicles in **Jaame’ Bayaan al-Ilm**, “I read to Abu Abdillah Muhammad Ibn Abdillah that Muhammad Ibn Muawiya Qurashi informed them, saying, ‘Ishaq ibn Abi Hassan Anmaati narrated to us from Hisham Ibn Ammar from Abd al-Hamid from Awzaee from Ata Ibn Abi Rabah who reports, ‘I heard Ibn Abbas informing that a man was wounded during the time of the Messenger of Allah (s.a.w.a.), then he had a wet dream, and was ordered to perform the ritual bath (*ghusl*), so he bathed and died. When this news reached the Messenger of Allah (s.a.w.a.), he

(s.a.w.a.) said, “They killed him, may Allah kill them! Was not asking the cure for ignorance?¹” It is clearer than light atop Mount Tur for every rational, intelligent and wise person that with the existence of such wretched companions, doomed and ruined, it is impossible that the Messenger of Allah (s.a.w.a.) would describe all his companions as ‘**stars of guidance**’, and that despite the presence of such cursed souls among the ranks of the companions, he would order his Ummah to follow them, even in matters without explicit texts.

Thirtieth

According to the narrations of Ahl-e-Tasannun, from some of the instructions of Amirul Momineen Ali Ibn Abi Talib (a.s.), it becomes clear and evident that among the companions of the Messenger (s.a.w.a.), there were individuals whose end was destined to be one of deviation and apostasy from religion, and it was certain and definite that they were among the people of Hellfire, and such individuals were never worthy of being followed or taken as role models. As Ibn Abd al-Barr has said in **Jaame’ Bayaan al-Ilm**, “Abd al-Waris Ibn Sufyan and Yaish Ibn Saeed narrated to us from Qasim ibn Asbagh from Bakr Ibn Hammad from Bishr Ibn Hajar from Khalid Ibn Abdillah Wasiti from Ata—meaning Ibn al-Saaleb—from Abu Bukhturi from Ali (a.s.), who said, ‘Beware of following men (blindly), for indeed a man may act according to the deeds of the people of Paradise, then he turns away, due to Allah’s knowledge of him, and performs the deeds of the people of Hellfire, and dies while he is among the people of Hellfire. Indeed, a man may act according to the deeds of the people of Hellfire, then he turns away due to Allah’s knowledge of him and performs the deeds of the people of Paradise and dies while he is among the people of Paradise. So, if you must follow (someone), then follow the dead, not the living.” Ibn Qayyim pens in **E’laam al-Muwaqqe’een**, “Abu

¹ Jaame’ Bayaan al-Ilm, p. 115

Umar narrated from Abu Bakhtari from Ali (a.s.), who said, 'Beware of following men as precedents, for a man may act according to the deeds of the people of Paradise, then turn away due to what Allah knows of him and perform the deeds of the people of Hell, and he dies as one of the people of Hell. A man may act according to the deeds of the people of Hell, then turn away due to what Allah knows of him and perform the deeds of the people of Paradise, and he dies as one of the people of Paradise. So, if you must take someone as an example, then take the dead, not the living!'¹ Such apostates and aggressors, who deserve to enter the Fire and are worthy of the wrath of the Almighty, the Compeller, can never be fit to guide the people. They are in no way qualified for this matter, that the Noble Messenger (s.a.w.a.) would designate them as the **stars of guidance** and make them worthy of being followed in matters not explicitly stated in the Book and the Sunnah, thereby opening the doors of destruction and ruin upon his nation.

The Statements of Ahle Tasannun scholars in Refutation and Invalidation of Hadees-e-Nujum and the Response to al-Muzani, the student of Shafei

Whenever, by the grace of Allah, the Bestower of blessings, one is relieved from addressing the chain of transmission and textual content of **Hadees-e-Nujum** in response to a formidable opponent, it seems appropriate to present some of the other corrupt fabrications and invalid statements that certain Ahle Tasannun scholars have put forth regarding this tradition, thereby further illuminating its falsehood and corruption for the discerning observer. Although Muzani (exp. 264 A.H.), the esteemed student of Shafei, does not consider this tradition to be authentic, states that if it were to be deemed authentic, its meaning would be that each of the companions is reliable (*siqah*) and trustworthy (*mu'taman*) in what they have narrated from the Noble Messenger (s.a.w.a.).

¹ Jaame' Bayaan al-Ilm, vol. 2, p. 113 Chapter of Harms of Emulation and Its Refutation

As Ibn Abd al-Barr Namari Qurtubi (exp. 463 A.H.) chronicles in his book **Jaame' Bayan al-Ilm**, "Muzani said regarding the statement of the Messenger of Allah (s.a.w.a.), 'My companions are like the stars' as follows: 'If this report is authentic, its meaning pertains to what they have transmitted from him and testified to regarding him. Thus, all of them are reliable (*siqah*) and trustworthy (*mu'taman*) in what they conveyed from him. I do not consider any interpretation other than this to be correct¹. As for what they have stated based on their own opinions, if it were as authoritative as revelation, they would not have contradicted each other, nor would some have rejected the opinions of others, nor would any of them have retracted their positions in favour of another's. So, reflect upon this.'" This interpretation, or rather this misleading adornment (*tasweel*), which Muzani has engaged in, is invalid for numerous reasons and conclusive proofs, some of which are as follows:

First

Both Amir al-Momineen Ali (a.s.) and Hazrat Abbas (the uncle of the Prophet (s.a.w.a.)) considered Abu Bakr and Umar to be liars, sinners, traitors, and deceivers regarding the narration of the tradition, 'We Prophets do not leave inheritance; whatever we leave is charity' and their refusal to give the Prophetic inheritance based on this tradition (to the Ahle Bait (a.s.)). As has been reported in **Sahih Muslim** and other books of traditions, its proof has already been established in detail in the volume on **Hadees-e-Madinah al-Ilm**, with an explanation that is as delightful as a lush and flourishing garden. So, how can it be said that every one of the

¹ Muzani's statement, in its generality, invalidates all arguments made by those who cite **Hadees-e-Nujum** as evidence. It is indeed astonishing—utterly astonishing—that some scholars of principles of jurisprudence (*usul-e-fiqh*), especially among the Shafei sect, use this tradition as proof in matters of principles of jurisprudence! By Allah's grace! Some fair-minded individuals have also refuted them, as has been previously explained. All praise is belongs to Allah for that!

companions is reliable (*siqah*) and trustworthy (*mu'taman*) in what he has narrated from the Noble Messenger (s.a.w.a.)?! Is this not a direct contradiction of evident reality and an utterance of a statement for which Allah has revealed no authority?!

Second

Abu Bakr and Umar did not consider Usman to be truthful in narrating the permission to reinstate Hakam Ibn Abi Aas to Madina, and they rejected his narration. This matter, by the grace of Allah, the Bestower of blessings, is documented in the books of the greatest and most prominent scholars of Ahle Tasannun, as is evident to anyone who examines **al-Mustasfa**¹ by Ghazali and **Sharh al-Minhaj** by Obaidullah Ibn Muhammad Ubri. The statements of both books have already been mentioned. So how can it be claimed that all the companions are like stars and that they are free from lying and deceit?!

Third

Umar accused Abu Musa Ashari of falsehood in narrating the Tradition of Seeking Permission (**Hadees-e-Iste'zaan**) and completely prohibited him from narrating traditions altogether, as has been previously detailed. So, how can it be claimed that all the companions were just and trustworthy in narrating traditions from the Noble Messenger (s.a.w.a.)?!

Fourth to Twenty-First is about the status of Abu Hurairah, a well-known companion, and the evidence of the companions, the Tabe'een and scholars not trusting his narrations.

Fourth

Abu Hurairah, who is considered among the esteemed companions (by the Ahle Tasannun), was declared a liar by Umar, who accused him of fabricating traditions. Umar, expressing strong disapproval, struck him with a whip as a sign of rejection and became so

¹ Al-Mustasfa, vol. 1, p. 135

exasperated by his numerous fabrications and falsehoods that he issued a severe warning and a decisive threat against him. Without any hesitation, Umar told him, ‘Stop narrating from the Noble Messenger (s.a.w.a.), or else I will send you back to the mountains of Daws!’ This meant that Umar intended to exile him from Madina back to his homeland, the mountains of Daws, and imprison him there. As a result, Abu Hurairah was unable to say ‘The Messenger of Allah (s.a.w.a.) said...’ or transmit traditions during Umar’s lifetime. However, after Umar’s death, though he became unrestricted in narrating traditions, the marks of Umar’s whip remained a testimony to his deserved punishment!

Now, we hear the statements that serve as evidence for these meanings. Abu Jafar Muhammad Ibn Abdullah Iskafi, in his book **al-Tafzeel**, as quoted by Ibn Abi al-Hadid, wrote, “Abu Hurairah was deemed unreliable by our elders and was not considered trustworthy in narration. Umar struck him with a whip and said to him, ‘You have narrated excessively, and it is likely that you are lying against the Messenger of Allah (s.a.w.a.)’.¹” Abdullah Ibn Muslim Ibn Qutaybah Dinawari, in his book **Taweel-o-Mukhtalif al-Hadees**, writes, “As for Nazzaam’s criticism of Abu Hurairah by citing that Umar, Usman, Ali, and Ayesha rejected his narrations, indeed, Abu Hurairah accompanied the Messenger of Allah (s.a.w.a.) for about three years and narrated extensively from him. He then lived for nearly fifty years after the Prophet’s (s.a.w.a.) passing and died in the year 59 A.H., the same year Umm Salamah, the wife of the Prophet (s.a.w.a.), expired. Ayesha had passed away a year before them. Since Abu Hurairah narrated so many traditions, more than what was narrated by the Prophet’s (s.a.w.a.) senior companions and the earliest pioneers in Islam, people accused him and objected to him, saying, ‘How could you have heard this alone? Who else heard it with you?’ Ayesha was among

¹ Sharh Nahj al-Balaagha, Ibn Abi al-Hadid, vol. 4, p. 67, Explanation of Sermon 67, Section Concerning the Fabricated Traditions About Ali (a.s.)

the harshest in rejecting his narrations due to the long years she and he both lived. Umar was also very strict against those who narrated excessively or reported a ruling without corroboration. He commanded them to limit their narrations, aiming to prevent people from becoming too lenient in transmission of traditions because such slackness could lead to distortions, fabrications, and insertions of false reports by hypocrites, transgressors, and Bedouins.¹

Ibn Abd al-Barr Qurtubi writes in his book **Jaame' Bayan al-Ilm**, "Abu Huraira said, 'I have narrated to you traditions that, had I narrated them during the time of Umar Ibn Khattab, he would have struck me with a whip!'"²

Shams al-Aimmah Sarakhsi, as quoted in **Kitab al-Usul**, pens, "When it reached Umar that Abu Huraira was narrating some things that were unfamiliar, he said, 'You must stop this, or I will send you to the mountains of Daws!'"³

Ismail Ibn Umar Ibn Kasir Shafei chronicles in his **Tarikh** when discussing the death of Abu Huraira, "Abu Zur'ah Dimashqi said, 'Muhammad Ibn Zur'ah Rumaysi narrated to me from Marwan Ibn Muhammad from Saeed Ibn Abd al-Aziz from Ismail Ibn Abdillah from Saaeb Ibn Yazid, who reports, 'I heard Umar Ibn Khattab say to Abu Huraira, 'You must stop narrating traditions from the Messenger of Allah (s.a.w.a.), or I will send you to the land of Daws'. And he (Umar) said to Ka'b al-Ahbaar, 'You must stop narrating traditions or I will send you to the land of the apes.' Abu Zur'ah said, 'I heard Abu Mushir mentioning this from Saeed Ibn Abd al-Aziz with a similar wording, but he did not attribute it with a direct chain of narration.'"⁴

¹ Taweel-o-Mukhtalif al-Hadees, p. 38

² Jaame' Bayan al-Ilm, vol. 2, p. 121, Chapter Mentioning the Condemnation of Narrating Several Traditions without Understanding them

³ Al-Usul, vol. 1, p. 341

⁴ Al-Bedaayah wa al-Nihaayah, vol. 8, p. 106

Mulla Ali al-Muttaqi mentioned in **Kanz al-Ummaal** in the Book of Knowledge, “Saaeb Ibn Yazid said, ‘I heard Umar Ibn Khattab say to Abu Huraira, ‘You must stop narrating traditions from the Messenger of Allah (s.a.w.a.), or I will send you to the land of Daws.’” He said to Ka’b, ‘You must stop narrating traditions, or I will send you to the land of the apes!’” (Ibn Asaakir has narrated it).

Again, Ibn Kasir Shafei mentioned in his **Tarikh** while discussing the death of Abu Huraira, “Salih Ibn Abi Akhzar narrating from Abu Salamah, said, ‘I heard Abu Huraira say, ‘We were not able to say, ‘The Messenger of Allah (s.a.w.a.) said’ until Umar passed away’.¹”

Zahabi mentioned in **Tazkerah al-Huffaz** in the biography of Umar, “Abu Salamah, narrating from Abu Huraira, said, ‘I asked him, ‘Did you narrate traditions in the time of Umar as you do now?’ He replied, ‘If I had narrated to you then as I do now, he would have struck me with his whip’.²”

The prohibition imposed by Umar on Abu Huraira from narrating Prophet’s (s.a.w.a.) traditions was so widely known and well-established that even the esteemed Ahle Tasannun scholar Abu Hamid Ghazali mentioned it in his book **al-Mustasfa**, as you have previously learned. It is evident that after understanding these thought-provoking accounts, how can any rational person claim that all the companions of the Messenger of Allah (s.a.w.a.) were trustworthy and just in narrating traditions, and that all of them were like the stars in the sky, rightfully guiding people?

Fifth

Even Usman, the third caliph of the Ahle Tasannun, also rejected Abu Huraira, accused him, and expressed disapproval of him, as can be understood from the passage of Ibn Qutaybah, which was mentioned earlier. It is undeniably clear that if Abu Huraira had such a low standing in the eyes of the third caliph, how can it be

¹ Al-Bedaayah wa al-Nihaayah, vol. 8, p. 107

² Tazkerah al-Huffaz, vol. 1, p. 7, No. 2

claimed that all the companions of the Messenger of Allah (s.a.w.a.) were reliable and trustworthy in narrating and transmitting his traditions?

Sixth

Abu Hurairah was also considered a liar and fabricator by Amirul Momineen Ali Ibn Abi Talib (a.s.). Imam (a.s.) used to accuse him of fabricating reports from the Holy Prophet (s.a.w.a.), expressed his disapproval of him, rejected the idea that he could have exclusively heard certain narrations, and would expose the flaws in the chains of transmitters he presented, as has already been mentioned in the words of Ibn Qutaybah. Abu Jafar Muhammad Ibn Abdillah Iskafi said in his book **al-Tafzeel**, as quoted by Ibn Abi al-Hadid, "It has been narrated from Ali (a.s.) that he said, 'Behold! The greatest liar — or the most deceitful among the living — against the Messenger of Allah (peace be upon him and his family) is Abu Hurairah al-Dawsi'.¹" It is as clear as the sun in the middle of the day that, after understanding this point, no person of faith can dare claim that all the companions of the Holy Prophet (s.a.w.a.) were reliable and trustworthy nor can they recklessly ride the steed of ignorance into the wasteland of misguidance in the ugliest manner.

Seventh

Abu Hurairah was also regarded as a liar and accused of falsehood by Ayesha, the mujtahidah. She was among the harshest of all his deniers and critics, and throughout her life, she never ceased to denounce him. Abu Hurairah was inevitably subjected to her rebukes and scoldings, a fact not hidden from anyone who has observed the earlier statement of Ibn Qutaybah. I do not believe that those who claim to be followers of Ayesha — if they have even a trace of sincerity in their beliefs — can, after this, give any real weight to the justification or rather sophistry of Muzani in defence

¹ Sharh Nahj al-Balaghah, vol. 4, p. 68 under explanation of Sermon 57, Section of Fabrication Traditions Condemning Hazrat Ali (a.s.)

of **Hadees-e-Nujoom**, nor can they include *all* the companions of the Master of Creation (s.a.w.a.) among the trustworthy and upright. The details of Ayesha’s rejection and denunciation of Abu Hurairah — the events of her accusing, reprimanding, rebuking, and warning this wayward “son” of hers — would indeed require lengthy elaboration. However, a portion of this has been mentioned in the first volume of **Hadees-e-Ghadeer**; whoever wishes may refer to it.

Eighth

Ibn Umar¹, who is held in high regard among the Ahl al-Sunnah and known for his great virtues, also declared Abu Hurairah to be a liar regarding his statement ‘The child born of fornication is the worst of the three.’ In clear contradiction to him, Ibn Umar affirmed instead, ‘The child born of fornication is the best of the three.’ Mulla Ali Muttaqi chronicles in **Kanz al-Ummaal**, “From Maymun Ibn Mehran who witnessed Ibn Umar performing the funeral prayer over a child born out of wedlock.

It was said to him, ‘Indeed, Abu Hurairah did not pray over him and said, He is the worst of the three.’ Ibn Umar responded, ‘He is the best of the three’. It is evident that if Abu Hurairah is considered a liar by Ibn Umar in his statement ‘The child born of fornication is

¹ It is worth mentioning that Ibn Umar also declared Abu Hurairah to be a liar in his statement, “Indeed, **witr** (the single-unit prayer) is not obligatory.” As stated by Hafiz Abu Abdillah Muhammad Ibn Nasr Marwazi, the jurist, whose esteemed rank among the Ahle Tasannun is well known to anyone familiar with **Tazkerah al-Huffaz** of Zahabi, **Tabaqat al-Huffaz** of Suyuti, and other such works, in his book **al-Intifa’ bi-Julood al-Maytah**, as quoted from him, “Ishaq Ibn Raahwayh and Ahmad Ibn Amr narrated to us, saying, ‘Jarir narrated from Mansur from Habib Ibn Abi Saabit from Tawus, who said, ‘I was sitting with Ibn Umar when a man came to him and said, ‘Indeed, Abu Hurairah says that **witr** is not obligatory, so accept from him and leave it.’ Ibn Umar replied, ‘Abu Hurairah has lied. A man came to the Messenger of Allah (s.a.w.a.) and asked him about the night prayer. He (s.a.w.a.) replied, “[Pray] two by two, and when you fear the approach of dawn, then [pray] one (as **witr**).”

the worst of the three’, then how can it be claimed that **all** the companions of the Holy Prophet (s.a.w.a.) were trustworthy and reliable in their transmission of traditions from him?!

Ninth

Zubair — who, according to the esteemed scholars of Ahle Tasannun, is among the ten promised Paradise (*al-asharah al-mubashsharah*) and whose greatness and distinction is well known and certain among them — repeatedly and directly accused Abu Hurairah of lying. Ibn Kasir, in his **Tarikh**, while discussing the death of Abu Hurairah, said, “Ibn Khusaimah reports, ‘Harun Ibn Maruf narrated to us from Muhammad Ibn Abi Salamah from Muhammad Ibn Ishaq from Umar (or Usman) Ibn Urwah from his father (viz. Urwah Ibn Zubair Ibn Awwaam), who said, ‘My father Zubair said to me, ‘Bring me close to this man!’, meaning Abu Hurairah, ‘for he narrates many traditions from the Messenger of Allah (s.a.w.a.)’ So, I brought him close to him, and Abu Hurairah began narrating traditions. Zubair began saying after each one, ‘True — false. True — false.’ So, I asked, ‘O my father! What do you mean by saying, ‘True — false?’ He replied, ‘O my son! As for the fact that he heard these traditions from the Messenger of Allah (s.a.w.a.), I have no doubt. But some of them he places in their proper contexts, while others he places out of context.’¹“

Engaging in falsehood — even by placing traditions in improper contexts — undermines trust and reliability. So how can it be claimed that all the companions of the Noble Messenger (s.a.w.a.) were trustworthy and reliable in narrating the Prophet’s (s.a.w.a.) traditions? Is this not a contradiction of plain reality?!

Tenth

Ibrahim Ibn Yazid Taimi, who is among the well-known and esteemed taabe’een (followers of the companions), and whose nobility of status and elevated rank are clear and evident to anyone

¹ Al-Bedaayah wa al-Nihaayah, vol. 8, p. 109

who has studied Tahzeeb al-Kamaal, Tahzeeb al-Tahzeeb, and other books of Rijal (biographies of narrators), openly criticized and strongly attacked Abu Hurairah, exposing the unreliability of many of his traditions and expressing disdain and reproach toward him. As reported by Abu Jafar Iskafi in his book **al-Tafzeel**, according to what Ibn Abi al-Hadid narrated from him, "Sufyan Sauri narrated from Mansur from Ibrahim Taimi, who said, 'They (the scholars) would not accept anything from Abu Hurairah except that which pertained to Paradise or Hell. Abu Usaamah narrated from Amash, who said, 'Ibrahim was sound in traditions; so whenever I heard a narration from someone, I would go to him and present it to him. One day I came to him with some traditions transmitted by Abu Salih from Abu Hurairah, and he said, 'Spare me from Abu Hurairah! They used to reject many of his narrations.'¹

Eleventh

Ibrahim Ibn Yazid Nakhai, who is among the foremost pillars of the Tabe'een and one of the great, well-known Imams (of Ahle Tasannun), also openly criticized and discredited Abu Hurairah through his own statements. Without reservation, he reported that his companions refrained from narrating from Abu Hurairah, and he also guided others, saying that they would not accept every tradition from Abu Hurairah. He further stated that they observed questionable things in the traditions of Abu Hurairah, meaning that they did not regard his narrations as reliable or trustworthy, and would only accept those traditions from him which related to the description of Paradise or Hell, or those that encouraged righteous deeds, or prohibited matters that were already mentioned in the Quran.

Ibn Kasir writes in his **Tarikh**, "Shareek narrated from Mughirah from Ibrahim (Nakhai), who said, 'Our companions would abandon the traditions of Abu Hurairah.' Amash narrated from Ibrahim, who

¹ Sharh Nahj al-Balaaghah, vol. 4, p. 68, Explanation of Sermon 57, Section of Fabrication Traditions Condemning Hazrat Ali (a.s.)

said, ‘They would not accept every tradition from Abu Hurairah.’ Sauri narrated from Mansur from Ibrahim, who said, ‘They saw things in Abu Hurairah’s traditions, and they would not accept from his narrations except those that concerned the description of Paradise or Hell, or that encouraged righteous deeds, or prohibited something that was already mentioned in the Quran’.¹“

After observing the statements of Ibrahim Nakhai regarding the criticism of Abu Hurairah, who would still give weight to the statement of Muzani? Who would still believe that **all** the companions were trustworthy and reliable in narrating from the Master of Creation (s.a.w.a.)?!

Twelfth

Busr ibn Saeed, who is among the prominent taabe’een (followers of the companions), considered Abu Hurairah to have committed strange and confusing mix-ups in narrating traditions. Without any reservation, he would say that Abu Hurairah would narrate the sayings of the Messenger of Allah (s.a.w.a.) from Ka’b (al-Ahbaar) and likewise narrate the sayings of Ka’b as if they were from the Messenger of Allah (s.a.w.a.)!

Ibn Kasir, in his **Tarikh**, while discussing the death of Abu Hurairah, chronicles, ‘Muslim Ibn Hajjaj said, ‘Abdullah Ibn Abd al-Rahman Daarimi narrated to us from Marwan Dimashqi, from Lais Ibn Sa’d, who said, ‘Bukair Ibn Ashajj narrated to me that Busr Ibn Saeed said, ‘Fear Allah and be cautious vis-à-vis traditions. By Allah! I have seen us sitting with Abu Hurairah, and he would narrate the traditions of the Messenger of Allah (s.a.w.a.) from Ka’b, and the tradition of Ka’b from the Messenger of Allah (s.a.w.a.)’ In one narration, it is stated, ‘He would mix what Ka’b said about the Messenger of Allah (s.a.w.a.) with what the Messenger of Allah (s.a.w.a.) said about Ka’b.’ So, fear Allah and be cautious in

¹ Al-Bedaayah wa al-Nihaayah, vol. 8, p. 109

traditions.¹“ Anyone with the slightest share of intellect would never consider such a confused and muddled narrator to be trustworthy and reliable in transmitting the noble traditions of the Holy Prophet (s.a.w.a.)!

Thirteenth

Sho’bah ibn al-Hajjaj, who, according to the Ahl-e-Tasannun, is renowned for his many virtues and abundant merits, explicitly stated that Abu Hurairah used to deceive in narration (*tadlees*). Ibn Kasir, in his **Tarikh** while mentioning the death of Abu Hurairah, writes, “I heard Sho’bah say, ‘Abu Hurairah deceived in traditions i.e. he would narrate what he heard from Ka’b [al-Ahbaar] and what he heard from the Messenger of Allah (s.a.w.a.), but would not distinguish between the two. Ibn Asaakir has also mentioned this. Sho’bah was referring here to the tradition, ‘Whoever wakes up in a state of *janaabah*, his fast is not valid.’ For when Abu Hurairah was confronted regarding this, he said, ‘Someone informed me of it, but I did not hear it from the Messenger of Allah (s.a.w.a).’”

After hearing this statement from Sho’bah, anyone who has even a ‘Shu’bah’ (branch) (pun intended) of intellect will no longer claim that all the companions of the Prophet (s.a.w.a.) were trustworthy and reliable, and that they followed the path of honesty and integrity in narrating his traditions.

Fourteenth

Abu Hanifah Numan Ibn Saabit Kufi, who is regarded as the Great Imam (Imam-e-A’zam) by the Ahl-e-Tasannun and for whom esteemed scholars of Ahl-e-Tasannun have written extensive and lengthy treatises full of praise, explicitly and unequivocally negated the integrity (*adaalah*) of Abu Hurairah. He conveyed this directly to his distinguished student, Abu Yusuf, stating that all the companions are just — except for a few individuals. Abu Hurairah topped the list of those individuals who fell outside the bounds of

¹ Al-Bedaayah wa al-Nihaayah, vol. 8, p. 109

justice and belong to the category of criticized narrators. As reported by Abu Jafar Iskafi in his book **al-Tafzeel**, and as quoted by Ibn Abi Hadeed, he says, ‘Abu Yusuf narrated, ‘I said to Abu Hanifah, ‘A report comes to us from the Messenger of Allah (s.a.w.a.) that contradicts our analogical reasoning (*qiyas*). What should we do with it?’ He replied, ‘If it is transmitted by trustworthy narrators, we act upon it and abandon reasoning.’ I asked, ‘What do you say about the narrations of Abu Bakr and Umar?’ He answered, ‘They are sufficient for you!’ I inquired, ‘And what about Ali and Usman?’ He said, ‘Likewise.’ When he saw that I was listing the Companions, he said, ‘All the companions are just except for a few.’ Thereafter, he listed among them Abu Hurairah and Anas Ibn Maalik.”

Now, after witnessing such a damning censure and condemnation of Abu Hurairah coming from the Great Imam of Ahle Tasannun himself, it is only fitting that the scholars of Ahle Tasannun in general — and especially the followers of the Muzani school — should sit in mourning for Abu Hurairah, wear dust on their heads, abandon their homes and roam in wilderness in utter despair and bewilderment! For, if Abu Hurairah, who is a warehouse of traditions and whose narrations fill their compilations and upon whom their school bases much of its jurisprudence on, is found to be unworthy of justice, then what can be said about others? By my life! Although Abu Hanifah Numan, in declaring all the companions just, may have indulged in excess and injustice, he nonetheless performed a great act of goodness by excluding Abu Hurairah the traitor and others among the people of tyranny and transgression.

Fifteenth

The Great Imam of Ahle Tasannun, in another explicit statement that constitutes a clear and detailed criticism, portrayed Abu Hurairah as unreliable in his narration of traditions, and for this very reason, he refused to follow him or accept his narrations. After realizing this point, it is certain that the Hanafis would consider

Muzani's claim — that all the Companions are trustworthy and reliable — to be false and incorrect, and they would, without hesitation, raise the banner of refutation and condemnation against Muzani's flawed and blameworthy assertion. Now, let the explicit and detailed statement of Abu Hanifah, in which he disparages Abu Hurairah, be listened to attentively by ears of reason, and let the clear truth shine forth like the morning light to the eyes of insight. Mahmud Ibn Sulaiman Kafavi, in his **Kataib A'laam al-Akhyaar**, quoting from Sadr Shahid, reports, 'Abu Hanifah said, 'I follow all the companions and do not permit myself to oppose them with my own opinion except for three individuals: Anas Ibn Maalik, Abu Hurairah, and Samurah Ibn Jundab.' He was asked about that, and he elaborated, 'As for Anas, I have been informed that his mind became confused in his old age, and he used to seek legal rulings (fatwas) from Alqamah and I do not follow Alqamah, so how can I follow someone who seeks fatwas from Alqamah? As for Abu Hurairah, he would narrate everything he heard or came across, without contemplation or consideration of its meaning!''

Sixteenth

Muhammad Ibn Hasan Shaibani, who was a close student of Abu Hanifah and one of the two major companions [of his school], following in the footsteps of his teacher, turned to criticizing and disparaging Abu Hurairah, and did not see his narrations as reliable or trustworthy. As Ibn Hazm mentioned in **al-Muhalla**, in the issue of whether the seller has more right to the sold item if the buyer becomes bankrupt, a matter in which the Hanafis held a different opinion, he said, "We narrated through the path of Abu Ubaid that Muhammad Ibn Hasan examined this issue and found nothing more than to say, 'This is from the traditions of Abu Hurairah.' Abu Muhammad [Ibn Hazm] said, 'Yes, by Allah! It is from the traditions of Abu Hurairah—the righteous and truthful—not from the traditions of someone like Muhammad Ibn Hasan, about whom it was said to Abdullah Ibn Mubarak, 'Who is more learned: Abu

Yusuf or Muhammad Ibn Hasan?’ He replied: ‘(Instead) ask, ‘Who is more of a liar?’”

Seventeenth

Isa Ibn Abaan Basri, the Hanafi judge, who was one of the prominent figures of Ahle Tasannun and a great pillar of the Hanafi school, and a distinguished student of Muhammad Ibn Hasan, also criticized and disparaged Abu Hurairah, not considering him worthy of being followed. Ali Ibn Yahya Zandubasti said in his book **Rawzah al-Ulama**, “Isa Ibn Abaan said, ‘I follow (accept the authority of) all the companions except three: Abu Hurairah, Waabisah Ibn Ma’bad, and Abu Sanaabil Ibn Ba’kak.”

Eighteenth

Abu Jafar Muhammad Ibn Abdillah Ibn Muhammad Ibn Umar Balkhi Hinduwaani, whose nobility of rank and greatness of status among the Hanafis is beyond what can be expressed in words—and it is sufficient to prove his lofty status among them that he was called “junior Abu Hanifah”—has exposed the matter concerning Abu Hurairah. In explaining Abu Hanifa’s turning away from Abu Hurairah’s statements, he has clearly revealed his being criticized and impugned. Allamah Ali Ibn Yahya Zandubasti said in **Rawzah al-Ulama**, “There was disagreement over whether it is permissible to follow the opinions of the companions or not. Our scholars said in **Zaahir al-Riwaayah**, “The sayings of all the companions are a proof that should be accepted without necessarily knowing the reasoning behind them, and one must act upon them. It is even narrated from Abu Hanifah that he was asked, ‘What if you say something and the Book of Allah contradicts your saying?’ He replied, ‘Leave my saying for the Book of Allah.’ He was then asked, ‘What if the saying of a companion contradicts your saying?’ He replied, ‘Leave my saying for the companion’s saying.’ He was asked, ‘What if the saying of a Taabe’een contradicts your saying?’ He replied, ‘Do not leave my saying for his.’ He was asked, ‘If the Taabei is a man, am I not a man too!’ Then he said, ‘Leave my

saying for the saying of all the companions except three of them: Abu Hurairah, Anas Ibn Maalik and Samurah Ibn Jundub.’ He [al-Zandubasti] said, ‘May Allah have mercy on him, the jurist Abu Jafar Hinduwaani said, ‘The reason he did not abandon his opinion in favour of the sayings of these three is because they are criticized (impugned). As for Abu Hurairah, he narrated from the Messenger of Allah (s.a.w.a.) that he said, ‘Whoever wakes up in a state of major ritual impurity (*janaabah*), then his fast is invalid.’ Ayesha said, ‘Abu Hurairah erred. The Messenger of Allah (s.a.w.a.) would wake up in a state of impurity not due to a wet dream, and he would complete his fast, and this was during Ramazan.’ Abu Hurairah said, ‘She is more knowledgeable. I had heard it from Fazl Ibn Abbas, and Fazl was already deceased at that time.’ So, he referred his report back to someone who was dead, and thus his narration became impugned.”

Nineteenth

Abu Bakr Ahmad Ibn Ali Jassaas Raazi Hanafi, who is among the great jurists and distinguished scholars of Ahle Tasannun, launched a harsh and disgraceful critique of Abu Hurairah. He exposed his reprehensible conduct in narrating the tradition, “Whoever wakes up in a state of major ritual impurity (*janaabah*), he must not fast that day,” treating it with full disdain and condemnation. As he stated in his book **Ahkam al-Quran**, “Abu Hurairah narrated a report from the Prophet (s.a.w.a.): ‘Whoever wakes up in a state of impurity must not fast that day.’ However, when he was informed of the narration of Ayesha and Umm Salamah from the Prophet (s.a.w.a.), he said, ‘I have no knowledge of this. Fazl Ibn Abbas informed me of it.’ This weakens his report because, at first, he had said, ‘By the Lord of the Ka’bah! Whoever wakes up in a state of impurity has broken his fast. Muhammad (s.a.w.a.) said this, by the Lord of the Ka’bah!’ He issued an edict to a questioner that waking up in such a state breaks the fast. But when he was informed of the narration of Ayesha and Umm Salamah, he disassociated himself

from it and said, 'I have no knowledge of this; Fazl merely informed me.' It has also been narrated that Abu Hurairah later retracted this edict. Abd al-Baaqi narrated to us, saying, 'Ismail Ibn Fazl narrated to us, who said, 'Ibn Shabaabah narrated that Abu Hurairah retracted the edict he used to give that "whoever wakes up in a state of impurity does not fast."¹

Twentieth

Umar Ibn Abd al-Aziz Ibn Umar Bukhari, known as al-Sadr al-Shaheed, who is among the great Imams and notable jurists of the Hanafi school, has transmitted Abu Hanifa's critique of Abu Hurairah with utmost clarity. He has opened, for those of intellect and understanding, the door to openly criticize the justice of the companions. As was already learned from the earlier statement in **Kataaib A'laam al-Akhyar** by Kafavi. It should be noted that the criticism of Abu Hurairah and his narrations by the early Hanafi scholars was extremely widespread and well known, so much so that it is no longer subject to denial or rejection. Even those who are quick to shield the companions and conceal their flaws, lifting the veil from none, have also taken the initiative to mention it. Yet, some people with astonishing obstinacy, ignorance, and excessive optimism of the companions—despite their divergence from justice—pursue unjustified denunciation of those who openly acknowledge the truth. Ibn Hazm, in **al-Muhalla**, in the issue of the buyer's option (*khiyaar*), said, "As for Abu Hanifa's reliance on the traditions regarding the tied udders of a cow or sheep being sold (*al-musarraah*), it is one of the calamities of the age! He himself was the first to oppose it, to criticize it, and to cast doubts upon it, opposing everything it contains. At one time, those among them who were known for piety claimed it had been abrogated due to the prohibition of usury, yet they lied in this, for usury has no relevance to this issue. At another time, they declared it false altogether and hinted at Abu Hurairah. May Allah punish them for

¹ Ahkam al-Quran, vol. 1, p. 195

this in this world and the next. They are the ones deserving of the accusation of lying, not the virtuous and blameless Abu Hurairah (may Allah be pleased with him and with all the companions). May the one who slanders any one of them be cast down on his face!" End of quote, as cited from an old manuscript.

From this statement, it is evident that not only did the Grand Imam [Abu Hanifa]) reject the tradition of *musarraah*—which was narrated by Abu Hurairah, he also completely opposed it, criticized it, and preceded others in rejecting and refuting it. The Hanafi scholars have considered this tradition to be false and fabricated, and they have indirectly criticized Abu Hurairah i.e., they consider him to be a liar, a fabricator, and the inventor of this tradition. It is because of this that Ibn Hazm, having turned his ire against these scholars, spoke the language of truth, opening his tongue to criticism, censure, and accusations against them. With supplication and lament, he prayed to the Almighty that these Ahle Tasannun scholars be exposed in this world with complete disgrace, shame, and humiliation and in the Hereafter, they be thrown down, on their faces and throats, into the blazing Hellfire! It is also obvious from the statements of Fakhr al-Deen Raazi that the Hanafi scholars criticized and reproached Abu Hurairah, regarded him as wounded and impugned in reliability, and due to his laxity in narration, they considered him flawed and blameworthy, declaring his reports to be untrustworthy and lacking credibility.

Raazi writes in his **Risaalah fi Fazaal al-Shafei** (Treatise on the Virtues of Shafei), "As for the people of opinion (the Hanafis), their stance on traditions and analogy is indeed strange. At times, they prefer analogy over traditions, and at other times the opposite. Regarding the first instance: our view is that tying the udders (*tasriyyah*) is a valid reason for the buyer to return the animal. According to them [the Hanafis], it is not so. Our proof is the tradition reported in the two Sahihs (Bukhari and Muslim) from Abu Hurairah, that the Prophet (s.a.w.a.) said, 'Do not tie the udders of camels and sheep. Whoever buys one of them has the choice,

after milking it for three days; if he is satisfied with it, he keeps it; if not, he returns it along with a measure (sa'a) of dates." Know that the opponents, finding no possible interpretation of this report, because it explicitly addresses the point of dispute, were forced to attack Abu Hurairah himself. They said, 'He was lax in narration and not a jurist'. Furthermore, analogy contradicts this tradition because it implies defining the option of defect (*khiyaar al-aib*) by three days. It indicates evaluating milk with a measure of dates, neither more nor less.

It denotes assigning compensation for milk that came into existence after the contract. These rulings contradict legal principles. Therefore, they deemed it necessary to reject this hadith based on analogy (till the end)."

Ibn Hajar Asqalani also mentioned the critique made by the Hanafis against the tradition of *muṣarrāh* due to it being narrated by Abu Hurairah. He responded with fervour and indignation and deemed the Hanafis' stance to be a sign of disgrace, innovation, and misguidance. As he stated in **Fath al-Baari**, in the Book of Sales, "The Hanbalis said, "The Hanafis excused themselves from acting upon the tradition of *muṣarrāh* with several arguments. Among them were those who criticized the tradition because it was narrated by Abu Hurairah, and [they argued that] he was not like Ibn Masud and others from the jurist companions, and thus one should not act on his narration when it contradicts clear analogy (*qiyas jali*). But such statement harms only the one who makes it. Merely quoting it suffices to show how unworthy it is of any serious refutation. Moreover, Abu Hanifah himself abandoned clear analogy in favour of traditions narrated by Abu Hurairah and others, such as in the case of performing ablution (*wuzu*) with date-wine (*nabeez al-tamr*), or laughing during prayer, and other issues. I suspect that this is why Bukhari placed the tradition of Ibn Masud immediately after that of Abu Hurairah—to indicate that Ibn Masud gave a ruling in accordance with the tradition of Abu Hurairah. Had the report of Abu Hurairah not been sound, Ibn Masud would not

have opposed clear analogy on its basis. Ibn Sam'aani said in **al-Istilaam**, 'Attacking the status of the companions is a sign of disgrace upon the one who does it. Rather, it is an innovation (*bid'ah*) and misguidance. Abu Hurairah was uniquely blessed with great memory due to the supplication of the Messenger of God (s.a.w.a.) for him—as mentioned earlier in the Book of Knowledge and at the beginning of the Book of Sales.¹'

Ibn Kasir Shami said in his **Tarikh**, after mentioning the criticism of Abu Hurairah by Ibrahim Nakhai, "Ibn Asaakir came to the defence of Abu Hurairah and refuted what Ibrahim Nakhai had said. Indeed, a group of people from Kufa held the same view as Ibrahim. But the majority is against them. Abu Hurairah had immense integrity in truthfulness, memory, religiosity, worship, asceticism, and righteous deeds."

Twenty-First

Abu Jafar Muhammad Ibn Abdillah Iskafi, who is among the prominent scholars of Ahle Tasannun and is known among their notable figures for his moderate and fair approach, avoiding the path of injustice and extremism, has openly and publicly admitted and acknowledged that Abu Hurairah is flawed and unreliable. He raised the banner of fairness and the establishment of truth by exposing Abu Hurairah's lies, fabrications, discord, and hypocrisy. You just heard that Abu Jafar Iskafi, in his book **al-Tafzeel**, as quoted by Ibn Abi al-Hadid, said, "And Abu Hurairah is viewed with suspicion by our elders and is not considered trustworthy in narration. Umar struck him with a whip and said to him, 'You have narrated excessively, and I fear you are lying against the Messenger of Allah (s.a.w.a.).'"

Abu Jafar Iskafi also said in his book **al-Tafzeel**, as quoted by Ibn Abi al-Hadid, "Muawiya appointed a group from among the companions and a group from among the Tabe'een to fabricate

¹ Fath al-Baari, vol. 4, p. 290

disgraceful reports about Ali (a.s.) which would lead to attacking him (a.s.) and dissociating from him (a.s.). He granted them rewards that others would desire, so they fabricated what pleased him. Among these (fabricators) were: Abu Hurairah, Amr Ibn Aas, Mughirah Ibn Sho'bah, and from the Tabe'een – Urwah Ibn Zubair.” Then he (Iskafi) said, “As for Abu Hurairah, he narrated the tradition whose meaning is that Ali (a.s.) proposed to the daughter of Abu Jahl during the lifetime of the Messenger of Allah (s.a.w.a.), which angered the Prophet (s.a.w.a.), who stood on the pulpit and declared, ‘By Allah! The daughter of the friend of Allah and the daughter of the enemy of Allah shall not be united. Indeed, Fatimah is a part of me; what harms her harms me. So, if Ali wishes to marry the daughter of Abu Jahl, then let him divorce my daughter and do as he pleases.’ Or words to that effect. This tradition is notoriously narrated by Karabeesi.”

It is perfectly clear that after the disgraceful and humiliating exposure of Abu Hurairah’s condition and doomed fate, one can no longer claim that all the companions of the Noble Messenger (s.a.w.a.) were trustworthy and reliable in transmitting traditions and reports from him (s.a.w.a.). It should also not be hidden that by Abu Hurairah’s own admission, it is established that the companions and tabe’een did not regard his narrations as reliable or trustworthy; rather, they were committed to refuting, denying, rejecting, and reproaching that uncontrolled and reckless narrator. Shams al-Deen Muhammad Ibn Muzzaffar al-Deen Khalkhali, in **Al-Mafatih fi Sharh al-Masabih**, said,

“His statement, ‘Indeed, you say’, the address is to the companions, ‘Abu Hurayrah has narrated too much from the Prophet (s.a.w.a.)’, meaning he has over-narrated from him (s.a.w.a.). ‘And with Allah is the appointment’ implies our meeting is with Allah i.e., our return is to Him on the Day of Judgment, when the truthfulness of the truthful and the falsehood of the liar will certainly be made manifest, for secrets will be exposed there.”

Mulla Ali Qari, in **Mirqat Sharh al-Mishkat**, said, "From him viz. Abu Hurairah, it is narrated that he said, 'Indeed, you' meaning, 'O group of followers!' and it is also said that the address is to the tabe'een – 'say: Abu Hurairah has narrated too much from the Prophet (s.a.w.a.). And Allah with is the appointment' i.e., our meeting is with Allah, where the truthfulness of the truthful and the falsehood of the liar will be revealed, for secrets will be uncovered there."¹

And Tayyebi said, 'The meeting with Allah is the appointment,' and he means by it the Day of Judgment, where He will hold me accountable for what I have added or omitted, especially concerning the Messenger of Allah (s.a.w.a.). He (s.a.w.a.) said, 'Whoever deliberately lies about me, let him take his seat in the Fire'."

Humaidi, in the book **al-Jam' bain al-Sahihain**, in the Musnad of Abu Hurairah, said, "Tradition No. 166: From Malik from Abu al-Zinad from al-A'raj from Abu Hurairah that the Messenger of Allah (s.a.w.a.) said, 'Let none of you walk in a single sandal; either wear both of them or remove both.' And in the narration of al-Qa'nabi, 'Either go barefoot with both or wear both sandals together.' Muslim also narrated it from the tradition of Amash, from Abu Razin, who said, 'Abu Hurairah came out to us and struck his hand upon his forehead and said, 'Indeed, you people say that I lie against the Messenger of Allah (s.a.w.a.) in order that you may be guided, and I go astray! Beware that I testify that I indeed heard the Messenger of Allah (s.a.w.a.) say, 'If the strap of your sandal breaks, you should not walk in the other until you repair it.'"

Jalal al-Deen Suyuti, in **Ain al-Isaabah**, said, "Ibn Abi Shaibah narrated from Abu Razin, who said, 'Abu Hurairah came out to us, striking his hand on his forehead, then said, 'You people say that I lie against the Messenger of Allah (s.a.w.a.). I bear witness that I indeed heard the Messenger of Allah (s.a.w.a.) say, 'If the strap of

¹ Mirqat Sharh al-Mishkat, vol. 5, p. 458

your sandal breaks, you should not walk in the other until you repair it.”

Abu Jafar Muhammad Ibn Abdillah Iskafi, in his book **al-Tafzeel**, as quoted by Ibn Abi al-Hadid, said, “Amash narrated, ‘When Abu Hurairah arrived in Iraq with Muawiya during the Year of Unity, he came to the mosque of Kufa. When a large number of people gathered to receive him, he knelt on his knees, then struck his bald head several times and said, ‘O people of Iraq! Do you think that I would lie against Allah and His Messenger and burn myself in the Fire? By Allah! I heard the Messenger of Allah say, ‘Every prophet has a sanctuary, and my sanctuary is between Ayr and Saur. Whoever commits an innovation therein, upon him is the curse of Allah, the angels, and all people.’ And I bear witness that Ali committed an innovation in it!’ When Muawiya heard his statement, he rewarded and honoured him and appointed him as governor of Madinah.”

Ibn Abi al-Hadid, in **Sharh Nahj al-Balaaghah**, after quoting this statement, comments, “I say: ‘Between Ayr and Saur’ is a mistake from the narrator because Saur is in Mecca, and it is a mountain called Saur-e-At’hal, in which is the cave that the Messenger of Allah (s.a.w.a) and Abu Bakr entered. It was named Saur-e-At’hal because At’hal Ibn Abd Manaf Ibn Wudd Ibn Ṭaabikhah Ibn Ilyas Ibn Muzar Ibn Nizar Ibn Adnan used to live there. It is also said that the mountain was called At’hal, and Saur was associated with it – that is, Saur Ibn Abd Manaf. But the correct version is between Ayr *and* Uhud. As for Abu Hurairah’s claim that Ali committed an innovation – God forbid! Ali was more God-fearing than that. Indeed, he supported Usman with a support that, had the besieged one been Jafar Ibn Abi Talib (i.e. Ali’s real brother), he would not have shown more than what Ali did.¹”

Shaikh Ibn Abdillah Ibn Shaikh Ibn Abdillah al-Idrus Yamani, in

¹ Sharh Nahj al-Balaaghah, vol. 4, p. 67, Chapter Concerning the Mention of Fabrication Traditions About Ali (a.s.)

Aqd al-Nabawi wa Sirr al-Mustafawi, records, “Abu Hurairah, on the day of the burial of Hasan Ibn Ali (a.s.), said, ‘May Allah curse Marwan! He said, ‘By Allah! I will not allow the son of Abu Turab to be buried alongside the Messenger of Allah (s.a.w.a.), while Usman is buried in Baqee.’ So, I said, ‘O Marwan! Fear Allah and do not say anything about Ali except good. I bear witness that I heard the Messenger of Allah (s.a.w.a.) say on the day of Khaybar, ‘I will surely give the banner to a man whom Allah and His Messenger love, and he is not the one who flees.’ I also bear witness that I heard the Messenger of Allah (s.a.w.a.) say regarding Hasan, ‘O Allah, I love him, so love him and love whoever loves him.’ Marwan retorted, ‘By Allah! You narrate far too many traditions from the Messenger of Allah (s.a.w.a.). We do not accept what you say, so bring someone else who knows what you are talking about.’ He said, ‘I said: This is Abu Saeed Khudri.’ So, Marwan argued, ‘The tradition of the Messenger of Allah (s.a.w.a.) has become insignificant when only you and Abu Saeed Khudri narrate it. By Allah! Abu Saeed Khudri was only a boy on the day the Messenger of Allah (s.a.w.a.) passed away, and you yourself came from the mountains of Daws shortly before the Prophet’s death. So, fear Allah, O Abu Hurairah!’ He (Abu Hurayrah) replied, ‘Indeed, what you have advised is good, and I will remain silent about it.’”

Twenty-Second: Umar’s Refutation of Ubayy Ibn Ka’b’s Narrations

Umar did not consider Ubayy Ibn Ka’b, a prominent companion, to be truthful in transmitting narrations from the Noble Messenger (s.a.w.a.). He not only accused but also, both verbally and physically, insulted and humiliated that noble companion by striking him with a whip at an inappropriate time.

As Nur al-Deen Ali Ibn Abdillah Samhudi has stated in his book **Wafa al-Wafa bi Akhbaar Daar al-Mustafa**, “Ibn Sa’d chronicles, ‘Yazid Ibn Harun narrated to us from Abu Umayyah Ibn Ya’la from Saalim Abu al-Nazr, who said, ‘When the number of Muslims

increased during the caliphate of Umar, and the mosque became too small for them, Umar bought the houses surrounding the mosque except for the house of Abbas Ibn Abd al-Muttalib and the chambers of the mothers of believers. So, Umar said to Abbas, 'O Aba al-Fazl! The mosque of the Muslims has become too cramped for them, and I have bought the surrounding houses in order to expand the mosque for them, except for your house and the chambers of the mothers of believers. As for the chambers of the mothers of the believers, there is no way to touch them. As for your house, sell it to me for whatever price you wish from the public treasury of the Muslims, so that I may expand the mosque with it.' Abbas replied, 'I will not do it.' Umar said to him, 'Then choose one of three options from me: Either sell it to me for whatever amount you wish from the public treasury, or I will give you a property wherever you like in Madinah and build you a house from the treasury of the Muslims, or donate it (as charity) to the Muslims so that it may be used to expand their mosque.' Abbas retorted, 'No, none of these!' So, Umar said, 'Appoint someone to judge between me and you.' He replied, 'Ubayy ibn Ka'b.' So, they both went to Ubayy and narrated the situation to him. Ubayy said, 'If you wish, I will narrate to you a tradition I heard from the Messenger of Allah (s.a.w.a.)' They said, 'Tell us!' He said, 'I heard the Messenger of Allah (s.a.w.a.) say, 'Indeed, Allah revealed to (Prophet) Dawud, 'Build for Me a house in which I will be remembered.; So, he marked out the area: the site of Bait al-Maqdis (the Holy House in Jerusalem). Its outline touched the corner of a house belonging to a man from the Children of Israel. Dawud asked the man to sell it to him, but he refused. Then Dawud thought to himself about taking it by force. So, Allah revealed to him, 'O Dawud! I commanded you to build Me a house in which I may be remembered, and you want to enter My house through usurpation? That is not My way! Your punishment is that you will not build it.' Dawud said, 'O Lord! Then who from my progeny?' Allah replied, 'From your offspring.' So, Umar grabbed Ubayy Ibn Ka'b by his collar and said, 'I came to you

with an issue, and you responded with something even more severe?! You must retract what you said!' Then, he (Umar) pulled him (Ubayy) along until they entered the mosque, and he stood him before a group of the companions of the Messenger of Allah (s.a.w.a.), among whom was Abuzar. Ubayy said, 'I implore, by Allah, any man who heard the Messenger of Allah (s.a.w.a.) mention the tradition of Bait al-Maqdis when Allah commanded Dawud to build it, let him speak up!' Abuzar responded, 'I heard it from the Messenger of Allah (s.a.w.a.)' Another man said, 'I also heard it meaning, from the Messenger of Allah (s.a.w.a.). (On hearing these two testimonies) Umar released Ubayy. Ubayy turned to Umar and said, 'O Umar! Do you accuse me regarding a tradition of the Messenger of Allah (peace be upon him and his family)?!' Umar replied, 'By Allah! O Aba Munzir! I did not accuse you concerning it, but I wanted the narration from the Messenger of Allah (s.a.w.a.) to be clearly established.' Thereafter, Umar turned to Abbas and said, 'Go, I will not trouble you about your house.' Abbas said, 'Now that you have said this, I indeed give it in charity to the Muslims, so that their mosque may be expanded. But had you continued to dispute with me, I would not have done so.' Umar marked for him (Abbas) another house — the one that still exists today — and built it for him from the public treasury of the Muslims.¹

From this account, it is apparent that when Ubayy Ibn Ka'b narrated the tradition about the construction of Bait al-Maqdis in response to Umar Ibn Khattab, the latter did not consider him truthful. He seized Ubayy by the collar and reproached him, saying, 'I presented something to you, and you responded with something even more severe! You must now answer for what you have said!' Not only did they suffice with such insult and humiliation, but they dragged him to the mosque and made him stand before a circle of the companions of the Messenger of Allah (s.a.w.a.). There, Ubayy Ibn Ka'b beseeched those present on oath, asking that anyone who

¹ Wafa al-Wafa bi Akhbaar Daar al-Mustafa, vol. 1, p. 482

had heard the tradition of the construction of Bait al-Maqdis from the Prophet (s.a.w.a.) himself should speak. Abuzar (may Allah be pleased with him) said, 'I heard it' and another man said, 'I heard it', both affirming they heard it from the Messenger of Allah (s.a.w.a.). When Umar saw that this narration was confirmed by other companions and Ubayy Ibn Ka'b was exonerated from the stain of falsehood, he released him. Poor Ubayy, having just been saved from the dreadful pit of interrogation and entanglement with the second caliph, turned to him and said, 'Do you accuse me of lying about a tradition of the Messenger (s.a.w.a.)?!' Umar, in further embarrassment and distress, attempted to remove the shame from himself with an excuse even worse than the offense. He, with arrogance, swore by Allah and said, 'I did not accuse you regarding this tradition but rather I intended that the tradition of the Prophet (s.a.w.a.) should become manifest.' But to those of intellect, it is perfectly clear that this excuse of Umar was totally hollow and unfounded. It was nothing but fabrication, deception, cunning, and coercion. For if Umar's intent had truly been to make the tradition of the Prophet (s.a.w.a.) manifest, he could have simply asked the other companions directly. There would have been no need for such arrest, public humiliation, and verbal assault of Ubayy Ibn Ka'b, certainly not with such violence and viciousness. This is evident beyond doubt, and no one would question it except a fool devoid of reason.

Twenty-Third to Twenty-Eight Reasons Concerning Anas Ibn Maalik

Twenty-Third

Anas ibn Maalik, who is regarded among the prominent companions, was clearly guilty of outright lying in the incident of the **Hadees-e-Tair** (the tradition of the roasted bird). His repeated denials concerning the rank of Amir al-Momineen Ali (a.s.), have been clearly and definitively established as falsehood and

fabrication, a matter evident to anyone who refers to the relevant volume in our book where this tradition is discussed. It is clear that to consider such a person reliable (*siqah*) and trustworthy (*mu'taman*) in narrating traditions from the Messenger of Allah (s.a.w.a.) is a blatant injustice and a manifest wrongdoing.

Twenty-Fourth

It is clear and evident to anyone who studies the narrations of the Ahl Tasannun that **Anas Ibn Maalik**, during the incident when Amir al-Momineen Ali (a.s.) called upon witnesses regarding the **Hadees-e-Ghadeer**, acted with deliberate hostility by concealing the truth and withholding rightful testimony in his favour. By feigning forgetfulness, he committed an obvious and manifest lie and slander. In the end, through the supplication of Amir al-Momineen Ali (a.s.), he received his due recompense, tasting the punishment of Allah in this world before the next. Indeed, we have cited the proofs of this case in the volumes dedicated to **Hadees-e-Ghadeer**, which are not hidden from any discerning observer. It is plainly evident that considering such a blatant liar and deviant — someone who openly defies and strays — to be reliable (*siqah*) and trustworthy (*mu'taman*) is not the practice of any rational person. And who, other than Ibn Hibban and the likes of him from among the gullible, would ever declare as reliable or just such a bold-faced enemy and treacherous opposer?

Twenty-Fifth

Anas ibn Maalik, in the matter of bearing witness to the **Hadees-e-Yawm al-Bisaat** in favour of Amir al-Momineen Ali (a.s.), despite the clear command of the Holy Prophet (s.a.w.a.), fell short in fulfilling his duty. He falsely and slanderously claimed forgetfulness and, by doing so, increased the severity of his sin and the extent of his deserving divine punishment to its utmost limits. It is clear and evident to any rational mind that such a liar, who deviates and swerves from the truth, harbours enmity and envy, and openly acts with hostility, can never be regarded as reliable (*siqah*) or

trustworthy (*mu'taman*) in transmitting the noble traditions of the Master of All Eras (s.a.w.a). Now, it is necessary to examine the chain of transmission (*isnaad*) of this astonishing event and lend one's ears to hear the narration of this remarkable incident.

Hadees-e-Bisaat and Anas' Refutation

As'ad Ibn Ibrahim Ibn Hasan Ibn Ali Irbili, in his **Arbaeen**, narrates from his teacher Sultan al-Mohaddessin Ibn Dihyah al-Kalbi and includes in the third tradition the following account: From Saalim ibn Abi al-Ja'd, who said, 'I was present in the gathering of Anas Ibn Maalik, who at the time had lost his sight and was afflicted with vitiligo (*wazah*). A man from the crowd stood up — and it seemed there was some resentment between him and Anas — and he said to him, 'O companion of the Messenger of Allah (s.a.w.a)! What is this mark that I see on you? By the One who sent Muhammad as a Prophet, my father told me from the Prophet that Allah does not afflict a true believer with vitiligo or leprosy. Yet I see this mark on you.' Anas Ibn Maalik lowered his head to the ground, and tears flowed from his eyes. He explained, 'This vitiligo is due to a supplication made against me by Amir al-Momineen Ali Ibn Abi Talib (may Allah be pleased with him). Then, a group stood up and asked him to narrate the incident. He said, 'When **Surah Kahf** was revealed, the companions asked the Prophet (s.a.w.a.) to show them the People of the Cave. He (s.a.w.a.) promised them he would. One day, while he was seated and a carpet had been gifted to him from a village called Hindaf, one of the villages of Syria, the companions gathered and reminded him of his promise. So, he (s.a.w.a.) said, 'Bring Ali!' When Ali (a.s.) arrived, the Prophet (s.a.w.a.) said to me, 'O Anas! Spread out the carpet.' Thereafter, he (s.a.w.a.) instructed his companions to sit upon it. When they sat, the Prophet (s.a.w.a.) raised his hands to the sky for a while and prayed to Allah, the Exalted. He (s.a.w.a.) commanded Ali (a.s.) to shield the gathering and to supplicate along with him, asking Allah to send four angels who would lift the carpet along with the

companions upon it so they could see the People of the Cave. It was only moments later that the carpet took off. Anas said, 'I was with them, and we travelled through the air until noon. The carpet halted, then we landed on the ground and witnessed the People of the Cave (*Ashab al-Kahf*). Ali (a.s.) was commanding the carpet to move as he wished; it was as if he knew the location of the cave. He said, 'Disembark, so that we may pray.' We disembarked, and he led us in prayer. After we prayed, we approached them and saw them asleep, their faces glowing like lamps, wearing white garments. Their dog was stretching out its forelegs at the entrance. We were filled with awe at this sight. Then Ali Ibn Abi Talib (a.s.) stepped forward and said, 'Peace be upon you!' They replied to the greeting of peace. The group then stepped forward and greeted them, but they did not respond. Ali (a.s.) said to them, 'Why did you not return the greeting of the companions of the Messenger of Allah (s.a.w.a.)?' One of them replied, 'Ask your cousin and Prophet (s.a.w.a.)' Then Ali (a.s.) said to the group, 'Take your seats.' When they sat down, Ali (a.s.) said, 'O angels of Allah! Raise the carpet.' So, it was raised, and we travelled in the air as Allah willed. Then he said, 'Let us land so we may pray the noon prayer.' We arrived at a land where there was no water to drink or for ablution. He struck the ground with his foot, and sweet water gushed forth. We performed ablution, prayed, and drank. He (a.s.) said, 'You will catch the afternoon (*asr*) prayer with the Messenger of Allah (s.a.w.a.)' He took us until afternoon, and behold, we were at the door of the Mosque of the Messenger of Allah (s.a.w.a.). When he (s.a.w.a.) saw us, he greeted us with peace and began speaking with us as though he had been with us. He (s.a.w.a.) said, 'O Ali! When you greeted them, they returned the greeting; but when my companions greeted them, they did not. You asked them about this, and they said, 'Ask your cousin and Prophet.' Then the Messenger of Allah (s.a.w.a.) said, 'They do not return greetings except to a Prophet or the executor (*wasi*) of a Prophet.' He (s.a.w.a.) then said, 'Bear witness for Ali, O Anas!' When the day of *Saqifah* came, Ali

(a.s.) summoned me and said, ‘O Anas! Testify in my favour about the day of the carpet.’ I said to him: ‘I have forgotten!’ He (a.s.) said, ‘If you concealed it after the testimony of the Messenger of Allah (s.a.w.a.), then may Allah afflict you with whiteness in your eyes and face, fire in your belly, and blindness of vision.’ Consequently, I became a leper and blind. Anas could no longer bear fasting during Ramazan or any other time due to the burning in his belly. He died in Basra, and he used to feed a needy person every day.”

And it should not remain hidden that Anas’s concealment of the virtues of Amir al-Momineen Ali (a.s.), and his involvement in lying in this matter, is something that no fair and honest person can ever deny. It is for this reason that Ibn Abi al-Hadid the Motazeli scholar said in **Sharh Nahj al-Balaaghah**, “A group of our Baghdad scholars have mentioned that several companions, successors (*tabe’een*), and transmitters of traditions were biased against Ali, speaking ill of him. Some of them concealed his virtues and supported his enemies out of worldly inclination and preference for immediate gain. Among them was Anas Ibn Maalik. When Ali (a.s.) addressed the people in the **Rahbah al-Qasr**—or he said **Rahbah al-Jaame’**—in Kufa, saying, ‘Who among you heard the Messenger of Allah (s.a.w.a.) say, ‘Whoever I am his master, Ali is his master’?’ Twelve men stood and testified to it, while Anas Ibn Maalik was among them but neither stood (nor testified). Ali (a.s.) asked, ‘O Anas! What prevents you from standing and testifying, while you were present?’ He replied, ‘O Amiral Momineen! I have grown old and forgotten.’ Ali (a.s.) said, ‘O Allah! If he is lying, strike him with a whiteness (i.e. vitiligo or leprosy) that cannot be concealed even by a turban!’ Talha Ibn Umair said, ‘By Allah! I saw the whiteness appear on his face between his eyes afterward, unmistakably!’¹“

It is narrated from Usman Ibn Mutarrif that a man asked Anas Ibn

¹ Sharh Nahj al-Balaaghah, vol. 4, p. 74, Explanation of Sermon 57, Chapter concerning those who deviated from Ali (a.s.)

Maalik in the final part of his life about Ali ibn Abi Talib (a.s.). Anas replied, 'I have sworn never to conceal any report I am asked about concerning Ali after the Day of Rahbah. By Allah! He is the leader of the God-fearing (*muttaqeen*) on the Day of Judgment. By Allah! I heard this from your Prophet.'

Twenty-Sixth

The great Imam (Imam-e-A'zam) of Ahle Tasannun, Abu Hanifa, in his teachings, explicitly removed Anas Ibn Maalik from the circle of just (*'udūl*) companions, addressing Abu Yusuf and declaring him excluded. By doing so, he opened the door to criticism and disparagement of Anas, as previously seen in the quote from Abu Jafar Iskaafi's **Kitab al-Tafzeel**. So how could any rational person consider Muzani's claim—that all the companions were trustworthy and reliable—as valid? How can one accept his interpretation regarding **Hadees-e-Nujoom** as correct, while raising the flag of audacity and shamelessness?

Twenty-Seventh

The great Imam (Imam-e-A'zam) of Ahle Tasannun, Abu Hanifa, in another of his teachings, criticized Anas Ibn Maalik, attributing to him mental confusion in the final stage of his life, thereby exposing the depth of his degeneration and the lowly status he had descended to, as you have already seen from the statement of Sadr al-Shaheed, and as found in the words of the book **al-Kataeb** by Kafavi, the jurist. From this, too, the falsity and disgrace of Muzani's claim concerning the integrity and reliability of all companions becomes evident and clear to those with intellect and insight.

Twenty-Eighth

The criticism of Anas ibn Malik in the view of Abu Hanifa is also made clear by the explicit statement of the jurist Abu Jafar Hindawaani, as narrated by Allamah Ali ibn Yahya al-Zandubasti in his book **Rawdah al-Ulama**, as you have come to know before, "There was disagreement regarding whether the statements of the

companions can be followed (i.e., used as binding legal proof) or not. Our scholars said, as recorded in **Zaahir al-Riwaayah** (a primary source of Hanafi jurisprudence), that the opinions of all the companions are considered authoritative proof, to be accepted without knowing their underlying reasoning, and acted upon. It was even narrated from Abu Hanifa that he was asked, 'If you say something and the Book of Allah contradicts it, what do you do?' He replied, 'Leave my statement for the Book of Allah.' He was then asked, 'If a companion's statement contradicts yours?' He said, 'Leave my statement for the companion's statement.' Again, he was asked, 'If a Tabe'ee's statement contradicts yours?' He replied, 'Do not leave my statement for his. If the Tabe'ee is a man, then I am a man too.' Then he said, 'Leave my statement for the statement of any companion except three: Abu Hurairah, Anas Ibn Maalik, and Samurah Ibn Jundub.' Abu Jafar Hindawaani commented: 'The reason he did not leave his own opinion for theirs is because these three are criticized (i.e., their integrity and reliability are under question) (till the end of the quote).'

Twenty-Nineth: About Zaid Ibn Arqam and his concealment of Hadees-e-Ghadeer

Zaid Ibn Arqam, who is among the well-known companions, concealed **Hadees-e-Ghadeer** during the event of testimony (*istishhaad*) initiated by Amir al-Momineen Ali (a.s.). Allah, the Exalted, punished him appropriately by taking away his sight. It is evident that such a concealing, opposing sinner—who is afflicted with divine punishment and disgrace—can never be deemed trustworthy or reliable in narrating all the sayings and actions of the Messenger of the Lord Most High (s.a.w.a.) as long as the river continues to flow by the night. Ali Ibn Muhammad Jallaabi, known as Ibn Maghazali, has said in his book **Manaaqib Ali Ibn Abi Talib** (a.s.), as it has been transmitted from him: Abu Husain Ali Ibn Umar Ibn Abdillah Ibn Shauzab narrated to us from Ahmad Ibn Yahya Ibn Abd al-Hamid from Israil Malaai from Hakam Ibn Abi Sulaiman al-

Muazzin from Zaid Ibn Arqam who reports, ‘Ali (a.s.) adjured the people in the mosque, saying, ‘I adjure any man who heard the Prophet (s.a.w.a.) say, ‘Whoever I am his master (maula), then Ali is his master. O Allah, befriend whoever befriends him and oppose whoever opposes him,’ [to bear witness].’ I was among those who concealed [this testimony], and my eyesight was taken away (i.e., I became blind).”

Abd al-Rahman ibn Ahmad al-Jami, in **Shawaahid al-Nubuwwah**, while mentioning the miracles (*karaamaat*) of Amir al-Momineen Imam Ali (a.s.), said, “Among them is the incident where, one day, he made those present in a gathering swear an oath that whoever had heard the Messenger (s.a.w.a.) say, ‘Whoever I am his master, then Ali is his master,” should bear witness. Twelve individuals from the Ansar who were present bore witness. There was another man present who had also heard it from the Messenger (s.a.w.a.), but he did not testify.

Amir al-Momineen Ali (a.s.) said, ‘O so-and-so! Why did you not testify even though you too had heard it?’ He replied, ‘I have grown old and forgotten!’ Amir al-Momineen (a.s.) said, ‘O Allah! If this person is lying, then cause whiteness to appear on his skin that no turban can cover.’ The narrator says, ‘By Allah, I saw that man, and whiteness (leukoderma) had appeared between his eyes, in a way that a turban could not conceal.’ Among those cases is what Zaid Ibn Arqam, ‘I was present in that very gathering or one like it, and I was among those who had heard [the saying], but I did not bear witness and kept it hidden. So Allah, the Exalted, took away the light of my eyes.’ It is said that he would always express regret over missing that testimony and would constantly seek forgiveness from Allah, the Exalted.”

Nur al-Deen Ali Ibn Ibrahim Ibn Ahmad Ibn Ali Halabi, in his book **Insan al-Uyoon fi Sirah al-Amin al-Mamun**, while mentioning the Hadith of Ghadir, writes, “It has been narrated that Ali (may Allah be pleased with him) stood up to deliver a sermon. He praised and

glorified Allah, then said, 'I implore (by Allah) anyone who witnessed the event of Ghadir-e-Khumm to stand. No one should say, 'I was informed' or 'It reached me', but only he whose ears heard it and whose heart comprehended it.'

Seventeen companions stood up; in another narration, thirty companions stood up. He said, 'Bring forth what you heard!' So they narrated the tradition, and among what they mentioned was, 'Whoever I am his master, Ali is his master.' In another narration, 'This is his master.' From Zaid Ibn Arqam (may Allah be pleased with him), he said, 'I was among those who concealed it, so Allah took away my sight.' Ali (may Allah honour his face) invoked (a curse) upon the one who concealed (the truth).¹

Thirtieth: Concerning Baraa Ibn Aazib and Denial of Hadees-e-Ghadeer

Baraa Ibn Aazib, a well-known companion, committed concealment and suppression during the incident of the testimony (*istishhaad*) of Amir al-Momineen (a.s.) regarding the **Hadees-e-Ghadeer**. He manifested enmity and hostility, and as a result of the supplication of that noble one, he was afflicted with blindness and witnessed his own evil end with his own eyes. It is thus quite evident that considering such a person to be trustworthy and reliable in transmitting all the Prophetic hadiths is never the act of a wise and insightful person.

Jamal al-Deen Ataullah Ibn Fazlullah Ibn Abd al-Rahman Shirazi, the traditionist, chronicles in his **Arbaeen Fazaal Janab Amir al-Momineen (a.s.)**, while mentioning **Hadees-e-Ghadeer**, "Zirr Ibn Hubaish narrated it. He said, 'Ali (a.s.) came out from the palace and was met by riders girded with swords, wearing turbans, who had just returned from a journey. They said, 'Peace be upon you, O Commander of the Faithful, and the mercy of Allah and His blessings. Peace be upon you, O our Master.' After returning the

¹ Insan al-Uyoon fi Sirah al-Amin al-Mamun, vol. 3, p. 337

greeting, Ali said, 'Who among you here is from the companions of the Messenger of Allah (s.a.w.a.)?' Then twelve men stood up, among them: Khalid Ibn Zaid Abu Ayyub Ansari, Khuzaimah Ibn Saabit Dhu al-Shahadatain, Saabit Ibn Qais Ibn Shammaas, Ammar Ibn Yasir, Abu Haisam Ibn Tihaan, Hashim ibn Utbah Ibn Abi Waqqas, Habib Ibn Budail Ibn Waraqah, etc. They testified that they heard the Messenger of Allah on the Day of Ghadir-e-Khumm say, 'Whomsoever I am his master, 'Ali is his master.' Then Ali said to Anas Ibn Maalik and Baraa Ibn Aazib, 'What prevented you two from standing and bearing witness, for you heard just as the others did? O Allah, if they concealed it out of enmity, afflict them both.' As for Baraa, he went blind and used to ask about his own home, saying, 'How can someone be guided who was overtaken by the supplication [of Ali?]' As for Anas, his feet became leprous. It is said that when Ali (a.s.) asked him to bear witness to the Prophet's (s.a.w.a.) saying, 'Whomsoever I am his master, 'Ali is his master', he excused himself by claiming he had forgotten. So, Ali said, 'O Allah! If he is lying, strike him with a whiteness that his turban cannot conceal.' So, his face turned leprous, and thereafter he used to hang a veil over his face."

Thirty-First: Concerning the condition of Jarir Ibn Abdillah and Denial of Hadees-e-Ghadeer

Jarir Ibn Abdillah Bajali, who was among the prominent companions of the Noble Messenger (s.a.w.a.), in the incident of the testimony of Amir al-Momineen (a.s.) regarding **Hadees-e-Ghadeer**, chose the path of concealment and sided with the transgressors. He thereby received a sufficient portion of punishment in this world before the chastisement of the Hereafter. No intelligent person who possesses a share of faith would ever consider such a hostile, spiteful, and obstinate rejecter to be reliable or trustworthy in narrating the Prophet's (s.a.w.a.) traditions. Nor would anyone, following Muzani, consider such individuals—so full of deception and betrayal—as being among the

exemplars of **Hadees-e-Nujoom** [i.e., ‘My companions are like the stars...’], nor would he include them in his credentials.

Ahmad ibn Yahya ibn Jabir Balazuri, in his book **Ansaab al-Ashraaf**, as has been narrated from him, said, “Ali (a.s.) said from the pulpit, ‘I implore by Allah every man who heard the Messenger of Allah (s.a.w.a.) say on the Day of Ghadir-e-Khumm, ‘O Allah! Befriend whoever befriends him and oppose whoever opposes him’, let him stand and testify.’ Beneath the pulpit were Anas Ibn Maalik, Baraa Ibn Aazib and Jarir Ibn Abdillah Bajali. He repeated it, but none responded. So, he said, ‘O Allah! Whoever conceals this testimony while knowing it, do not let him leave this world until You afflict him with a sign by which he will be known.” It is said that Anas became afflicted with leukoderma (white patches), Baraa went blind, and Jarir reverted to being a Bedouin after his migration, went to Sharaat (a region), and died in his mother’s house.¹“

Thirty-Second: Condition of Samurah Ibn Jundab

Samurah Ibn Jundab, who is regarded among the well-known companions, blackened his own face by committing an explicit lie and uttering a scandalous slander through a narration so infamous that the pen trembles to record it. By this act, he raised the banner of enmity and rebellion through selling his religion and forgetting the Day of Return. Ibn Abi al-Hadid records in **Sharh Nahj al-Balaagha**, “Abu Jafar said, ‘It has been narrated that Muawiya offered Samurah Ibn Jundab one hundred thousand dirhams in exchange for narrating that the following verse was revealed about Ali Ibn Abi Talib (a.s.), **‘And among mankind is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the most bitter of opponents. And when he turns away [from you], he strives throughout the land to cause corruption therein and destroy crops and offspring.**

¹ Ansaab al-Ashraaf, vol. 2, p. 115, No. 97

And Allah does not like corruption.¹ And that the second verse was revealed about Ibn Muljam, **‘And among mankind is he who sells himself, seeking the pleasure of Allah.’**²

But Samurah did not accept. So Muawiya increased the offer to two hundred thousand; he still refused. Then, he offered three hundred thousand; he still declined. Finally, when he offered four hundred thousand, Samurah agreed and narrated it.³

Again, Ibn Abi al-Hadid chronicles in **Sharh Nahj al-Balaagha**, Samurah Ibn Jundab was among the police officers (shurta) under Ziyad. Abd al-Malik Ibn Haakim narrated from Hubaish that a man from Khorasan came to Basra and deposited some money he had into the public treasury (*bait al-maal*) and took a receipt. Then he entered the mosque and prayed two rak’ahs. Samurah Ibn Jundab apprehended him, accused him of holding Khariji beliefs, brought him forward, and had him beheaded; he was then serving in the police force under Ziyad. Later, when they checked what the man had with him, they found the receipt of the public treasury. Abu Bakrah said, ‘O Samurah! Have you not heard Allah say, **‘Indeed, successful is he who purifies himself, and remembers the Name of his Lord and prays’**⁴?’ Samurah replied, ‘Your brother ordered me to do that!’

A’mash narrated from Abu Salih who said, “It was said, ‘A man from among the companions of the Messenger of Allah (s.a.w.a.) had arrived, so we went to meet him, and it turned out to be Samurah Ibn Jundab. At one of his feet there was burning coal and at the other was ice. We asked, ‘What is this?’ They replied, ‘He suffers from gout (naqras).’ Then, a group of people came to him and asked, ‘O Samurah! What will you say to your Lord tomorrow?! A

¹ Surah Baqarah (2): Verses 204-205

² Surah Baqarah (2): Verse 207

³ Sharh Nahj al-Balaagha, vol. 4, p. 73, Explanation of Sermon 57, Chapter concerning Concocted Traditions Concerning Ali (a.s.)

⁴ Surah A’laa (87): Verses 14 and 15

man is brought to you, and you are told, 'He is from the Khariji,' and you order his execution. Then another man is brought, and they say to you, 'The one you killed was not a Khariji, but this one is. The earlier one was simply out for a personal errand, and we mistook him. This one is the real Khariji.' You order his execution as well?!!' Samurah responded nonchalantly, 'What harm is there in that? If he was from the people of Paradise, he has gone to Paradise, and if he was from the people of Hellfire, he has gone to Hell!'

It is narrated by Wasil, the freed slave of Ibn Uyainah from Jafar Ibn Muhammad Ibn Ali from his forefathers who said, "Samurah Ibn Jundab had palm trees in the garden of a man from the Ansar, and he would cause him harm. The Ansari complained about this to the Messenger of Allah (s.a.w.a.), who summoned Samurah and said to him, 'Sell your palm tree to this man and take its price.' He replied, 'I will not do so.' The Prophet (s.a.w.a.) said, 'Then take a different palm tree in exchange for yours.' He rejected saying, 'I will not do so.' The Prophet (s.a.w.a.) said, 'Then buy his entire garden.' Again, he refused saying, 'I will not do so.' The Prophet (s.a.w.a.) said, 'Then leave this palm tree for me, and you shall have Paradise.' He rebuffed stating, 'I will not do so.' The Messenger of Allah (s.a.w.a.) said to the Ansari, 'Go and cut down his palm tree, for he has no right to it.'"

It is narrated by Shareek who said, 'Ubaidullah Ibn Ma'd informed us from Hujr ibn Adi, who reported, 'I arrived in Madinah and sat with Abu Hurairah. He asked, 'Where are you from?' I replied, 'From the people of Basrah.' He asked, 'What has become of Samurah Ibn Jundab?' I said, 'He is alive.' He said, 'There is no one whose long life I prefer more than his.' I asked, "Why?" He answered, 'The Messenger of Allah (s.a.w.a.) said to me, to him, and to Huzaifah Ibn Yaman, 'The last of you to die will be in the (Hell) Fire.' Huzaifah has preceded us, and now I wish that I may precede him (Samurah).' Samurah Ibn Jundab remained alive until he witnessed the killing of Husain Ibn Ali (a.s.). It is narrated by Ahmad Ibn Bashir from Mis'ar Ibn Kedaam, 'Samurah, during the

days when Husain was on his way to Kufa, was part of the police force of Ubaidullah Ibn Ziyad and incited people to go out against Husain and fight him.¹

Such a shameless liar, tyrant, and bloodshedder can never be considered reliable or trustworthy by any rational person in narrating from the noble Messenger (s.a.w.a.), and the foolish patchwork of words from Muzani (in his defence) will never carry any weight in their eyes.

Thirty-Third

Samurah Ibn Jundab was viewed by the great Imam of Ahle Tasannun, Abu Hanifah, as blameworthy (*mat'un fih*), and in a tone of insult and reproach, he placed him in the same category as Abu Hurairah and Anas ibn Maalik, as was previously understood from the statement in **Rauzah al-Ulama** and the remarks of the jurist Abu Jafar Hindwaani. I do not believe that after grasping this fact, any of the Hanafis would still attempt to authenticate and endorse such a blatant immoral and disgraced individual. If they do so, based on the statement of Muzani that all the companions of the Prophet (s.a.w.a.) were trustworthy and reliable, they would be subscribing to an utterly scandalous falsehood and an abhorrent calumny.

Thirty-Fourth: Concerning the Condition of Mughirah Ibn Sho'bah

Mughirah Ibn Sho'bah, who is considered among the prominent companions, was accused by Abu Bakr regarding his narration of the tradition about grandmother's inheritance. Abu Bakr did not accept his report until it was narrated by Muhammad Ibn Maslamah Ansari, as has been previously mentioned in the words of Abhori in **Sharh Minhaj al-Usul**. After this accusation by the first caliph of Ahle Tasannun against Mughirah, how could any rational person still accept the claim that *all* of the companions

¹ Sharh Nahj al-Balaaghah, vol. 4, p. 87

were trustworthy and reliable in narrating from the noble Prophet (s.a.w.a.), and that they were like stars guiding the people?

Thirty-Fifth

The faith-selling of Mughirah Ibn Sho'bah had reached to such pits that, through the incitement and encouragement of Muawiya and in exchange for worldly wealth, he would narrate disgraceful reports concerning the dignity of Amir al-Momineen (a.s.). Thus, he only increased his own share in the punishment of the Hellfire and the wrath of the Almighty, the Compeller and the Subjugator, as you have previously seen in the statement of Abu Jafar Iskafi. It is evident that no rational person would ever regard such a brazen liar as trustworthy and reliable, nor would anyone with sound reason and religiosity ever seek to validate and uphold the credibility of an enemy of Amir al-Momineen (a.s.).

Thirty-Sixth: Concerning Amr Ibn Aas and his Concoction of Traditions

Amr Ibn Aas, whose status as a companion is acknowledged and certain according to Ahle Tasannun, would—at the behest of Muawiya and out of greed for the wealth of that deviant—fabricate disgraceful reports concerning the exalted dignity of Amir al-Momineen (a.s.). To please the one destined for the abyss, he, like the dogs of Aawiyah rushing toward the carrion of this world, followed the path of ruin and destruction, as you have previously come to know from the words of Abu Jafar Iskafi. After grasping this reality, no person of intellect and modesty would ever consider all the companions of the Prophet (s.a.w.a.) trustworthy and reliable in transmitting traditions, nor would anyone stain their religion and faith with the broom of falsehood and slander by making such a baseless claim.

Thirty-Seventh

Amr Ibn Aas was so habituated to lying that he would publicly engage in falsehood and slander even in his sermons. This was

extremely burdensome and offensive to the other companions, who would openly denounce him without hesitation. They would disgrace him as he deserved and bluntly rebuke him by declaring him a liar in no uncertain terms. **Ahmad Ibn Hanbal** chronicles in his **Musnad**, “[The tradition of Sharhabeel Ibn Hasana from the Prophet (s.a.w.a.)], ‘Abdullah narrated from his father from Abd al-Samad from Hammaam from Qataadah narrated from Shahr from Abd al-Rahman Ghanem, who reports, ‘When the plague broke out in Syria, Amr Ibn Aas addressed the people and said, ‘This plague is a form of filth (or punishment); so disperse away from it into these ravines and valleys.’ When this reached Sharhabeel Ibn Hasana, he became angry and came dragging his garment, with his sandals in his hand, and said,

‘I accompanied the Messenger of Allah (s.a.w.a), and Amr is more astray than the donkey of his household! Rather, [the plague] is a mercy from your Lord, a supplication of your Prophet (s.a.w.a.), and the cause of death for the righteous ones before you.’”

Abdullah reports, “My father narrated to me from Muhammad Ibn Jafar from Sho’bah from Yazid Ibn Khumair from Sharhabeel Ibn Shafa’ah, who said, ‘The plague broke out, and Amr Ibn Aas said, ‘It is filth, so disperse away from it.’ When this reached Sharhabeel Ibn Hasana, he said, ‘By Allah! I accompanied the Messenger of Allah (s.a.w.a.), and Amr is more astray than the camel of his household! Indeed, [the plague] is the supplication of your Prophet (s.a.w.a.), a mercy from your Lord, and the cause of death for the righteous before you. So, gather for it and do not scatter away from it.’ When this was reported to Amr Ibn Aas, he said, ‘He has spoken the truth!’”

Abdullah narrates, “My father narrated to me from Affan from Sho’bah from Yazid Ibn Khumair informed me, saying, ‘I heard Sharhabeel Ibn Shafa’ah narrating from Amr Ibn Aas that when the plague broke out, Amr Ibn Aas said, ‘It is filth, so disperse away from it.’ But Sharhabeel Ibn Hasana said, “I accompanied the

Messenger of Allah (s.a.w.a.), and Amr is more astray than the mount of his household!' (Sho'bah sometimes said, 'More astray than the camel of his household.') He said, 'Indeed, [the plague] is a mercy from your Lord, a supplication of your Prophet (s.a.w.a.), and the death of the righteous before you. So, gather for it and do not disperse away from it.' When this reached Amr Ibn Aas, he remarked, 'He (Sharhabeel) has spoken the truth!'"

Abdullah narrated to us, "My father narrated to me from Abu Saeed, the freed slave of Bani Hashim from Saabit from Aasim from Abu Munib that, 'Amr Ibn Aas spoke regarding the plague; at the end of a sermon he delivered to the people, he said, 'This is filth—like a flood: whoever it strikes, it misses him [afterward]; and like fire: whoever it strikes not, escapes it, but whoever stays, it burns and harms him.' Hearing this, Sharhabeel Ibn Hasana remarked, 'Rather, this is a mercy from your Lord, a supplication of your Prophet (s.a.w.a.), and the cause of death for the righteous ones before you'."

In **Tarikh al-Saghir** by Bukhari it is reported, "Dawud Ibn Shabeeb narrated to us from Hammam from Qatada from Shahr Ibn Haushab from Abd al-Rahman Ibn Ghanm, 'A plague struck the region of Syria. So, Amr Ibn Aas addressed the people and said, 'Flee, for it is filth (a form of impurity).' This reached Sharhabeel Ibn Hasanah, who reacted, 'I accompanied the Prophet (s.a.w.a.) and Amr is more astray than the donkey of his household!' This reached Muaz Ibn Jabal, who said, 'O Allah! Bring [the plague] upon the family of Muaz!' Consequently, his son Abd al-Rahman was struck by the plague; later, Muaz was also struck by it. Yazid Ibn Umair (or Umair Ibn Yazid) wept and said, 'When I die, seek knowledge from Ibn Masud, Ibn Salam, Salman, and Uwaimir (Abu al-Darda)'."

In **Tarikh al-Tabari**, it is mentioned in a report, "When the plague intensified, Abu Ubaydah stood and addressed the people, saying, 'O people! This plague is a mercy from your Lord, a supplication of

your Prophet Muhammad (s.a.w.a.), and the death of the righteous before you. Abu Ubaydah asks Allah to grant him his share of it.' Therefore, he was struck and died. He appointed Muaz Ibn Jabal as his successor over the people. Muaz stood and addressed them, saying, 'O people! This plague is a mercy from your Lord, a supplication of your Prophet, and the death of the righteous before you. Muaz asks Allah to grant the family of Muaz their share of it.' His son Abd al-Rahman Ibn Muaz was then struck and died. Muaz stood and prayed for it himself, and he was struck in his palm. I saw him looking at it, then he would kiss the back of his hand and say, 'I would not trade what you contain for anything in the world.' When he died, he appointed Amr Ibn Aas as successor over the people. So, Amr stood and addressed the people, saying, 'O people! When this plague falls, it spreads like fire. So, take refuge in the mountains!' Abu Waaelah Huzali said, 'You lie, by Allah! I accompanied the Messenger of Allah (s.a.w.a.) and you are worse than this donkey of mine!' Amr replied, 'By Allah! I will not argue with you about what you say. By Allah! We will not remain here'.¹ It is evident that such an audacious and ruined man is never worthy of trust. Who would ever consider him reliable and trustworthy in narrating and reporting from the Chosen Messenger (s.a.w.a.)?

Thirty-Eighth to Fortieth: Muawiya Ibn Abi Sufyan and his lies

Thirty-Eighth

Muawiya, who deserves hell, despite being counted among the prominent companions, according to Ahle Tasannun, would, without any hesitation, encourage his followers and supporters to spread falsehoods. He considered the burden and consequence—the sin and the punishment—of this act to be very light and insignificant for them. As Abd al-Rahman Jami has stated in **Shawaahed al-Nubuwwah** while mentioning the miracles of Amir

¹ Tarikh al-Tabari (Tarikh al-Umam wa al-Mulook), vol. 4, p. 62

al-Momineen (a.s.), One such account is as follows: “One day, Muawiya asked, “How can we know the outcome of our affairs?’ Those present in the gathering replied, ‘We do not know the way to find this out.’ Muawiya answered, ‘I can ascertain it through Ali, for whatever passes his lips is truth, not falsehood.’ He summoned three of his trusted followers and said, ‘Go together until you reach a point close to Kufa. From there, each of you should separately enter Kufa, one after another, and announce the news of my death. However, you must all agree and be consistent in mentioning the cause of death, the day of death, the hour, the place of burial, the one who leads the funeral prayer, and other details.’ These three individuals set out as Muawiya instructed. When they approached Kufa, one of them entered the city on the first day. The people of Kufa asked him, ‘Where are you coming from?’ He replied, ‘From Sham (Syria).’ They asked, ‘What news do you bring?’ He answered, ‘Muawiya has passed away.’ They brought this news to Imam Ali (may Allah honour his face), but he paid no attention to it. The next day, the second man arrived, and he too conveyed the news of Muawiya’s death to Amir al-Momineen (a.s.), but he said nothing. On the third day, the third man came and likewise repeated the same report. Then the people said to Amir al-Momineen (a.s.), ‘Now the news has been verified and confirmed, for today another person has also reported Muawiya’s death just as the two before him had done.’ Imam Ali (may Allah honour his face) retorted, ‘No! He will not die as long as this’ and he pointed to his beard ‘does not become dyed’ and he pointed to his head ‘and the son of the liver-eater (i.e. Hind, Muawiya’s mother was the liver eater of Hazrat Hamza (a.s.)) plays with it.’ Those three men returned and conveyed this statement to Muawiya.”

Ghiyaas al-Deen Ibn Hammam al-Deen Husaini, known as Khaand Amir, writes in **Habeeb al-Siyar**, “It has been established that when the martyrdom of the master of sanctity and excellence (viz. Ali) (a.s.) was approaching, he (a.s.) had repeatedly, implicitly as well as explicitly, informed about this matter. In fact, even prior to

those times, whenever the occasion arose, he would indicate the occurrence of that event. Some trustworthy narrators have reported that once a concern arose in the mind of Muawiya; he began to wonder whether the king of the pious (viz. Imam Ali) would proceed to the highest Paradise before his own death or whether he himself would reach his destination first. In reflecting upon this matter, he realized that no one but Ali Murtaza (a.s.) could resolve this uncertainty. So, he ordered three Arabs to go one after another to Kufa and announce his (Muawiya's) death to the people, and to report to him whatever they heard from the noble master of wilayah (Imam Ali a.s.) on the matter. The three headed toward Kufa. At that time, Amir al-Momineen Ali (a.s.) was delivering a sermon in the mosque of Kufa, preaching to the people. One of them entered the gathering and proclaimed, 'O people of Kufa! Rejoice, for Muawiya has died!' The companions, upon hearing this, were filled with excitement. But the noble Amir — may Allah honour his face — continued his discourse as before. After a short while, the second of the three Arabs arrived at the mosque and repeated the same news. The joy among the companions intensified. Then the third Arab entered the gathering at that very hour and said, 'Muawiya has perished and lost his dominion.' The crowd's uproar and jubilation doubled, but the Commander of Najaf (Imam Ali a.s.) paid absolutely no heed. Consequently, some of those present asked, 'O Commander of the Faithful, why do you not express happiness at the death of such a powerful enemy and say nothing on this matter?' The noble Imam (a.s.) gestured toward his blessed beard and head and said, 'Muawiya will not die until he sees this [i.e., my head and beard] to be stained with this [i.e., blood]."

Muhammad Salih Husaini Tirmizi said in **Manaaqib-e-Murtazavi**, "[This manqabah (virtue) is also recorded in **Shawaahid al-Nubuwwah** and **Habeeb al-Siyar**:] One day Muawiya said, 'How can it be known whether Ali Ibn Abi Talib will depart from this world before me, or I before him?' The people present replied, 'We

do not know.' He said, 'I will find this out from Ali himself, for whatever passes from his tongue is the truth.' Thereafter, he summoned three of his trusted men and said to them, 'Go together to a certain distance, and from there each of you should enter Kufa one after another and announce my death. However, be unanimous in stating the cause of illness, the date and time of death, the place of burial, and who performed the funeral prayer.' As instructed by Muawiya, the three made their arrangements and departed. When they approached Kufa, one of them entered. The people of Kufa asked him, 'Where are you coming from?' He replied, 'From Syria.' They asked, 'What news do you bring?' He said, 'Muawiya has died.' Some people immediately rushed to the presence of Amir al-Momineen (a.s.) and conveyed the news. The King of Wilayah (a.s.) paid absolutely no attention. The next day, the second person came and gave the same news of Muawiya's death. Again, some went to the Amir and reported it, but he did not pay heed. On the third day, the third person arrived and reported the death of Muawiya in the same manner as the previous two. The people then said, 'O Amir al-Momineen! This news has now been confirmed and proven true, for today another person came and reported Muawiya's death in the same way as the two before him.' Imam (a.s.) replied, 'You are unaware of his deceit and tricks. By Allah! He shall not die until the beard of Ali is dyed with his own blood, and the son of the liver-eater plays with it.' Then, those three individuals reported this to Muawiya. It is said that upon hearing this, he became extremely pleased. It should not remain hidden that Amir al-Momineen (a.s.) called Muawiya 'son of the liver-eater' (*Ibn Aakilah al-Akbaad*) because during the Battle of Uhud, Muawiya's mother, Hind, with full eagerness, had sought out and eaten the liver of the Chief of the martyrs Hamzah, the uncle of the Holy Prophet (s.a.w.a.), as has been noted. As Maulana Sa'd al-Deen Taftazani has said, 'Have you not heard the tale of the son of Hind?

What he and his three (supporters) did to the Prophet? His father broke the Prophet's (s.a.w.a.) teeth, his mother sucked the liver of

the Prophet's (s.a.w.a.) uncle. He unjustly usurped the right of the Prophet's son-in-law, and his son severed the head of the Prophet's grandson. If you do not curse such a people, shame on you, may Allah curse Yazid and the people of Yazid!" It is absolutely clear that considering such a brazen and wretched individual (Muawiya) as trustworthy (*siqah*) and reliable in the transmission of traditions and reports from the Messenger of Allah (s.a.w.a is, quite plainly, false and devoid of all authenticity.

Thirty-Ninth

Muawiya the deviant, despite being regarded by the Ahl-e-Tasannun as a senior companion, used to incite other companions who were greedy for worldly gain to commit lies, fabrications, slanders, and injustices. With the purpose of vilifying and insulting the successor (*wasi*) of the Master of mankind and jinn (s.a.w.a.), he would spend large sums of money on those who forged vile traditions, thereby destroying their religion and faith. This is something that has been repeatedly stated in the reports transmitted by Abu Jafar Iskafi.

Abu al-Ḥasan Ali Ibn Muhammad Madaaeni records in his book **al-Ahdaas**, "[Muawiya wrote a single decree to all of his governors after the "Year of Unity" (i.e., after the peace treaty with Imam Hasan (a.s.)), stating, "The responsibility is lifted from anyone who narrates anything of the virtues of Abu Turab [i.e., Imam Ali a.s.] and his household.' As a result, orators stood up in every region and on every pulpit, cursing Ali, disassociating themselves from him, and reviling him and his family. The people who suffered the most at that time were the residents of Kufa, due to the large number of Shia of Ali present there. So, Muawiya appointed Ziyad Ibn Sumayyah over them and gave him control of Basra as well. Ziyad actively pursued and persecuted the Shia. He was well-acquainted with them because he had previously been among them during the time of Ali. He killed them beneath every rock and clod of earth, terrorized them, cut off their hands and feet, gouged out

their eyes, crucified them on palm trunks, and banished and scattered them from Iraq, until not a single known supporter of Ali remained there. Muawiya also instructed his governors throughout all provinces, 'Do not accept the testimony of anyone from the Shia of Ali and his household.' He further wrote to them, 'Identify those among you who are supporters of Usman, who love him and his family, and who narrate his virtues and merits. Bring them close, seat them in your gatherings, honour them, and write to me everything each one of them narrates, along with his name, his father's name, and his tribe.' So they carried out his instructions, until they greatly increased the (number of) virtues and merits attributed to Usman, due to the gifts that Muawiya would send them, including financial stipends, clothing, cloaks, and land grants. He lavished these upon the Arabs among them as well as the non-Arabs (*mawaali*). Consequently, such fabricated virtues spread widely in every region, and people competed with one another for status and worldly gain. No one would bring a forged report from among the people except that he would be appointed as one of Muawiya's officials, and no one would narrate a virtue or merit of Usman except that his name would be recorded, he would be brought near, and his intercession accepted. They remained in this state for a time, until Muawiya then wrote to his governors, saying, 'The reports about Usman have now become numerous and widespread in every city and region. When you receive this letter, call the people to narrate reports concerning the virtues of the companions and the early caliphs. Let no one narrate any report concerning Abu Turab [Imam Ali] except that you must bring me a report that contradicts it about the other companions. For this is more beloved to me, more pleasing to my eyes, more refuting to the arguments of Abu Turab and his followers, and harsher upon them than even the virtues and merits of Usman.' So, his letters were read publicly among the people, and numerous fabricated reports were transmitted about the merits of the companions, reports that had no basis in truth. People then became zealous in narrating such

traditions, to the point that they began proclaiming them from the pulpits, and the material was even passed on to teachers in schools, who taught it to their children and pupils in great quantity, just like they would teach the Quran. They even taught these fabricated virtues to their daughters, their womenfolk, their servants, and their household retainers, and they continued in this fashion for as long as Allah willed. Then Muawiya wrote a single decree to all his governors across the lands, 'Look for anyone against whom proof has been established that he loves Ali and his household; remove his name from the register (*diwan*) and cut off his stipend and livelihood.' He followed that with another order, 'Anyone you suspect of loyalty to this group, punish him and demolish his house.' No region suffered more severe and widespread tribulation than Iraq, especially Kufa, to the extent that a man from among the Shia of Ali, if visited by someone he trusted, would bring him into his house, whisper his secret to him in private, and even then, fear his servant or slave hearing it. He would not speak until he had taken severe oaths from the other person to ensure he would keep it hidden. Thus, numerous fabricated traditions and false reports became widespread, and jurists, judges, and governors all acted in accordance with them. The most afflicted among them were the reciters (*qurraa*), the show-offs, and the weak-minded, who displayed piety and asceticism in public, fabricated traditions to gain favour with rulers, to be admitted into their circles, and to receive wealth, lands, and high positions. These reports and narrations eventually fell into the hands of devout people, who would never have permitted themselves to lie, and they accepted and narrated them, thinking they were true. Had they known they were false, they would neither have narrated them nor made them part of their religion. This situation continued until the death of Hasan Ibn Ali (a.s.), after which the tribulation and chaos only increased, and no one from that group remained except one in fear for his life or one in exile. Then, after the killing of Husain (a.s.), things worsened. When Abd al-Malik Ibn Marwan came to power,

he tightened the noose on the Shia, and appointed Hajjaj Ibn Yusuf over them. The bogus pious, fake devout, and outwardly religious began to draw close to Hajjaj by expressing hatred for Ali, showing loyalty to his enemies, and to anyone who claimed to be an enemy of Ali, regardless of who they were. They increased the narration of reports praising his enemies, their precedence, and their virtues, while also increasing in reviling Ali, criticizing and insulting him, and expressing hatred toward him. To the extent that a man stood before Hajjaj, and it is said he was the grandfather of the famous linguist Asmaee (Abd al-Malik Ibn Quraib) and shouted, 'O governor! My family has disowned me and wronged me; they named me Ali! I am poor and miserable, and in great need of the governor's generosity!' Hajjaj laughed and said, 'What a clever means you've used to appeal to us! We have appointed you to such-and-such position!'

I do not believe that, after considering this passage, which unveils the secrets and rips apart the veils off many of the traditions and reports of Ahl-e-Tasannun, and brings to light the utter disgrace, loss, destruction, and ruin of the wicked liars and ignorant fabricators, any intelligent person would claim that all the companions (*sahaabah*) were trustworthy and reliable in transmitting the traditions and reports from the Master of the Universe (s.a.w.a.). For indeed, the inner realities of the people of the left side (*as'haab-e-shimaal*) have been exposed. **So, what remains after truth but misguidance¹?**

Fortieth

Muawiya Ibn Abi Sufyan (upon him be what he deserves of punishment and humiliation) despite being regarded by the Ahl-e-Tasannun as among the revered companions, not only incited others to lie but himself never refrained from engaging in falsehood and slander. With boldness and impudence, he gave

¹ Surah Yunus (10): Verse 32

prominence and boldness to deceit. There are countless testimonies and numerous proofs for his being a liar. Here, we shall suffice with some excerpts that contain novel content and various benefits, so that the falsehood and absurdity of Muzani's claim i.e. all the companions were trustworthy and reliable, becomes clear and evident to people of understanding.

Ahmad Ibn Muḥammad Ibn Hanbal Shaibani said in his **Musnad**, "Narrated to us Affan from Hammam from Qataadah from Abu Shaikh al-Hanaae, who reports, 'I was in a gathering of the companions of the Messenger of Allah (s.a.w.a.) in the presence of Muawiya. Muawiya said, 'I implore you by Allah! Do you know that the Messenger of Allah (s.a.w.a.) forbade wearing silk?' They replied, 'By Allah, yes!' He said, 'And I bear witness to that.' He said, 'I implore you by Allah! Do you know that the Messenger of Allah (s.a.w.a.) forbade riding on leopard skins?' They said, 'By Allah, yes!' He said, 'And I bear witness to that.' He asked, 'I implore you by Allah! Do you know that the Messenger of Allah (s.a.w.a.) forbade drinking from silver vessels?' They replied, 'By Allah! Yes!' He said, 'And I bear witness to that.' He inquired again, 'I implore you by Allah! Do you know that the Messenger of Allah (s.a.w.a.) forbade combining Hajj and Umrah (in one journey)?' They answered, 'As for this, then no!' He said, 'Indeed, it is with those (prohibitions)!'¹"

Again, Ahmad Ibn Muḥammad Ibn Hanbal Shaibani writes in his **Musnad**, "Narrated to us Abd al-Razzaq from Ma'mar from Qataadah from Abu Shaikh al-Hanaae, who reports, 'Muawiya said to a group of the companions of the Prophet (s.a.w.a.), 'Do you know that the Messenger of Allah (s.a.w.a.) forbade leopard skins to be ridden upon?' They said, 'By Allah, yes!' He inquired, 'And do you know that he forbade wearing gold except in cut pieces (i.e., not as clothing)?' They replied, 'By Allah, yes!' He asked, 'And do you know that he forbade drinking from vessels of gold and silver?'

¹ Musnad-o-Ahmad Ibn Hanbal, vol. 5, p. 59, H. 16422

They replied, ‘By Allah, yes!’ He questioned, ‘Do you know that he forbade Mut’ah (i.e., Mut’ah of Ḥajj implies combining Umrah and Hajj)?’ They replied, ‘By Allah, no!’”

Yet again, Ahmad Ibn Muḥammad Ibn Hanbal Shaibani chronicles in his **Musnad**, “Narrated to us Muhammad Ibn Jafar from Saeed from Qataadah from Abu Shaikh al-Hanaaee, who reports, “I witnessed Muawiya while a group of the companions of the Prophet (s.a.w.a.) were with him. Muawiya asked them, ‘Do you know that the Messenger of Allah (s.a.w.a.) forbade riding on leopard skins?’ They said, ‘Yes!’ He said, ‘Do you know that the Messenger of Allah (s.a.w.a.) forbade wearing silk?’ They said, ‘By Allah, yes!’ He inquired, ‘Do you know that the Messenger of Allah (s.a.w.a.) forbade drinking from silver vessels?’ They confirmed, ‘By Allah, yes!’ He questioned, ‘Do you know that the Messenger of Allah (s.a.w.a.) forbade wearing gold except in cut pieces?’ They said, ‘By Allah, yes!’ He asked, ‘Do you know that the Messenger of Allah (s.a.w.a.) forbade combining Hajj and Umrah (in one journey)?’ They answered, ‘By Allah, no!’ He retorted, ‘By Allah! Indeed, it is with those (other prohibitions)!”

Abu Dawud Sulaiman Ibn Ash’as Sajistani chronicles in his **Sunan**, “[Musa Abu Salamah narrated to us from Hammad from Qatadah from Abu Shaikh Hanaaee Khaiwan Ibn Khaldah (or possibly Khalid) — one of those who recited to Abu Musa Ashari from among the people of Basrah — that Muawiya Ibn Abi Sufyan said to the companions of the Prophet (s.a.w.a.), ‘Do you know that the Messenger of Allah (s.a.w.a.) forbade such and such, and the riding of tiger skins?’ They said, ‘Yes!’ He asked, ‘Then do you know that he forbade combining Hajj and Umrah (in one ihram)?’ They replied, ‘As for this, then no!’ He said, ‘Indeed, it is among them, but you have forgotten.’”

Abu Jafar Muhammad Ibn Jarir Tabari mentioned in his **Tarikh al-Umam wa al-Mulook**, the correspondence between Qais Ibn Sa’d and Muawiya, “[When Qais Ibn Sa’d read Muawiya’s letter and saw

that he would not accept negotiation or delay, he revealed to him his true stance and wrote to him:

**In the Name of Allah, the Most Gracious, the Most Merciful.
From Qais Ibn Sa'd to Muawiya Ibn Abi Sufyan.**

Indeed, it is astonishing how you are deceived about me, and how you covet me, and how you belittle my judgment!

Do you seek to make me abandon obedience to the one who is the most entitled among the people to leadership, the most truthful in speech, the most rightly guided in path, and the nearest in relation to the Messenger of Allah (s.a.w.a.)? Do you command me to obey you, the one who is farthest from this matter, the most habitual in lying, the most misguided in path, and the most distant from Allah, Mighty and Majestic, and His Messenger (s.a.w.a.) in closeness? A child of those gone astray, who mislead others and a tyrant among the tyrants of Iblis! As for your saying, 'Indeed, I will fill Egypt against you with horses and men', 'By Allah, if I do not preoccupy you with yourself until your own soul becomes more important to you, then indeed, you are truly serious (about war). Wassalaam.' When Muawiya received the letter of Qais, he despaired of him and found his position burdensome."

Again, Tabari reports in his **Tarikh**, "[Abdullah Ibn Ahmad Marwazi narrated to me from Sulaiman from Abdullah from Yunus from Zuhri, who said, 'Egypt was under the governance of Qais Ibn Sa'd Ibn Ubaadah during the time of Imam Ali (a.s.). Qis was the standard-bearer of the Ansar with the Messenger of Allah (s.a.w.a.) and was a man of insight and bravery.

Muawiya Ibn Abi Sufyan and Amr Ibn Aas were both determined to remove him from Egypt so they could seize control over it. However, he held out there through cleverness and stratagem, and they were unable to overpower him or conquer Egypt. Muawiya resorted to plotting against Qais on behalf of Ali, and he would tell a group of strategic minds from among Quraish, 'I have never invented a stratagem that amazed me more than the one by which I

deceived Qais on behalf of Ali while he was in Iraq, after Qais had defied me. I said to the people of Syria, 'Do not insult Qais Ibn Sa'd, and do not call for battle against him for he is one of our sympathizers and secretly sends us counsel.

Do you not see how he treats your brothers who are with him from among the people of Khurbitah? He continues to give them their stipends and provisions, ensures their safety, and shows kindness to every rider from among you who comes to him and he does not oppose you in anything!"

Yet again, Tabari chronicles in his **Tarikh**, "[When Muawiyah despaired of convincing Qais to join him in his cause, it weighed heavily on him because he knew of Qais's decisiveness and bravery. So, he publicly claimed to the people that Qais Ibn Sa'd had joined their side and told them to pray for him. He then read out a letter to them which appeared conciliatory and mild from Qais. Muawiya forged a letter in Qais Ibn Sa'd's name and read it aloud to the people of Syria. It stated, "In the Name of Allah, the Most Merciful, the Most Compassionate. To the commander Muawiya Ibn Abi Sufyan from Qais Ibn Sa'd. Peace be upon you.

Indeed, I praise Allah, there is no god but He. When I considered the matter, I saw that it is not permissible for me to support a group who killed their Imam, a man who was a Muslim, inviolable, pious, and God-fearing. So, we ask Allah, the Mighty and Majestic, for forgiveness for our sins and ask Him to protect our religion. Indeed, I have now offered peace to you and have responded positively to your call to fight the killers of Usman, the oppressed Imam of guidance. So, count on me for whatever you need of wealth and men, and I will quickly send them to you. Wassalaam.' This news spread among the people of Syria that Qais Ibn Sa'd had pledged allegiance to Muawiya Ibn Abi Sufyan. So, spies from Imam Ali Ibn Abi Talib (a.s.) were dispatched to investigate. When this reached Qais, it greatly alarmed and surprised him, and he was astonished by it."

Ibn Asir Jazari in **al-Tarikh al-Kamil**, in describing the correspondence between Qais and Muawiya, records, "When Qais read his (Muawiya's) letter and saw that there was no benefit in delay or evasion, he revealed what was in his heart and wrote back to him, 'I am astonished at your delusion regarding me, your hope in me, and your disdain for me! Do you propose that I abandon obedience to the one most deserving of leadership, the most truthful in speech, the most rightly guided in path, and the closest to the Messenger of Allah (s.a.w.a.) in kinship, and instead of him, I obey you? You, who are the farthest of people from this affair (of leadership), the falsest in word, the most astray in path, and the most distant from the Messenger of Allah (s.a.w.a.) in kinship, a son of the misguided and misguiding, a tyrant among the tyrants of Iblis?! As for your statement, 'I will fill Egypt against you with horses and men', by Allah, if I do not occupy you with yourself until you find yourself more pressing than me, then I am no man of effort! Wassalaam.'

When Muawiya read his letter, he despaired of him and his position became burdensome for him, and no scheme proved effective. So, he resorted to a trick against Ali. He said to the people of Syria, 'Do not insult Qais Ibn Sa'd or refuse to affiliate yourselves with him, for he is one of our supporters. His letters and advice reach us in secret. Do you not see how he treats your brothers who are with him from the people of Khirbita? He continues to provide their stipends and salaries and treats them kindly.' Then, he forged a letter, attributing it to Qais, in which Qais allegedly demanded revenge for the blood of Usman and pledged allegiance to him (Muawiya), and read it to the people of Syria. When that news reached Ali, it was conveyed to him by Muhammad Ibn Abi Bakr and Muhammad Ibn Jafar Ibn Abi Talib, and his spies in Syria also informed him, he considered it serious and grave. So, he summoned his two sons and Abdullah Ibn Jafar and informed them of the matter. Ibn Jafar said, 'O Commander of the Faithful! Leave what causes you doubt for what does not cause you doubt. Remove Qais

from Egypt.’ But Ali said, ‘By Allah! I do not believe this about him’.¹“

Jamal al-Deen Abu al-Mahasin Yusuf Ibn Taghri Bardi al-Ataabaki, in his book **Al-Nujoom al-Zahira fi Muluk Misr wa al-Qahira**, in his account of governance of Qais Ibn Sa’d over Egypt and his correspondence with Muawiya, writes, “When Qais read his (Muawiya’s) letter and saw that he would not accept evasion or delay, he revealed what was within himself and wrote to him, ‘I am astonished at your delusion regarding me, O Muawiya, and your covetous hopes about me! You suggest that I abandon obedience to the one most deserving of command, the closest to the caliphate, the most truthful in speech, the most rightly guided in path, the closest to his Messenger (s.a.w.a.) in rank, and the most virtuous in merit, instead I obey you, the one furthest from this matter, the greatest in falsehood, the most misguided in path, the furthest from Allah and His Messenger (s.a.w.a.) in position, a son of the misguided and misleading, a tyrant from among the tyrants of Iblis! As for your claim that you have the reins of horses and multitudes of men—with Allah, you will be so occupied with your own self, to the point of annihilation! Hisham said, ‘When Muawiya saw that Qais Ibn Sa’d would not yield to him, he resorted to cunning ploy against Ali.’ Likewise, Abdullah Ibn Ahmad Ibn Hanbal reported with his chain of transmission, and Hisham Ibn Muhammad narrated from Abu Mikhnaf another version of the story of Qais Ibn Sa’d and Muawiya. He said, ‘When Muawiya despaired of Qais Ibn Sa’d, it troubled him deeply because he knew Qais’ determination and strength. So, he publicly claimed that Qais had pledged allegiance to him. He forged a letter and read it out to the people of Syria, as follows, ‘When I (Qais) deliberated that it is not permissible for me to support a people who killed their leader (Usman) while he was sacred, a believing Muslim, righteous, pious, and repentant, I decided to join you in avenging him (his killers),

¹ Al-Tarikh al-Kamil, vol. 3, p. 138

with whatever wealth and men you wish, whenever you desire, I shall hasten to you.¹

Abu Hilal Hasan Ibn Abdillah Askari in his book **al-Awaael** writes, "Abu Ahmad narrated to us from Jawhari from Abu Zaid from Abu Saeed Ibn Aamir from Juwayriya Ibn Asma, who reports, 'When Muawiya wanted to take the pledge of allegiance (*bai'ah*) for (his son) Yazid, he wrote to Marwan, who was then the governor of Madinah. Marwan read the letter aloud to the people and said, 'The Commander of the Faithful (Muawiya) has grown old, his bones have weakened, and he fears that Allah's command (death) may come to him while the people remain bewildered like sheep without a shepherd! So, he wishes to establish a clear path and appoint an Imam.' The people said, 'May Allah grant success and guidance to the Commander of the Faithful! Let him do so.' So, Marwan wrote back to him about this approval to which Muawiya responded, 'Name Yazid.' So, he named him. At that point, Abd al-Rahman Ibn Abi Bakr reacted, 'By Allah! You are lying and Muawiya lies too! This will never happen! Just like the Romans, every time a Heraclius dies, another Heraclius takes over!' Rebuking him, Marwan said, 'This is the one about whom Allah said, **'But the one who says to his parents, 'Woe to you both! Do you promise me that I will be brought forth (to life), while generations have already passed away before me?' And they both cry to Allah [for help], 'Woe to you! Believe! Surely the promise of Allah is true.' But he says, 'This is nothing but legends of the former people'**'² (i.e. Marwan likened Abd al-Rahman, the son of Abu Bakr, to the deviant son of Prophet Nuh (a.s.) who was recalcitrant to his parents). But Ayesha refuted him (Marwan) for this (analogy). Marwan wrote to Muawiya regarding this, who came (to Madina). When he approached the city, its people came out to meet him;

¹ Al-Nujoom al-Zahira fi Muluk Misr wa al-Qahira, Discussion Concerning Qais Ibn Sa'd Ibn Ubadah's governance in Egypt

² Surah Ahqaaf (46): Verse 17

among them were, Abdullah Ibn Umar, Abdullah Ibn Zubair, Husain Ibn Ali (a.s.), and Abd al-Rahman Ibn Abi Bakr. When Muawiya saw them, he insulted each one of them individually. Thereafter, he entered Madina while these notables left the city to perform Umrah. Later, Muawiya left for Hajj, and the same group met him again. When they came into his presence, he greeted them warmly and treated them kindly. One day, he summoned them. They said to Ibn Zubair, 'You are the one he means; speak with him!' When they met him, he invited them to pledge allegiance to Yazid. They remained silent. He said, 'Answer me!' Ibn Zubair replied, 'Choose one of three courses: either do as the Messenger of Allah (s.a.w.a.) did, i.e. leave the matter without appointing a successor; or do as Abu Bakr did, i.e. choose a man from among the notables of Quraish; or do as Umar did i.e. form a consultative council (*shura*) of six men.' Muawiya said, 'Do you not know that I had accustomed you to a certain tone from myself, and I hate to deny it to you until I make something clear. I used to speak, and you would interrupt and respond to me. Beware that you ever do so again. I am about to make a speech, and if anyone among you contradicts me, I will strike off his head!' Then, he assigned two guards to each of them. He rose and delivered a sermon, saying, 'Indeed, Abdullah Ibn Umar, Ibn Zubair, Husain Ibn Ali, and Abd al-Rahman Ibn Abi Bakr have pledged allegiance; so, you should pledge allegiance too!' The people rushed to pledge allegiance. After he finished, Muawiya mounted his camels and departed to Syria. The people turned to these notables and blamed them. They said, 'By Allah! We did not pledge allegiance, but Muawiya did to us what he did!' This is the meaning of the report.

Zahabi in **Tarikh al-Islam**, chronicles, "(From Zuhri) When Muawiya resolved to secure allegiance for his son Yazid, he performed Hajj and came to Mecca with around a thousand men. When he approached Madina, Ibn Zubair, Ibn Umar and Abd al-Rahman Ibn Abi Bakr went out (to avoid him). When Muawiyah entered Madina, he ascended the pulpit, praised Allah and glorified

Him, and then mentioned his son Yazid and said, 'Who is more deserving of this matter than him?!' Then, he departed and arrived in Mecca, performed the circumambulation, and entered his residence. He sent for Ibn Umar, testified (to the oneness of God), and said, 'O son of Umar! You used to tell me that you dislike spending even a single night without having an appointed leader over you. So, I warn you not to cause division among the Muslims or strive to create discord among them.' Muhammad Ibn Umar praising Allah and replied, 'Indeed, there were caliphs before you who had sons, and your son is not better than theirs. Yet, they did not see in their sons what you see in yours. Instead, they chose for the Muslims those whom they knew to be best. And you warn me not to cause division among the Muslims, and I would not do so. I am just a man from among the Muslims; if they unite upon something, then I am merely one of them.' Muawiya replied, 'May Allah have mercy on you!' After this, Ibn Umar left. Next, he sent for Abd al-Rahman Ibn Abi Bakr, testified (to God's oneness), and began speaking, but Ibn Abi Bakr interrupted him and said, 'By Allah! You wish that we entrusted your son's matter to Allah. But by Allah, we will not do so. By Allah! We will return this matter to consultation among the Muslims, or you will surely recognize its cost upon you like the thrust of a young camel!' Saying this, he stood up and left. Muawiya said, 'O Allah! Deal with him as You wish!' Then he said, 'Wait a moment, O man! Do not go rushing to the people of Syria, for I fear they might beat me to you and say by the evening that you have pledged allegiance. Then you may do as you like.' Finally, he sent for Ibn Zubair and said, 'O Ibn Zubair! You are but a cunning fox; whenever you leave one hole, you enter another. You provoked these two men and stirred their nostrils, pushing them to act against their own judgments!' Ibn Zubair retorted, 'If you are tired of ruling, then step down and bring forth your son so we may pledge allegiance to him. But tell me, if we pledge allegiance to your son with you, which of you will we listen to and obey? You can never combine allegiance for both of you!'

Thus, he departed too. Muawiya ascended the pulpit, praised Allah and glorified Him, and said, 'We have found that people's talk is flawed. They claim that Ibn Umar, Ibn Abi Bakr, and Ibn Zubair will not pledge allegiance to Yazid, yet they have listened, obeyed, and pledged allegiance to him.' The people of Syria said, 'By Allah! We will not be satisfied until they pledge allegiance publicly before witnesses or we will strike their necks!' Mu'awiyah said, 'Glory be to Allah! How quickly people turn to evil against Quraish! I don't want to hear this statement from anyone among you after today.' Thereafter, he descended (from the pulpit). But the people said, 'Ibn Umar, Ibn Zubair, and Ibn Abi Bakr have pledged allegiance!' While they (the three) were saying, 'No, by Allah, we have not!'¹

Again, Zahabi records in **Tarikh al-Islam**, in a report, that Muawiya addressed Imam Hasan (a.s.) and other individuals who refused to pledge allegiance to Yazid, "He (Muawiya) said, 'Indeed, I wished to make it clear to you that the one who warns has fulfilled his duty. There used to be one of you who would stand up and call me a liar in front of the people, and I would tolerate that from him. But now I stand by a statement; if it is true, then it is my truth; and if it is false, then it is my lie. By Allah! If any one of you responds to me with a single word in this very gathering, that word will not return to him before it reaches his head! So let every man beware; he is only protecting his own life!' Thereafter, he called his chief guard and said, 'Place two guards at the head of each of these men. If any of them responds to me with a single word in this gathering, let them strike off his head!' Muawiya went out, and they went out with him, until he ascended the pulpit, praised Allah and glorified Him, and said, 'These individuals are the leaders and best among the Muslims. No decision is taken without them, nor is any judgment made except through their consultation. They have accepted and pledged allegiance to Yazid, the son of the Commander of the Faithful, to succeed him. So, pledge allegiance in

¹ Tarikh al-Islam, vol. 1, p. 36

the name of Allah!’ So, the people struck his hand in pledge of allegiance. Thereafter, Muawiya mounted his ride, and the people dispersed. The people met those individuals (the ones mentioned earlier) and asked them, ‘You used to claim and assert; so, what happened? Now that he pleased you, you came and accepted?’ They replied, ‘By Allah! We did not do (what he claimed).’¹“

Jalal al-Deen Suyuti writes in **Tarikh al-Khulafa**, “Muawiya performed Hajj in the year 51 AH and took the pledge of allegiance for his son. He summoned Ibn Umar, testified (to the oneness of Allah), and said, ‘O Ibn Umar! You used to tell me that you dislike spending a dark night without an Emir over you. I now warn you not to cause division among the Muslims or strive to sow discord among them.’ So, Ibn Umar praised Allah and said, ‘There were caliphs before you who had sons, and your son is not better than theirs. Yet, they did not see in their sons what you see in yours. Instead, they chose for the Muslims those whom they knew to be the best and you warn me not to divide the Muslims; indeed, I would not do so. I am just a man among the Muslims; if they unite upon someone, then I am one of them.’ Muawiya said, ‘May Allah have mercy on you!’ Then, Ibn Umar left. Thereafter, he (Muawiya) sent for Ibn Abi Bakr, testified, and began to speak, but Ibn Abi Bakr cut him off and said, ‘You wish we would entrust your son’s affair to Allah. But by Allah, we will not do that. By Allah! We will return this matter to consultation among the Muslims, or we will make you face a young camel’s harsh strike (i.e., a harsh revolt)!’ Saying this, he stood up and left. Muawiya reacted, ‘O Allah! Take care of him as You will!’ He added, ‘Wait, O man! Do not go and appear before the people of Syria, for I fear they will get to you before I do and say by the evening that you have pledged allegiance. After that, you may do whatever you wish.’ Then, he summoned Ibn Zubair and said, ‘O Ibn Zubair! You are but a sly fox; every time you leave one hole, you enter another. You have gone to

¹ Ibid.

those two men (Ibn Umar and Ibn Abi Bakr), blown into their nostrils, and stirred them to go against their own judgment!' Ibn Zubair shot back, 'If you are tired of rulership, step down and bring your son so we may pledge allegiance to him. But tell me, if we pledge allegiance to your son along with you, which of you shall we obey? You can never have both pledges combined for yourselves!' Then, he left.

Muawiya ascended the pulpit, praised and glorified Allah, and said, 'We have found that the talk of the people is flawed. They claim that Ibn Umar, Ibn Abi Bakr, and Ibn Zubair will not pledge allegiance to Yazid, yet they have listened, obeyed, and pledged allegiance to him.' The people of Syria said, 'By Allah! We will not be satisfied until they pledge allegiance publicly in front of witnesses or we will strike off their necks!' Muawiya said, 'Glory be to Allah! How quickly people turn to evil against Quraish! I do not want to hear this statement from any of you after today.' Saying this, he descended from the pulpit. The people said, 'Ibn Umar, Ibn Abi Bakr, and Ibn Zubair pledged allegiance,' while they were saying, 'No, by Allah!' Yet, the people insisted, 'Yes, they did!' Then, Muawiya departed and returned to Syria.¹

Mirza Muhammad Mu'tamid Khan Badakhshi records in **Nuzul al-Abrar**, "When Hasan Ibn Ali (may Allah be pleased with them both) passed away, Muawiya intended to appoint his son Yazid as the heir apparent after him. He consulted the people of Syria regarding this, and they responded positively and pledged allegiance to him. So, Muawiya performed Hajj from Damascus and travelled to Madina. He presented the idea of allegiance to Yazid to the people of the two sacred cities (Mecca and Madina), but they rejected it. He promised them favours as well as threatened them with consequences. Thus, all those in the city pledged allegiance except Husain Ibn Ali, Abd al-Rahman Ibn Abi Bakr, and Abdullah Ibn Zubair. It is also said that Abdullah Ibn Umar did not pledge either.

¹ Tarikh al-Khulafa, p. 197

Muawiya honoured them, gifted them, but they did not comply. Then he threatened and warned them but still, they did not comply. It is narrated that when the people of Madina turned away from pledging allegiance to Yazid, Muawiya realized that their refusal stemmed from following the example of those three individuals. Hence, he went to great lengths to honour the three of them, sought private meetings with them, and offered them wealth but they refused. Abd al-Rahman Ibn Abi Bakr argued, 'Choose one of three actions: either do as the Holy Prophet (s.a.w.a.) did, or as Abu Bakr did, or as Umar did. The Holy Prophet (s.a.w.a.) passed away and left the people to choose, and they appointed the best among them. Abu Bakr, when he died, did not appoint his son or any relative. Rather, he saw who was most worthy and entrusted the caliphate to him and that was Umar. As for Umar, he examined who might be suited for it and found six close candidates, so he made the matter a consultative council (*shura*) among them, and they selected one. So do one of these.' Muawiya remained silent. Then said, 'Tomorrow I will speak on the pulpit, and let every person beware; if anyone responds to my speech, he may not finish his sentence before his head is struck off!' He ascended the pulpit, spoke of his son's virtues and courage, and stated that the people of Syria had pledged allegiance to him. Pointing to Husain (Ibn Ali) (peace be upon him), Ibn Abi Bakr, and Ibn Zubair, he said, 'These ones have also pledged allegiance to him.' But none of them dared to speak out. So, the people of the Hijaz pledged allegiance. But when they rose (and left), they said, 'We did not pledge allegiance!' Yet, some of the people did not believe them. Muawiya returned to Syria that same night. This event occurred in the year 52 A.H. (after Hijrah).¹

Abu al-Hasan Ali Ibn Husain Masudi said in **Muruj al-Zahab**, "[Mansur Ibn Wahshi narrated from Abu al-Ghiyaz (or al-Fayyaz) Abdullah Ibn Muhammad Hashimi from Walid Ibn Bakhtari Absi from Haaris Ibn Mismar Bahrani, who said, 'Muawiya imprisoned

¹ Nuzul al-Abra, p. 151, Chapter 4

Sa'sa'h Ibn Sauhan Abdi and Abdullah Ibn Kawwaa Yashkuri, along with some other companions of Ali (a.s.), and also men from Quraish. One day, Muawiya came to them and said, 'I adjure you by Allah to speak truthfully and honestly! What kind of caliph did you consider me to be?' Ibn Kawwaa said, 'If it weren't that you made us swear, we wouldn't say anything because you are a stubborn tyrant, who does not fear Allah when shedding the blood of the righteous. But since you have insisted, we will say, 'As far as we know, you are someone vast in the matters of this world but narrow in the matters of the Hereafter, close to the soil but far from pasture. You turn darkness into light, and light into darkness!'

Muawiya replied, 'Indeed, Allah has honoured this affair (i.e., the caliphate) through the people of Syria, those who defended its sanctuary and refrained from what is forbidden. They are not like the people of Iraq, who violate Allah's sanctities, declare lawful what Allah has forbidden, and forbid what Allah has made lawful!'

Abdullah Ibn Kawwaa retorted, 'O son of Abu Sufyan! Every statement has a reply, but we fear your tyranny. If you grant us the freedom to speak, we will defend the people of Iraq with sharp tongues, unrestrained by the blame of any blamer in matters concerning Allah. Otherwise, we will remain patient until Allah judges and grants us His relief.'

Muawiya said, 'By Allah! I will not let your tongue speak freely!'

Sa'sa'a said, 'You have spoken, O son of Abu Sufyan! You have said much without falling short of what you intended. But the matter is not as you claim. Can a caliph truly be one who rules over people by force, gains submission through arrogance, and takes power through false means, lies, and deceit? By Allah! On the Day of Badr, you had no place to strike nor aim to shoot. You were nothing in it except as the poet says, 'Neither adorned nor riding.' Indeed, you and your father were among those in the caravan and opposition forces—those who rallied against the Messenger of Allah (peace be upon him and his family). Verily, you are a freed slave (*taaliq*), the

son of a freed slave, whom the Messenger of Allah (s.a.w.a.) granted freedom. So how can the caliphate be fitting for a freedman?’

Muawiya replied, ‘Were it not that I follow the saying of Abu Talib, ‘I met their ignorance with forbearance and forgiveness, and pardoning despite power is a form of nobility’ I would have killed you!’¹“

Muawiya the deviant’s exaggeration in lying and slander had reached to such an extent that the greatest truthful (Siddiq) viz. Amirul Momineen Ali Ibn Abi Talib (a.s.) referred to him (Muawiya) with the title “the great liar” (*kazzaab*), and warned and cautioned his followers and supporters against responding to Muawiya’s deceptive and misleading calls.

As recorded in **Yanaabi al-Mawaddah** by Sulaiman Ibn Ibrahim Balkhi, “And in **al-Manaaqib**, it is narrated from Hasan Ibn Ibrahim Ibn Abdullah Ibn Hasan Musanna Ibn Hasan Ibn Ali Ibn Abi Talib, from his forefathers, that the Commander of the Faithful (a.s.) wrote a letter to the people of Egypt when he dispatched Muhammad Ibn Abi Bakr to them. In the letter, he said, ‘Beware of the call of the son of Hind, the liar! Know that they are not equal; the Imam of guidance and the Imam of misguidance, the trustee of the Prophet (s.a.w.a.) and the enemy of the Prophet (s.a.w.a.)!’²“

Among the wonders of the age is that Muawiya the deviant, despite his habitual lying and slander, and his bold riding upon the mount of falsehood, and his complete audacity that led only to ruin, would publicly reject the words of the greatest companions of the noble Messenger (s.a.w.a.) and openly tread the path of insulting and degrading their narrations.

Muslim records in his **Sahih**, “Ubaydullah Ibn Umar Qawariri narrated to us from Hammad Ibn Zaid from Ayyub from Abu Qilaabah, who said, ‘I was in Sham (Syria) in a gathering in which

¹ Muruj al-Zahab, vol. 3, pp. 51-52, Muawiya and a Group of Ali’s (a.s.) Companions

² Yanaabi al-Mawaddah, p. 80, Chapter 15

Muslim Ibn Yasaar was present, when Abu al-Ash'as came. They said, 'Abu al-Ash'as! Abu al-Ash'as!' So, he sat down. I said to him, 'Narrate to our brother the tradition of Ubaadah Ibn Saamit.' He said, 'Yes! We went on a military expedition, and Muawiya was in charge of the people. We gained a lot of spoils, among which were silver vessels. Muawiya ordered a man to sell them in exchange for the soldiers' stipends. The people rushed to this. When Ubaadah Ibn Saamit heard of this, he stood up and said, 'I heard the Messenger of Allah (s.a.w.a.) forbidding the sale of gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, and salt for salt except equal for equal, hand to hand. Whoever gives more or takes more has engaged in usury (*riba*). So, the people returned what they had taken. When this news reached Muawiya, he delivered a sermon as follows, 'What is it with some men narrating traditions from the Messenger of Allah (s.a.w.a.)? We used to witness him and accompany him, but we never heard this from him!' So, Ubaadah Ibn Saamit stood up and repeated the story, then said, 'We will certainly narrate what we heard from the Messenger of Allah (s.a.w.a.), even if Muawiya dislikes it! Or, he said, 'Even if he is displeased. I don't care if I no longer accompany him in his army on a dark night!' Hammad said, 'This or something like it'.¹

And Nasai writes in his **Sunan**, 'Ismail Ibn Masud informed us from Bishr Ibn Mufazzal from Salamah Ibn Alqamah from Muhammad from Muslim Ibn Yasaar and Abdullah Ibn Ubaid who narrated to me as follows, 'Ubaadah Ibn Saamit and Muawiya stopped at one station together. So, Ubaadah said, 'The Messenger of Allah (s.a.w.a.) forbade us from selling gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates', one of them added, 'and salt for salt' while the other did not, 'except equal for equal, measure for measure'. One of them added, 'Whoever gives more or takes more has committed usury (*riba*)' and the other did

¹ Sahih Muslim, vol. 1, p. 465

not. ‘...and he commanded us to sell gold for silver, and silver for gold, and wheat for barley, and barley for wheat, hand to hand, however we wished.’ When this tradition reached Muawiya, he stood and said, ‘What is it with men narrating traditions from the Messenger of Allah (s.a.w.a.)? We accompanied him but never heard this from him!’

When Ubaadah Ibn Saamit heard this, he stood and repeated the tradition and said, ‘We will certainly narrate what we heard from the Messenger of Allah (s.a.w.a.), even if Muawiya is displeased!’

Nasai records in his **Sunan**, “Harun Ibn Abdillah informed me, from Abu Usamah from Ismail from Hakim Ibn Jabir; and in another chain, ‘and Yaqub Ibn Ibrahim also informed us from Yahya from Ismail from Hakim Ibn Jabir from Ubaadah Ibn Saamit, who said, ‘I heard the Messenger of Allah (s.a.w.a.) say, ‘Gold for gold, equal weight for equal weight.’ And Yaqub did not mention ‘equal weight for equal weight.’ So Muawiya said, ‘This man says nothing (of value).’ Ubaadah said, ‘By Allah! I do not care if I am not in a land where Muawiya resides! Indeed, I bear witness that I heard the Messenger of Allah (s.a.w.a.) say that’.”

Ṭahaavi writes in **Sharh Ma’ani al-Aasaar**, “Yunus narrated to us from Ibn Wahb from Ibn Luhay’ah from Abdillah Ibn Hubairah Sabaaee from Abu Tamim Jayshaan, who reports, ‘Muawiya Ibn Abi Sufyan purchased a necklace containing gold, chrysolite, pearls, and rubies for six hundred dinars. Ubaadah Ibn Saamit stood up when Muawiya ascended the pulpit or when he had prayed the noon prayers, and said, ‘Indeed, Muawiya has bought and consumed usury! Indeed, he is in the Fire up to his throat! It may be that the gold within that necklace was worth more than what it was purchased for.’ It seems that Ubaadah objected to this for that reason, and it is possible that the sale was a deferred payment transaction, for it has been narrated from Muawiya that he saw no issue with such things. It has been narrated regarding this and the reason for Ubaadah’s objection to Muawiya on that matter what

follows:

Ismail Ibn Yahya Muzani narrated to us from Muhammad Ibn Idris from Abd al-Wahhab Ibn Abd al-Majid from Ayyub Sakhtiyani from Abu Qilaabah from Abu al-Ash'as, who said, "We were on a military expedition under Muawiya and we came across gold and silver, so Muawiya ordered a man to sell it to the people for their stipends. The people rushed toward it (or: contended over it). Ubaadah stood up and forbade them, so they returned it. Then the man came to Muawiya and complained. Muawiya delivered a sermon saying, 'What is wrong with men who narrate from the Messenger of Allah (s.a.w.a.) traditions in which they lie about him; we have never heard such things!' Then Ubaadah stood up and said, 'By Allah! We will surely narrate from the Messenger of Allah (s.a.w.a.), even if Muawiya dislikes it! The Messenger of Allah (s.a.w.a.) said, 'Do not sell gold for gold, nor silver for silver, nor wheat for wheat, nor barley for barley, nor dates for dates, nor salt for salt, except equal for equal, hand for hand, and an eye for an eye.'

Ibn Asir Jazari chronicles in **Jaame' al-Usul**, "In the narration of Abu Qilaabah, he said, 'I was in Sham in a gathering in which Muslim Ibn Yasaar was present. Then Abu al-Ash'as came, and they exclaimed, 'Abu al-Ash's! Abu al-Ash'as!' When he sat down, I said, 'Narrate to our brother the tradition of Ubaadah Ibn Saamit.' He said, 'Yes! We went on a military expedition, and the commander over the people was Muawiya. We attained many spoils, and among what we captured were vessels made of silver. Muawiya ordered that they be sold to the people in exchange for their stipends, and the people rushed toward them. When this reached Ubaadah Ibn Saamit, he stood up and said, 'I heard the Messenger of Allah (s.a.w.a.) forbid selling gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, and salt for salt except equal for equal, hand to hand, an eye for an eye. Whoever gives more or demands more has engaged in usury.' Consequently, the people returned what they had taken. This reached Muawiya, who stood up and delivered a sermon, saying, 'What is wrong with men

who narrate traditions from the Messenger of Allah (s.a.w.a.), traditions that we were present for and accompanied him, yet we never heard them from him?’ Then Ubaadah Ibn Saamit stood and repeated the incident and said, ‘We shall indeed narrate what we heard from the Messenger of Allah (s.a.w.a.), even if Muawiya dislikes it!’ or he said, ‘Even if it annoys him! I do not care if I never accompany him in his army on a dark night!’ This is the narration of Muslim.

Fakhr al-Deen Raazi, in his book **al-Mahsul**, writes, “Abu al-Ash’as reports, ‘We were on a military expedition, and Muawiya was our commander. We came across some silver vessels, and Muawiya ordered a man to sell them and distribute the proceeds among the soldiers. The people rushed to take them. Ubaadah Ibn Saamit stood up and forbade them; so they returned the vessels. One man went to Muawiya and complained to him.

Muawiya stood up and delivered a sermon, saying, ‘What is the matter with some people who narrate traditions from the Messenger of Allah (s.a.w.a.), in which they lie?’ Ubaadah then stood up and replied, ‘By Allah! We shall indeed narrate traditions from the Messenger of Allah (s.a.w.a.), even if Muawiya dislikes it.”

Muhammad Ibn Khilfa al-Washtaani al-Ubbi, in **Sharh Muslim**, said, “This indicates the scarcity of true scholars and that the majority are ignorant. Do you not see that Muawiya was ignorant despite his companionship [with the Prophet (s.a.w.a.)] and the fact that he was among the scribes of revelation?!”

He also writes in **Sharh Muslim**, “His statement: ‘We shall indeed narrate what we have heard’ reflects the obligation upon scholars to fulfil what Allah, the Exalted, has imposed on them in His saying, **‘Indeed, you must make it clear to the people and not conceal it!’**, and that they must be upholders of justice and witnesses for Allah. His stern words toward Muawiya were in response to

¹ Surah Aale Imran (3): Verse 187

Mu'awiyah's rejection of what had been narrated, even though it was known that Muawiya was forbearing and patient. The meaning of رَغْم is dislike and humiliation, as if one's face has been pressed into the dust, implying mortification and disgrace.

Ahmad Ibn Hanbal, in the **Musnad**, under the section of narrations related to Muawiya, writes, "Narrated to us Bishr Ibn Shuaib Ibn Abi Hamzah from his father from Zuhri from Muhammad Ibn Jubair Ibn Mut'im who used to narrate that it reached Muawiya, while he was in the presence of a delegation from Quraysh, that Abdullah Ibn Amr Ibn Aas was narrating that a king would arise from [the tribe of] Qahtan. Muawiya became angry and stood up, praising Allah, the Mighty and Majestic, as He deserves to be praised. Then he said, 'It has reached to me that some men among you are narrating traditions that are neither found in the Book of Allah nor transmitted from the Messenger of Allah (s.a.w.a.). These people are your ignorant ones. Beware of the vain hopes that mislead those who hold on to them. For, I heard the Messenger of Allah (s.a.w.a.) say, 'This matter (i.e., leadership) is in Quraish. No one disputes with them over it except that Allah will throw him down on his face, as long as they uphold the religion'."

Bukhari, in his **Sahih**, in the Book of Virtues of Quraish, records, in the Chapter concerning the Virtues of Quraish, "Narrated to us by Abu Yaman from Shuaib from Zuhri, who said, 'Muhammad Ibn Jubair Ibn Mut'im used to narrate that it reached Muawiya, while he was with a delegation from Quraish, that Abdullah Ibn Amr Ibn Aas was narrating that a king would arise from [the tribe of] Qahtan. On hearing this, Muawiya became angry, stood up, praised Allah as He deserves to be praised and said, 'It has reached to me that some men among you are relating traditions that are neither in the Book of Allah nor transmitted from the Messenger of Allah (s.a.w.a.). Those are your ignorant ones. So, beware of the vain desires that mislead those who hold on to them. For, I have heard the Messenger of Allah (s.a.w.a.) say, 'This matter (of leadership) is with Quraish. No one opposes them except that

Allah will cast him down upon his face as long as they uphold the religion’.”

Again, Bukhari, in his **Sahih**, in the Book of Rulings, Chapter: ‘The Leaders Are from Quraysh’, chronicles, “Narrated to us by Abu Yaman from Shuaib from Zuhri, who said, ‘Muhammad Ibn Jubair Ibn Mut’im used to narrate that it reached to Muawiya, while he was in the presence of a delegation from Quraysh, that Abdullah Ibn Amr (Ibn Aas) was narrating that a king would arise from [the tribe of] Qahtan. (On hearing this), Muawiya became angry, stood up, praised Allah as He deserves to be praised, then said, ‘It has reached me that some men among you are narrating traditions that are neither in the Book of Allah nor transmitted from the Messenger of Allah (s.a.w.a.). Those are your ignorant ones. So, beware of vain desires which mislead those who hold on to them. For, I have heard the Messenger of Allah (s.a.w.a.) say, ‘This matter (of leadership) is with Quraysh. No one opposes them except that Allah will cast him down on his face so long as they uphold the religion’. This narration was also followed up by Nuaim from Ibn Mubarak from Ma’mar from Zuhri from Muhammad Ibn Jubair.”

Forty-First

The Almighty God, in His noble book, in Surah al-Nur, guides, **“Indeed, those who brought the false accusation are a group from among you. Do not think it is bad for you; rather, it is good for you. Each man among them will bear what he has earned of sin, and the one who took on the greater share of it—for him is a great punishment. Why, when you heard it, did not the believing men and believing women think good of themselves and say, ‘This is an obvious falsehood’?”**

Why did they not bring four witnesses to it? But since they did not bring the witnesses, then they are, in the sight of Allah, the liars. Had it not been for the grace of Allah upon you and His mercy in this world and the Hereafter, a great punishment would have touched you for what you plunged into. When you

received it with your tongues and said with your mouths what you had no knowledge of, and you thought it was insignificant while it was, in the sight of Allah, tremendous. Why, when you heard it, did you not say, 'It is not for us to speak of this. Glory be to You! This is a tremendous slander'? Allah admonishes you never to return to anything like this again if you are believers.

And Allah makes clear to you the verses, and Allah is All-Knowing, All-Wise."¹

From these verses, in the manner that the involvement of a group of companions in the grave slander becomes clear and evident, there is no need for further explanation. By studying the reliable books and the trustworthy records of Ahle tasannun scholars, the names of those companions, both men and women, who took part in this great slander become fully apparent. After this, the claim of the complete innocence of all the companions from falsehood and slander, and the assertion that they were all trustworthy and reliable, is certainly invalid and reduced to scattered dust and it is completely manifest that **"And whomever Allah does not grant light, he will have no light."**²

Forty-Second: Concerning the condition of Walid Ibn Uqbah Ibn Abi Mueet Umavi

Walid ibn Uqbah Ibn Abi Mueet Umavi, who was the maternal brother of Usman, is unanimously regarded by Ahle Tasannun as being among the companions. However, based on the explicit wording of the Quran, he was a transgressor i.e. an open sinner, as the context of the revealing of the guiding verse, **'If a transgressor brings you any news, verify it...'**³ bears witness to this fact. Allamah Ibn Abd al-Barr Qurtubi, in his book **al-Isteeaab**, wrote in

¹ Surah Noor (24): Verses 11-18

² Surah Noor (24): Verse 40

³ Surah Hujuraat (49): Verse 6

his biographical entry on Walid, ‘There is no disagreement among the scholars of Quranic interpretation, as far as I know, that the statement of Allah, the Exalted, **‘If a transgressor brings you any news...’** was revealed regarding Walid Ibn Uqbah¹. The guiding verse, **‘Is then the one who is a believer like the one who is a transgressor? They are not equal.’**² also serves as evidence of Walid’s transgression, as Allamah Ibn Abd al-Barr has stated in his biographical entry on him, ‘From the tradition of Hakam from Saeed Ibn Jubair from Ibn Abbas, who said, ‘This verse was revealed regarding Ali Ibn Abi Talib and Walid Ibn Uqbah, in a specific story he mentioned, **‘Is then the one who is a believer like the one who is a transgressor? They are not equal.’**” Among them is His statement, the Exalted, **‘Is then the one who is a believer like the one who is a transgressor? They are not equal.’**

Imam Abu al-Hasan Ali Ibn Ahmad Wahidi has narrated in his **Tafsir** and in his work titled **Asbaab al-Nuzul**, through his chain which he reaches to Ibn Abbas and Imam Abu Ishaq Sa’labi has likewise narrated it in his **Tafsir** that this verse was revealed regarding Ali (a.s.) and Walid Ibn Uqbah Ibn Abi Mueet, the maternal brother of Usman. The background was that there was a dispute between them over some matter. Walid said to Ali (a.s.), ‘Be quiet! For you are a mere boy, and by Allah, I am more eloquent than you in speech, sharper than you in spear, and more dominant in the battlefield than you.’ Ali (a.s.) shot back, ‘Be silent! For indeed, you are a transgressor.’ Then Allah, the Exalted and Glorious, revealed in affirmation of Ali’s statement, **‘Is then the one who is a believer like the one who is a transgressor? They are not equal.’** The verse refers to Ali as the believer and Walid as the transgressor, and this story alone is sufficient as a testimony from Allah, the Mighty and Majestic, to Ali’s supreme virtue, and for

¹ Al-Isteeaab, vol. 4 p. 114, No. 2750

² Surah Sajdah (32): Verse 18

the revelation of the Quran, eternally recited, confirming his words and describing him with true faith, which is the hallmark of knowledge and the result of deep understanding.

Hassan Ibn Saabit, the poet of the Messenger of Allah (s.a.w.a.), composed verses of poetry incorporating this event and made it a theme within his poetic excellence and refinement, thus demonstrating his depth of insight and understanding. In his poem, he conveyed what the Quran had revealed about the correctness of Ali and the precision of his words. He said:

*“Allah revealed in the Mighty Book,
Concerning Ali and Walid, a Quranic verse.
So, Walid was made to settle into disgrace as a transgressor,
While Ali was established in the station of faith.
Not equal is the one who knew God with true belief,
To the one who was a transgressor and a treacherous
betrayer.
Soon Walid shall be recompensed with shame and the Fire,
And Ali, without doubt, will be rewarded with the gardens
(of Paradise).
Ali will meet honour in the presence of Allah, the Mighty and
Majestic,
While Walid will face humiliation there (in the Hereafter)¹.*

These verses by Hassan Ibn Saabit became widespread, transmitted from ear to ear, and tongue to tongue. As for this Walid Ibn Uqbah Ibn Abi Mueet, his grandfather Abu Mueet, his father Zakwan used to claim that he was the son of Umayyah Ibn Abd al-Shams. However, it was also said that he was not truly his son but rather his slave, whom he later claimed as his own, and thus he was attributed to someone other than his real father. Later, this Walid embraced Islam on the day of the conquest of Mecca. When Usman

¹ Mataalib al-So'l, p. 57

assumed the caliphate, he appointed Walid as governor of Kufa, since he was his maternal brother, as mentioned earlier. Walid remained governor in Kufa, where he drank wine to the point that one day he led the people in the morning prayer in the mosque with four units while being completely unaware of what he was doing! Then he turned to them and said, 'Shall I add more for you?' At that moment, the people realized that he was not in his senses.

So Hutay'ah Absi said about him in verse,

*Hutay'ah bears witness on the Day he meets his Lord,
that al-Walid was a wine-drinker.*

He cried out after their prayer was finished:

'Shall I add more?'—drunk and unaware!

They said, 'O Abu Wahb!', for they knew well,

Have you mixed up the even and the odd units?!

They held back your reins when you bolted,

And had they not, you would have gone on running!"

So, his story became well known, his transgression became public, and the matter became widespread among the people. He was exposed for his vile actions, and the people condemned him. Therefore, Usman enforced the legal punishment (*hadd*) on him and removed him from the governorship of Kufa for that reason. However, he then appointed him over Raqqah! Now look at the divine wisdom, the secret behind this entire affair. When Ali (a.s.) had called Walid a transgressor, and Allah, the Exalted and Glorious, revealed the verse confirming that Ali (a.s.) was a believer and Walid a transgressor, the divine decree brought about a manifestation of this in the world of witnessing and perception. So, the act of public wine-drinking, which is the sum of all transgressions, became manifest. His evil reputation spread among the people, and religious punishment was carried out in public, so that those with insight, whether believers or hypocrites, would certify with their own eyes the existence of transgression in Walid,

just as Ali (a.s.) had named him. Thus, if one of the two opposing qualities, i.e. transgression was definitively established in Walid, then its opposite i.e. faith was certainly confirmed in Ali (a.s.).

After understanding this reality, how could any sane person still proceed to consider all companions (*sahaabah*) as trustworthy and reliable and deem all of them as the embodiment of the tradition of the stars i.e., ‘My companions are like stars; whichever of them you follow, you will be guided?’!

After reflecting on these two guiding verses regarding the transgression of Walid, no doubt should remain, yet for further clarity and insight into the state of his transgression, corruption, enmity, and hostility, which are clearly recorded in the authentic books of Ahle Tasannun scholars, one only needs to see and hear what is narrated therein. Among them, **al-Isteeaab** by Ibn Abd al-Barr Qurtubi will suffice for you¹.

Among the astonishing matters and shocking tragedies of the ages is that, despite the manifest ruinous fate of this obstinate Walid as explicitly stated in the Noble Quran, many of the great scholars of Ahl Tasannun do not refrain from narrating from him and include the narrations of this impious transgressor in their religious books with full contentment and satisfaction!!

As his (Walid’s) tradition is recorded and listed in the **Sunan** of Abu Dawud, which is one of their **Sihah Sitta** (the Six Authentic Books), it is from this that the scholars of Rijal (the science of narrators) mention him among the narrators of the **Sihah**, as is not hidden from one who examines **Tahzeeb al-Kamaal** by Mizzi, **al-Kashif** by Zahabi, and **Tahzeeb al-Tahzeeb** and **Taqreeb al-Tahzeeb** by Ibn Hajar Asqalani, and other books.

Ibn Hajar Asqalani writes in **Tahzeeb al-Tahzeeb**, “Walid Ibn Uqbah Ibn Abi Mueet Ibn Abi Amr Ibn Umayyah Ibn Abd al-Shams Ibn Abd Manaf Qurashi: He is the maternal brother of Usman. He

¹ Al-Isteeaab, vol. 4, p. 115, No. 2750

narrated from the Prophet (s.a.w.a.), and from him (Walid) narrated Abu Musa Abdullah Hamdani, Amir Sha'bi, and Haarisah Ibn Mudarrib.”

Ibn Hajar Asqalani also writes in **al-Isaabah**, in the biographical entry of Walid: “Narrated from him Haarisah Ibn Mudarrib, Sha'bi, and Abu Musa Hamdani.”

Forty-Third: Concerning the Lying of Umar (Ibn Khattab) in the Prophetic (s.a.w.a.) Era

During the time of the Holy Prophet (s.a.w.a.), Umar committed a blatant lie in response to Asma bint Umais. When Asma bint Umais reported Umar's false statement to the presence of the Noble Messenger (s.a.w.a.), the Prophet (s.a.w.a.) explicitly exposed Umar's lie by affirming the truthfulness of his own interpreter, as is narrated in **Sahih Bukhari**, in the Book of Campaigns, Chapter on the Expedition of Khaibar, “Muhammad Ibn Alaa narrated to us from Abu Usamah from Buraid Ibn Abdillah from Abu Burdah from Abu Musa, who reports, ‘News of the Prophet's (s.a.w.a.) emigration reached us while we were in Yemen. So, we set out as emigrants to him, I and my two brothers, and I was the youngest of them. One of them was Abu Burdah, and the other was Abu Ruhm; either he said we were a group of fifty-three or fifty-two men from my people. We boarded a ship, which brought us to the land of the Negus in Abyssinia, where we met Jafar Ibn Abi Talib and stayed with him until we all arrived together [in Madina]. We met the Prophet (s.a.w.a) at the time when he had conquered Khaibar. Some people would say to us, that is, to the People of the Ship, ‘You emigrated before us.’

Asma bint Umais, who had arrived with us, visited Hafsa, the wife of the Prophet (s.a.w.a.). Asma had emigrated to the land of the Negus with those who had gone there. She [Asma bint Umais] visited Hafsa, the wife of the Prophet (s.a.w.a.). Umar came to Hafsa, while Asma was with her. When he saw Asma, he said, ‘Who is this?’ She [Hafsa] said, ‘Asma bint Umais.’

Umar asked (tauntingly), ‘The Abyssinian woman? The sea-voyager?’ She [Asma] said, ‘Yes!’ He said, ‘We preceded you in migration, so we are more entitled to the Messenger of Allah (s.a.w.a.) than you are!’ She (Asma) retorted (angrily), ‘No, by Allah! You were with the Messenger of Allah (s.a.w.a.), feeding your hungry and teaching your ignorant, while we were in a distant, hostile land viz. Abyssinia, all for the sake of Allah and His Messenger (s.a.w.a.). By Allah! I will not eat food or drink water until I mention what you said to the Messenger of Allah (s.a.w.a.)! We were being harmed and living in fear. I will tell this to the Prophet (s.a.w.a.) and ask him. By Allah! I will not lie, nor deviate, nor add to the truth!’ When the Prophet (s.a.w.a.) came, she said, ‘O Messenger of Allah! Umar said such-and-such things to me.’ He (s.a.w.a.) inquired, ‘So what did you say to him?’

She replied, ‘I said such-and-such.’ He (s.a.w.a.) stated, ‘He has no more right to me than you do. He and his companions have only one migration, but you — the people of the ship — have two migrations.’ She remarked, ‘By Allah! I saw Abu Musa and the people of the ship coming to me in groups asking me about this tradition. There was nothing in this world more joyful or greater in their hearts than what the Prophet (s.a.w.a.) said to them.’¹

Muslim narrated in his **Sahih**, in the **Book of the Virtues of the Companions**, as follows, “Abdullah Ibn Baraad Ashari and Muhammad Ibn Alaa Hamdani narrated to us from Abu Usaamah from Buraïd from Abu Burdah from Abu Musa, who said, ‘News of the Messenger of Allah’s (s.a.w.a.) exit (from Makkah) reached us while we were in Yemen. So, we set out as emigrants to him, I and my two brothers. I was the youngest of them. One of them was Abu Burdah and the other was Abu Ruhm. He (the narrator) said either a part of us or fifty-three or fifty-two men from my tribe. We boarded a ship, which carried us to the land of the Negus in

¹ Sahih Bukhari, The Book of Campaigns (Kitab al-Maghazi), Chapter on the Expedition of Khaibar

Abyssinia. We met Jafar Ibn Abi Talib and his companions there. Jafar informed us, 'The Messenger of Allah (s.a.w.a.) sent us here and commanded us to remain, so stay with us.' So, we remained with him until we all arrived together [in Madina]. We met the Messenger of Allah (s.a.w.a.) when he had conquered Khaibar, and he allotted shares to us, or he said, 'he gave us something from it'. No one who was absent from the conquest of Khaibar received anything from it except those who had witnessed it, and the people of our ship. He (s.a.w.a.) allotted to them with Jafar and his companions. Some people used to say to us, meaning the People of the Ship, 'We preceded you in migration'. Asma bint Umais, who had arrived with us, visited Hafsah, the wife of the Prophet (s.a.w.a.). She had migrated to the Negus with those who migrated there. Umar came to Hafsah when Asma was with her. Upon seeing Asma, he said, 'Who is this?' She said, 'Asma bint Umais.' He said, 'The Abyssinian woman? The sea-voyager?' She replied, 'Yes!' Umar remarked (tauntingly), 'We preceded you in migration, so we are more entitled to the Messenger of Allah (s.a.w.a.) than you!' Asma replied angrily, 'You have lied, O Umar! No, by Allah! You were with the Messenger of Allah (s.a.w.a.), feeding your hungry and teaching your ignorant, while we were in the land of the distant and hateful viz. Abyssinia, all for the sake of Allah and His Messenger (s.a.w.a.). By Allah! I will not eat food or drink water until I mention what you said to the Messenger of Allah (s.a.w.a.)! We were being harmed and living in fear. I will mention this to the Prophet (s.a.w.a.) and ask him. By Allah! I will not lie, nor deviate, nor add anything to the truth!' She says, 'When the Prophet (s.a.w.a.) came, I said, 'O Messenger of Allah! Umar said such-and-such to me.' The Messenger of Allah (s.a.w.a.) said, 'He is no more entitled to me than you are. He and his companions have only one migration, while you, the People of the Ship, have two migrations.' She said, 'By Allah! I saw Abu Musa and the People of the Ship coming to me in groups asking me about this tradition. There was nothing in this world more joyful or greater in their eyes than what the Messenger

of Allah (s.a.w.a.) had said to them.’ Abu Burdah said, ‘Asma said, ‘I saw Abu Musa repeatedly asking me to narrate this tradition again’.¹“

If the conduct of Umar during the time of the Prophet (s.a.w.a.) was so disturbing and unreliable, how can one claim that after the Prophet’s (s.a.w.a.) passing, he was committed to truthfulness and followed the correct path in transmitting reports and traditions from him?!!

Forty-Fourth

From the examination of the major travelogues and reports (*asfaar-e-kibaar*) of Ahle Tasannun scholars, it becomes evident that despite the clear rebuke by the Noble Messenger (s.a.w.a.) against the lie of Umar in his confrontation with Asma, his lie became so widespread and commonly repeated at that time that even other companions, following the example of Umar Ibn Khattab, began to commit the same slander and falsehood. In fact, going even further in their exaggeration and fabrication, they went so far as to not even consider the emigrants to Abyssinia among the true emigrants. When Asma reported this matter to the Noble Messenger (s.a.w.a.) after the martyrdom of Jafar Tayyar (a.s.), the Prophet (s.a.w.a.) clearly condemned these liars, saying, ‘They have lied. You have two migrations.’ From this, the state of misguidance and falsehood that enveloped those companions who committed such slander and lies becomes as clear as the noon sun. The supposed claim that all the companions were trustworthy and reliable (*thiqa* and *mutaman*) is thus entirely invalidated and collapses into nothing.

Mulla Taqi Muttaqi records in **Kanz al-Ummaal**, “Sha’bi reports, ‘When news of the martyrdom of Jafar Ibn Abi Talib reached the Messenger of Allah (s.a.w.a.), he (s.a.w.a.) left his wife, Asma bint Umais, alone until her tears overflowed and her grief subsided

¹ Sahih Muslim, The Book of the Virtues of the Companions

somewhat. Later, he (s.a.w.a.) came to her, consoled her, and prayed for the sons of Jafar. He supplicated for them and specifically for Abdullah Ibn Jafar, asking Allah to bless him in every trade he undertook so he would never purchase anything without profiting from it. Asma then said to him (s.a.w.a.), ‘O Messenger of Allah! These people claim that we are not among the emigrants!’ The Prophet (s.a.w.a.) replied, ‘They have lied. You have two migrations: you migrated to the Negus (in Abyssinia), and you migrated to me’.¹”

Forty-Fifth: The committing of falsehood by some companions regarding the invalidity of the action of Aamir Ibn Akwa’

Some of the companions of the Noble Messenger (s.a.w.a.) during his time clearly lied regarding the invalidity of the action of Amir Ibn Akwa’, and the Noble Messenger (s.a.w.a.) explicitly declared them to be liars. So, how can any rational person claim that all the Prophet’s companions were trustworthy and reliable, and that they followed the path of truth and correctness in transmitting reports and traditions after him?! Now, let us cite some proofs of this incident.

Bukhari, in his **Sahih**, in the chapter on the Battle of Khaibar, narrates a tradition from Salamah Ibn Akwa’ as follows, “When the two sides faced each other, Amir’s sword was short. He struck at the leg of a Jew with it, but the tip of the sword bent back and struck his own knee joint, and he died from that. Salamah said, ‘When they were returning (from the expedition), the Messenger of Allah (s.a.w.a.) saw me while he was holding my hand. Maalik (the narrator) said, ‘I said to him, ‘May my father and mother be sacrificed for you! They claim that Amir’s deeds were rendered void.’ The Prophet (s.a.w.a.) said, ‘Whoever said that has lied. Indeed, for him there is a double reward’ and he brought his two

¹ Ibn Abi Shaibah has also recorded this in his al-Musannaf

fingers together, "Truly, he was a striving warrior, and very few among the Arabs have walked (on the earth) like him'."

Muslim, in his **Sahih**, narrates within a tradition, "He (Salamah) said, 'When the two sides faced each other, Amir's sword was short. He struck at the leg of a Jew with it, but the tip of the sword bent back and struck Amir's knee, and he died from that. When they were returning (from the expedition), Salamah, while the Prophet (s.a.w.a.) was holding his hand, said, 'When the Messenger of Allah (s.a.w.a.) saw me silent, he asked, 'What is the matter with you?' I said, 'May my father and mother be sacrificed for you! They claim that Amir's deeds have been nullified.' He asked, 'Who said that?' I said, 'So-and-so and so-and-so and Usaid ibn Huzair Ansari.' He replied, 'Whoever said that has lied. Indeed, he has a double reward' and he joined his two fingers, 'Truly, he was a striving warrior, and very few among the Arabs have walked (the earth) like him'."

Muslim has narrated in his **Sahih**, after mentioning a tradition, "Ibn Shihab said, 'Then I asked a son of Salamah Ibn Akwa', and he narrated to me from his father the same, except that when I said, 'Some people are reluctant to invoke blessings upon him', the Messenger of Allah (s.a.w.a.) said, 'They have lied! He died striving as a *mujahid*, and he has his reward twice' and he gestured with his two fingers'."

Again, **Muslim** narrates in his **Sahih** within a lengthy tradition, "Salamah said, 'I went out, and there was a group from among the companions of the Prophet (s.a.w.a.) saying, 'Aamir's deeds are nullified; he killed himself.' So, I came to the Prophet (s.a.w.a.) while I was weeping, and I said, 'O Messenger of Allah! Are Aamir's deeds nullified?!' The Messenger of Allah (s.a.w.a.) asked, 'Who said that?' I replied, 'Some people from among your companions!' He (s.a.w.a.) remarked, 'They have lied! Rather, he will have his reward twice'."

Forty-Sixth

In an eloquent sermon of the Messenger of Allah (s.a.w.a.), which he delivered at the time of the revelation of the verse, **‘Indeed your guardian is Allah...’**¹ as you have already known and which Sayyid Shahaab al-Deen Ahmad has transmitted in full in **Tauzeeh al-Dalaael ala Tarjeeh al-Fazaael**, it is recorded that the Prophet (s.a.w.a.) said, **‘Fear Allah, O people, with the fear that He truly deserves, and do not die except while you are Muslims’**². Know that Allah encompasses all things. After me, there will be people who will lie about me, and what they say will be accepted from them. But I seek refuge in Allah from speaking about Allah except with the truth or uttering anything except truthfully on His command. I do not command you with anything except what He has commanded me with, and I do not call you to anything except to Allah. Those who do wrong will soon know what [evil] end they will meet.’

Ubaadah Ibn Saamit stood up and inquired, ‘When will that be, O Messenger of Allah? And who are these people? Inform us about them so that we may beware of them.’

He (s.a.w.a.) replied, ‘They are people who have prepared themselves for this matter from this very day. They will appear to you when my soul reaches here’ and he (s.a.w.a.) gestured toward his throat.

Ubaadah asked again, ‘When that happens, then to whom [shall we turn], O Messenger of Allah?’

He (s.a.w.a.) answered, ‘You must listen to and obey the foremost ones among my progeny and those who take from my Prophethood. For, they will turn you away from misguidance and call you to goodness. They are the people of truth and the mines of honesty. They will revive among you the Book and the Sunnah, and they will keep you away from deviation and innovation. They will

¹ Surah Maaedah (5): Verse 55

² Concept derived from Surah Maaedah (3): Verse 102

suppress, with truth, the people of falsehood. They will not incline along with the ignorant’.”

After considering this illuminating and guiding speech, which is among the proofs of Prophethood and the signs of the Apostleship of the Master of the Universe (s.a.w.a.), who would listen to the words of Muzani with acceptance and approval, and regard **all** the Companions as trustworthy and reliable, and thereby fall into the hardship, opposition, contradiction, and enmity toward the Messenger of Allah (s.a.w.a.)?!!

Forty-Seventh: The Explicit Statement of Amir al-Momineen Ali Ibn Abi Talib (a.s.) regarding the audacity of some of the Companions in lying and uttering slander

Amir al-Momineen Ali (a.s.), in his eloquent and well-ordered speech, has explicitly stated the audacity of some of the companions in lying and slandering, and their drawing close to the leaders of misguidance and the callers to the hellfire, in the clearest and most evident terms. After considering this speech of manifest truths, how can one then claim that **all** the companions were like stars and that they followed the path of truthfulness in narrating from the Messenger of Allah (s.a.w.a.)?!

Allamah Sibt Ibn Jauzi chronicles in **Tazkerah Khawaas al-Ummah**, “From the words of Ali (a.s.) regarding the traditions of the Messenger of Allah (s.a.w.a.), it was narrated by Sha’bi, ‘Someone who heard Ali (a.s.) told me that he was asked about the reason for the differences among people concerning traditions. He (a.s.) replied, ‘The people are of four types:

- ♦ A hypocrite who outwardly displays faith but ruins Islam; he feels no guilt nor scruple, and he deliberately lies against the Messenger of Allah (s.a.w.a.). Had the people known, they would not have taken anything from him. They said, ‘He is a companion of the Messenger of Allah (s.a.w.a.)’, so they took his word. But Allah has informed about the hypocrites as He

has informed and described them as He has described. Then, they remained after him (the Prophet), and drew close to the leaders of misguidance and the callers to the Fire with falsehood and slander. So, they were granted positions and were placed over the necks of the people. Through them they consumed the world, and verily the people follow their kings, except for those whom Allah, Mighty and Glorious, protects.

- ♦ A man who heard the Messenger of Allah (s.a.w.a.) say something or saw him perform an action, but then it became abrogated without his knowledge. Had he known that it was abrogated, he would not have narrated it.
- ♦ A man who heard the Messenger of Allah (s.a.w.a.) say something but misunderstood it. Had he known that he had misunderstood it, he would not have narrated it nor acted upon it.
- ♦ A man who neither lied nor missed (anything); he narrated what he heard and acted upon it.

While all of them incline toward one goal and return to one end, and they all drink from a single well. Their speech shines with the light of prophethood, its radiance, and their fire has been kindled from the Blessed Tree.’” This is the narration of Sha’bi.

In the narration of Kumail Ibn Ziyad from him (Ali), it is also reported that he said, ‘In the hands of the people, there is truth and falsehood, authenticity and fabrication, abrogating and abrogated, general and specific, clear and ambiguous, genuine preservation and error. Lies were attributed to the Messenger of Allah (s.a.w.a.) during his lifetime, until he (s.a.w.a.) stood and addressed [the people] and said, ‘Whoever attributes lies to me deliberately, let him take his seat in the Fire.’ Indeed, narrations reach you from four types of men; there is no fifth among them and he mentioned them.”

I say: This tradition of the Messenger of Allah (s.a.w.a.), ‘Whoever

attributes lies to me deliberately, let him take his seat in the Fire' has been reported by one hundred and twenty companions, whom I have listed in my book entitled **Haqq al-Yaqeen**. As for the chain through Ali (peace be upon him), it was reported to us by more than one person from Abd al-Awwal Sufi; Ibn Muzaffar Dawoodi narrated to us; Ibn Ayan Sarakhsi narrated to us; Farabri narrated to us; Bukhari narrated to us; Ali Ibn Ja'd narrated to us; Sho'bah narrated from Mansur from Rib'ee Ibn Hiraash who said, 'I heard Ali (a.s.) say, 'I heard the Prophet (s.a.w.a.) say, 'Whoever attributes lies to me deliberately, let him take his seat in the Fire'. It was recorded by both **Bukhari** and **Muslim** in their **Sahihain**, and by Ahmad in his **Musnad**, and by the group (of compilers of traditions).¹"

Forty-Eighth: Rejection of Ma'qil Ibn Sinan Ashjaee's tradition by Amir al-Momineen Ali (a.s.) about the Mufawwezah

Amir al-Momineen Ali Ibn Abi Talib (a.s.), whose being with the truth, and the truth being with him, is more evident than the sun and clearer than yesterday, rejected the tradition of Ma'qil Ibn Sinan Ashjaee regarding the matter of the Mufawwezah, and with complete explicitness made clear and manifest that he (Ma'qil) was not reliable in transmitting traditions. So, how then can it be said that **all** the companions were trustworthy in transmitting traditions and reports from Allah's Messenger (s.a.w.a.) as long as night and day alternate?!

Abu Waleed Sulaiman Ibn Khalaf Baaji Aandalusi writes in his book **al-Muntaqaa**, "It is narrated from Sauri from Mansur from Ibrahim from Alqamah, 'Abdullah Ibn Masud was asked about a man who had married a woman but had neither specified a dowry for her nor consummated the marriage with her before he died. Ibn Masud

¹ Tazkerah Khawaas al-Ummah, p. 134, Chapter about his (a.s.) statements about the traditions of the Messenger of Allah (s.a.w.a.)

first sent them back, then said, 'I will give a ruling in this matter according to my own opinion; if it is correct, then it is from Allah, and if it is wrong, then it is from myself. I see that she is entitled to the dowry of a woman of her rank, neither less nor excessive, and she must observe the waiting period (*iddah*) and she is entitled to inheritance.' Ma'qil Ibn Sinan Ashjaee stood up and said, 'I bear witness that you have judged in this matter exactly as the Messenger of Allah (s.a.w.a.) ruled regarding Barwah bint Raashiq, a woman from Banu Rawaas.' It is narrated from Ali Ibn Abi Talib (a.s.) that when he was informed of the statement of Abdullah Ibn Masud, he (a.s.) said, 'Do not believe the bedouins (*a'raab*) regarding the Messenger of Allah (s.a.w.a.).'

Ghazali in **al-Mustasfa**, in the discussion of the issue of solitary reports (*khobar-e-waahid*), said, "As for the rejection of the report of Ashjaee, its reason has been mentioned. He said, 'How can we accept the statement of a Bedouin who urinates on his heels?!' He made it clear that the man's reliability and precision (*adaalah wa zabt*) were not established, and for that reason he described him as coarse and lacking proper cleanliness with regard to urine. Likewise, Umar said regarding Fatimah bint Qais in the tradition about housing (*suknaa*), 'We will not abandon the Book of our Lord and the Sunnah of our Prophet for the statement of a woman of whom we do not know whether she has spoken the truth or lied.'"

Saif al-Deen Aamidi in the book **al-Ihkaam fi Usool al-Ahkam**, in the discussion of the report of an unknown-status narrator (*majhool al-haal*) being unacceptable, said, "The fifth argument: They said, Umar rejected the report of Fatimah bint Qais because her status was unknown, and Ali (a.s.) rejected the statement of Ashjaee regarding the Mufawwezah, and this became well known among the companions, but no one objected to it; so it amounted to a consensus (*ijma*).

But it can be said in response: As for Umar's rejection of the report of Fatimah, it was because her truthfulness had not been

established for him. Hence, he said, 'How can we accept the statement of a woman of whom we do not know whether she has spoken the truth or lied?' But in the case under discussion [i.e. the general issue of accepting reports], the matter is not like that. For someone whose outward Islam and apparent uprightness (*salaamah min al-fisq*) are evident, the likelihood of his truthfulness is without doubt greater than the likelihood of his lying. As for Ali's (a.s.) rejection of the report of Ashjaee, it was also because his truthfulness had not been established in his view. Therefore, he described him as 'one who urinates on his heels', meaning one who is not careful in the matters of his religion.'

Abd al-Aziz Bukhari, in **Kashf al-Asrar**, after mentioning the report of Ma'qil Ashjaee, says, "Ali (may Allah be pleased with him) rejected it and said, 'What are we to do with the statement of a Bedouin who urinates on his heels?! Her entitlement is the inheritance'."

Again, Abd al-Aziz Bukhari writes in **Kashf al-Asrar**, "His saying: 'A Bedouin who urinates on his heels', is an indication that he was one of those among whom ignorance predominated, those of the desert dwellers and the inhabitants of the sands; for it was their custom to sit wrapped with their arms around their knees without a lower garment, and to urinate in the very spot where they were sitting if the need arose, without caring that it might soil their heels. This is [a sign of] ignorance and lack of caution'."

Yet again, Abd al-Aziz Bukhari chronicles in **Kashf al-Asrar**, "Know that the report of an unknown narrator (*majhool*) is rejected according to Shafi'i because the companions rejected reports of unknown narrators. For example, Umar rejected the report of Fatimah bint Qais, and Ali (may Allah be pleased with him) rejected the report of Ashjaee. When any of them rejected the report of an unknown person, the others did not object to this rejection; thus, it was as if there was consensus (*ijma*) on rejecting it'."

Ibn Humam Hanafi said in the book **al-Tahrir**, “They likened it¹ to the tradition of Ma’qil Ibn Sinan that the Prophet (s.a.w.a.) ruled in favour of Barwah bint Waashiq that she was entitled to a dowry equivalent to the dowry of women of her rank when Hilal Ibn Murrah died leaving her a widow. This was accepted by Ibn Masud, but it was rejected by Ali’.”

Mulla Ali al-Muttaqi chronicles in **Kanz al-Ummaal**, “From Ali that he said regarding a woman whose husband died and who had not been assigned a dowry, ‘She is entitled to the inheritance, and the waiting period (*iddah*) is upon her, but she has no dowry.’ And he said, ‘The statement of a Bedouin from the tribe of Ashja’ is not to be accepted against the Book of Allah.’

(This was narrated by Saeed Ibn Mansur in his **Sunan**, and by Baihaqi in his **Sunan**).

Mohibullah Bihari in **Musallam al-Subut**, in the issue of acting upon the report of a reliable narrator being valid, after mentioning instances of the companions acting upon solitary reports (*akhbaar aahaad*), said, “It has been objected that Abu Bakr rejected the report of Mughirah² until it was corroborated by Ibn Maslamah; and Umar rejected the report of Abu Musa regarding seeking permission (*istizaan*) until it was corroborated by Abu Saeed; and Ali rejected the report of Ibn Sinan regarding the Mufawwezah.’ In response to this objection, he said, ‘The answer is that they only withheld acceptance when there was suspicion (*reebah*).’”

Forty-Ninth: Ubayy Ibn Ka’b and Umar Ibn Khattab’s refutation of each other

Ubayy Ibn Ka’b, who is counted among the foremost companions of the Messenger of Allah (s.a.w.a.) was openly and explicitly declared a liar by Umar Ibn Khattab, the second ruler, regarding the

¹ Tradition reported by an unknown person, which is accepted by some and rejected by others

² Abu Bakr rejected his report about the inheritance of his grandmother

recitation of certain verses of the Quran. In response, Ubayy Ibn Ka'b himself denied the authority of the caliph and uttered, regarding him, the scandalous phrase 'You are the *greatest liar!*', which is the superlative form. It is most evident that if even the senior companions of the Messenger of Allah (s.a.w.a.) would commit falsehood regarding the Noble Quran, which is the speech of the Lord of Lords and would proceed to accuse one another of lying, and demean and disparage one another, then how can a person of reason and wisdom accept Muzani's claim that **all** the companions were reliable and trustworthy in transmitting reports?!

Now, this astonishing incident of the conversation between Ubayy Ibn Ka'b and Umar Ibn Khattab, which ruptures the veil and reveals an amazing fact, must be heard; and the broad-mindedness of the Ahle Tasannun in declaring **all** the companions to be just and purified must be examined with discerning eyes.

Suyuti, in **al-Durr al-Manthur**, writes, "Abd Ibn Humaid, Ibn Jarir, and Ibn Adi narrated from Abu Mujaz that Ubayy Ibn Ka'b read the verse as, '**...From those upon whom the two guardians (al-awliyaan) had a claim**¹' (مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ). Umar said, 'You have lied!' Ubayy retorted, 'You are more of a liar!' A man said, 'How dare you call Amir al-Momineen (implying Umar) a liar?!' Ubayy replied, 'I revere the right of Amir al-Momineen more than you do, but I have deemed him a liar only in relation to affirming the Book of Allah, and I did not accept Amir al-Momineen's denial of the Book of Allah.' Umar said, 'He has spoken the truth!'"

Mulla Ali Muttaqi, in **Kanz al-Ummaal**, in the section al-Azkaar min Qism al-Af'aal, writes, "From Abu Mujaz that Ubayy Ibn Ka'b read, '**...From those upon whom the two guardians had a claim**...²' (مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ). Umar said, 'You have lied!' Ubayy said, 'You are more of a liar!' A man said, 'Do you call Amir al-Momineen a liar?!'

1 Surah Maaedah (5): Verse 107

2 Surah Maaedah (5): Verse 107

Ubayy replied, 'I hold the right of Amir al-Momineen in greater esteem than you do, but I have only declared him a liar in regard to affirming the Book of Allah. I did not affirm Amir al-Momineen in denying the Book of Allah!' Umar remarked, 'He has spoken the truth!'"

Fiftieth: Umar's Denial of Hisham Ibn Hukaim

Umar Ibn Khattab considered Hisham Ibn Hukaim, who was an eminent companion, to be a liar regarding how the Messenger of Allah (s.a.w.a.) had taught him Surah Furqan and the manner in which he recited it. He dealt with him with utmost harshness, even though the poor man was not lying in his claim.

It is evident that had the entire body of companions been deemed upright (*aadil*) and trustworthy in the eyes of Umar, and had lying not been conceivable from them, Umar would never have raised the banner of declaring such a noble companion a liar, nor would he have believed such severe misconduct from him.

Bukhari chronicles, "Saeed Ibn Ufair narrated to us Lais from Uqail from Ibn Shahab who said, 'Urwah Ibn Zubair informed me that Miswar Ibn Makhramah and Abd al-Rahman Ibn Abd al-Qari both told him that they heard Umar Ibn Khattab say, 'I heard Hisham Ibn Hukaim reciting Surah Furqan during the lifetime of the Messenger of Allah (s.a.w.a.), and I listened carefully to his recitation. I found that he was reciting it in several ways that the Messenger of Allah (s.a.w.a.) had not taught me. I almost attacked him in prayer, but I held myself back until he completed it with the ending greeting (*salaam*). Then, I seized him by his cloak and asked him, 'Who taught you this Surah which you are reciting?' He answered, 'The Messenger of Allah (s.a.w.a.) taught it to me.' I alleged, 'You have lied! The Messenger of Allah (s.a.w.a.) taught me differently from what you are reciting!' So, I took him by the hand and brought him to the Messenger of Allah (s.a.w.a.) and said, 'O Messenger of Allah! I heard this man reciting Surah Furqan in ways that you did not teach me!' The Messenger of Allah (s.a.w.a.) said, 'Release him!'

Then, he (s.a.w.a.) ordered, ‘Recite, O Hisham!’ Hisham recited as I had heard him. The Messenger of Allah (s.a.w.a.) said, ‘Thus, it was revealed.’ Thereafter, he (s.a.w.a.) said, ‘Recite, O Umar!’ I recited it in the way he had taught me. The Messenger of Allah (s.a.w.a.) said, ‘Thus it was revealed. This Qur’an has been revealed in seven modes (*ahruf*), so recite whatever is easy for you from it.’

Fifty-First: Umar’s Allegation Against Mughirah Ibn Sho’bah

Umar Ibn Khattab accused the companion Mughirah Ibn Sho’bah in the narration of the tradition regarding the blood money (*diyyah*) for a miscarriage (*imlaas*), and he did not accept his narration until Muhammad Ibn Maslamah testified to it. It is evident that had all the companions of the Messenger of Allah (s.a.w.a.) been considered trustworthy (*siqah*) and reliable in transmitting [traditions] in the eyes of Umar, he would never have accused Mughirah Ibn Sho’bah, a companion, of falsehood in narrating a tradition about the blood compensation for a miscarriage nor would he have said to him in response, ‘If you are telling the truth, then bring someone who knows this’ as Zahabi reports in Tazkerah al-Huffaaz in the biography of Umar.

‘Hisham narrated from his father that Mughirah Ibn Sho’bah said that Umar consulted the people regarding the compensation for a woman’s miscarriage (*imlaas* i.e. the loss of a foetus), and Mughirah Ibn Sho’bah said, ‘The Messenger of Allah (s.a.w.a.) ruled that a slave or equivalent compensation (*ghurrah*) must be paid for it.’ So, Umar said to him, ‘If you are telling the truth, bring someone who knows that.’ Muhammad Ibn Maslamah testified that the Messenger of Allah (s.a.w.a.) had ruled as such.

Fifty-Second: Umar’s Intimidation of the people regarding the Transmission of Prophet’s Traditions

Umar Ibn Khattab, during his rule, intimidated the people from narrating traditions from the Messenger of Allah (s.a.w.a.). The

reason for this intimidation was the companions' involvement in lying and fabricating reports. Hence, Muawiyah used to say to his followers, 'You must adhere only to the traditions that were present during the time of Umar, for he had indeed instilled fear in the people regarding the narration of traditions from the Messenger of Allah (s.a.w.a.).'

Zahabi records in **Tazkerah al-Huffaaz** in the biography of Umar, "Ibn Ulayyah narrated from Rajaa Ibn Abi Salamah who said, 'It reached me that Muawiyah used to say, 'Adhere to the narrations that existed in the era of Umar, for he had frightened the people with regard to narrating from the Messenger of Allah (s.a.w.a.)'.¹"

Now, if the situation was such that Muawiyah, despite being guilty of lying, fabricating, and encouraging others to spread forged traditions attributed to the Master of mankind and jinn (s.a.w.a.), did not even trust many of the traditions narrated by the companions, and only considered the traditions from the Umar-era as worthy of being accepted and acted upon, then how could any rational person pay attention to the statement of someone like Muzani?

¹ Shah Waliullah Dehlavi (the father of the author of Tuhfa) also mentioned this statement of Muawiyah in his book **Izaalah al-Khafaa an Khilaafat al-Khulafaa**, though he distorted some wordings. For example, when listing the companions who praised the two Shaikhs (Abu Bakr and Umar), he stated, 'Among them was Muawiyah Ibn Abi Sufyan, who said, 'Adhere to the narrations that were transmitted during the time of Umar, for he used to instil fear of Allah in the people.' (vol.1, p. 221)

However, this version involves a distortion (*tahreef*) of the original statement of Muawiyah as found in earlier sources like **Tazkerah al-Huffaaz** of Zahabi, where he had said, Umar had frightened the people with regard to narrating traditions from the Messenger of Allah (s.a.w.a.).' In Shah Waliullah's version, the phrase 'in narrating traditions from the Prophet' was replaced with 'in Allah', which alters the meaning significantly, removing the implication that Umar suppressed transmission of traditions and replacing it with the idea of instilling piety or fear of Allah.

Fifty-Third: Umar ordered a group of the companions to minimize their narration from the Prophet (s.a.w.a.)

When Umar Ibn Khattab dispatched a group of the companions to Iraq, he went to see them off and instructed them to minimize their narrations from the Messenger of Allah (s.a.w.a.). As Ibn Abd al-Barr Qurtubi chronicle in **Jaame' Bayaan al-Ilm**, "Abd al-Rahman Ibn Yahya narrated to us from Umar Ibn Muhammad from Ali Ibn Abd al-Aziz from Saeed Ibn Mansur from Khalid Ibn Abdillah from Bayan from Sha'bi from Qarzah Ibn Ka'b, who reports, 'We set out, and Umar came with us as far as Saraar. Then, he called for water, performed ablution, and said to us, 'Do you know why I came out with you?' We said, 'You wished to accompany us and honour us.' He said, 'Along with that, I had another need: You are going to a town whose people have a humming sound in the Quran like the buzzing of bees; so do not distract them with traditions from the Messenger of Allah (s.a.w.a.). And I am your partner in this matter.' Qarzah said, 'After that, I never narrated a tradition from the Messenger of Allah (s.a.w.a.) again!'"

Abd al-Rahman Ibn Yahya also narrated to us from Umar Ibn Muhammad from Ali Ibn Abd al-Aziz from Saeed Ibn Mansur from Sufyan Ibn Uyaynah from Bayaan from Sha'bi from Qarzah that Umar said to him, 'Minimize your narration from the Messenger of Allah (s.a.w.a.), and I am with you in this'."

Abd al-Rahman ibn Yahya narrated to us from Ali Ibn Muhammad from Ahmad Ibn Dawud narrated from Suhnoon Ibn Saeed from Ibn Wahb, who said, "I heard Sufyan Ibn Uyaynah narrating from Bayaan from Aamir Sha'bi from Qarzah Ibn Ka'b..."

Muhammad Ibn Ibrahim narrated to us from Ahmad Ibn Mutuf from Saeed Ibn Usman and Saeed Ibn Himyar from Yunus Ibn Abd al-A'laa from Sufyan ibn Bayaan from Aamir Sha'bi from Qarzah Ibn Ka'b, and both their versions are identical, "We set out intending to go to Iraq, and Umar walked with us until [we reached] Saraar. He

then performed ablution and washed both of his forearms, and said, 'Do you know why I have walked with you?' They said, 'Yes, we are the companions of the Messenger of Allah (s.a.w.a.), and you walked with us [as an honour].' He replied, 'You are going to a town whose people have a humming sound in the Quran like the buzzing of bees. Do not distract and preoccupy them with traditions! Beautify your recitation of the Quran and reduce the narration from the Messenger of Allah (s.a.w.a.). Go now, and I am with you in this'. When Qarzah arrived [in Iraq], they said to him, 'Narrate to us!' He replied, Umar Ibn Khattab forbade us'."

This statement of Umar is clear evidence that he feared the possibility of falsehood being attributed to the Messenger of Allah (s.a.w.a.) by this group of companions. For, Ibn Abd al-Barr, in **Jaame' Bayaan al-Ilm**, while commenting on this tradition, said, "This indicates that Umar's prohibition of excessive narration and his command to minimize narration from the Messenger of Allah (s.a.w.a.) was due to his fear that falsehood may be attributed to the Prophet. He also feared that with excessive narration; they might report things that they had not firmly memorized or fully understood. For, the one who narrates little preserves more accurately than the one who narrates excessively, and he is less prone to errors and mistakes, things which are not unlikely when one narrates too much. Therefore, Umar commanded them to narrate less'.¹"

Again, Ibn Abd al-Barr writes in **Jaame' Bayaan al-Ilm** while explaining this tradition, "A tradition from the Messenger of Allah (s.a.w.a.) is never devoid of either good or evil. If it is good—and there is no doubt that it is good, then increasing in (narrating) good is better. And if it is evil, and it is not (appropriate), nor permissible, to assume that Umar was advising them to reduce the evil. This shows you that he only instructed them (i.e., to reduce narration) out of fear of fabricating lies upon the Messenger of

¹ Jaame' Bayaan al-Ilm, p. 400

Allah (s.a.w.a.), and out of fear that they would become distracted from reflecting on the Sunnah and the Quran. Because the one who narrates excessively is almost never seen as reflective or deeply understanding (of the religion).”

Whenever you understand this meaning, it will become clear to you that the idea of all the companions being safe from committing lies against the noble Messenger (s.a.w.a.) is something that never even occurred to Umar; rather, it is entirely contrary to his belief. Thus, it is extremely astonishing how Muzani, contrary to the view of Umar, claims that all the companions were trustworthy and reliable in narrating traditions and reports, thereby increasing the bewilderment of those who possess expertise and insight.

Fifty-Fourth: Shabi’s denial of a companion of the Holy Prophet (s.a.w.a.)

Sha’bi, who is among the eminent Tabē’een, openly declared one of the companions, who had narrated a tradition regarding obedience to rulers, to be a liar. As Zahabi mentioned in **Tazkerah al-Huffaaz**, in the biography of Sha’bi, “Haakim said in the biography of Sha’bi: Ibrahim Muzaarib Qamari narrated to us, from Muhammad ibn Ismail ibn Mehran from Abd al-Wahid Ibn Najdah al-Hooti from Baqiyyah from Saeed Ibn Abd al-Aziz, who said, Rabeeah Ibn Yazid narrated to me, ‘I was sitting with Sha’bi in Damascus during the caliphate of Abd al-Malik, when a man from among the companions narrated a tradition from the Messenger of Allah (s.a.w.a.) saying, ‘Worship your Lord, do not associate anything with Him, establish prayer, pay the poor-rate (*zakaat*), and obey the rulers; for if it is good, it will be for your benefit, and if it is evil, then it is upon them, and you are free from blame.’ On hearing this, Sha’bi said to him, ‘You have lied!’”

It is evident that after Sha’bi declared a companion to be a liar, and that too specifically regarding the narration of a tradition from the Noble Messenger (s.a.w.a.), the claim of Muzani concerning the trustworthiness and reliability of all the companions in the matter

of transmission and narration becomes extremely weak and collapses without doubt. Its falsity and disgrace become manifest in the clearest of ways, brought forth upon the platform of undeniable testimony.

Fifty-Fifth: The Rejection by Auf Ibn Maalik, the companion, of a group among the companions

Auf ibn Maalik, the Companion, **explicitly declared a group of Companions to be liars**—those who had praised and eulogized Umar in a religiously authoritative manner. Even Umar himself **described this group of flatterers as liars**, and did not hesitate or feel any guilt in degrading and criticizing them.

As Abd al-Hameed ibn Abi al-Hadeed Madaaeni Baghdadi mentioned in **Sharh-o-Nahj al-Balaaghah**, under the section discussing the conduct of Umar, “A group from among the companions were with Umar, and they praised him, saying, ‘By Allah, O Commander of the Faithful, we have never seen a man more just in judgment, more truthful in speech, or harsher against the hypocrites than you!’ Auf Ibn Maalik reacted, ‘You have lied, by Allah! After the Messenger of Allah, Abu Bakr is better than him. We saw Abu Bakr!’ To this, Umar said, ‘Auf has spoken the truth, by Allah, and you have lied! Indeed, Abu Bakr was, by Allah, more fragrant than the best musk, and I am more deviated than the camel of my household!’¹

It is evident that if the state of loss and disgrace of a group among the companions reached such a degree that they would, under oath, commit falsehood and slander in the very presence of Umar, and their lies and false claims were exposed openly through the refutation of Auf Ibn Maalik, a companion, and by Umar himself, then how can it be claimed that **all** the companions were trustworthy and reliable in narrating traditions and reports from the chosen Messenger (s.a.w.a.)? This is nothing but a brazen

¹ Sharh-o-Nahj al-Balaagha, vol. 2, p. 36

assault upon blatant falsehood, and a reckless plunge into crooked stubbornness!

Fifty-Sixth: Umar's resort to false oath and perjurious swearing

Umar Ibn al-Khattab, despite all the prestige and high status that his followers so proudly claim for him, knowingly resorted to false oath and perjurious swearing. In committing this act of open sin and corruption, he even outdid the ignorant masses who are like cattle. It is evident that if the situation of the most revered of the Companions (*ajillah al-as'haab*) reached such a point of lying and perjury, then how can one consider **all** the companions to be trustworthy and reliable in transmitting traditions and reports, even if they narrate them under oath?

Now let us hear the sorrowful tale of Umar's false oath. Abd al-Hameed Ibn Abi al-Hadeed Motazeli in **Sharh-o-Nahj al-Balaagha**, under the biography of Umar, writes, "A Bedouin came to Umar and said, 'My she-camel has a wound and a scab, so carry me [i.e., provide me a mount or transport].' Umar replied, 'By God! Your camel has neither a wound nor a scab!' The Bedouin retorted, 'By Allah! Abu Hafs Umar swore falsely! It was not afflicted with either a wound or a scab. O Allah, forgive him if he has sinned!' Then Umar said, 'O Allah! Forgive me!' Thereafter, he called the man and provided him with a mount.

Ibn Hajar chronicles, "Abdullah Ibn Kaisabah Nahdi, Marzubani mentioned him in **Mojam al-Shu'ara** and said, 'Kaisbah was his mother's name, and it is said his actual name was Amr. He is the one who said to Umar Ibn Khattab, after requesting that Umar provide him a ride and Umar refused: "By Allah, O Abu Hafs Umar! She (my camel) was not afflicted with a wound or a scab. So, forgive him, O Allah, if he has committed a sin.' When Umar looked at his riding animal after it returned, he said, 'By Allah! It has no illness', thereby rejecting the man's claim. So, the man repeated his statement (the lines of poetry). Umar struck him with a whip, and

the man fled while repeating the verse. But when Umar heard the last part of his verse, *'So forgive him, O Allah, if he has committed a sin'*, he called him back, provided him a mount, and gave him what he wanted.' He also had a story with Abu Musa during the conquest of Tustar. It was said, 'His agnomen was Abu Kaisabah, and that Umar once heard him reciting that verse, so he made him swear that he did not intentionally place himself in that spot (to guilt Umar). The man swore, so Umar gave him a ride.'

Shaykh Abd al-Qādir al-Baghdādī in **Khezaanah al-Adab** writes, "This is the first *rajaz* (a short poetic line in Arabic meter) recited by a Bedouin to Umar Ibn al-Khattab. The reason for it is what has been narrated by the transmitters of traditions from Abu Raafe', 'A Bedouin came to Umar and said, 'O Commander of the Faithful! My family is far away, and I am riding a she-camel that is both scabbed and wounded, so carry me!' Umar said, 'You are lying! By Allah, it has neither a wound nor a scab.' So, the Bedouin untied his camel, went to the open plain, and began walking behind it while chanting, 'I swear by Allah, Abu Hafs Umar,

There is no wound nor scab upon her. Forgive him, O Allah, if he has sinned!'

(In another version, it is reported: 'Nothing has touched her of wound.')

Umar Ibn Khattab was approaching from the upper valley. Whenever the Bedouin would say, 'Forgive him, O Allah, if he has sinned!' Umar would say, 'O Allah, he is truthful' until the two met. Umar took him by the hand and said, 'Unload your camel.' So he did and it was exactly as the Bedouin had said. Then Umar gave him a camel, provided him provisions, and clothed him.'

This narration has been transmitted with different wordings.

Likewise, Abd al-Qadir Ibn Umar Baghdadi in **Khezaanah al-Adab**, in his commentary on this narration, pens, "al-Dubraa comes from dubr al-daabbah (the back of the animal), on the scale of fa-ri-ha, meaning when the animal is wounded due to the saddle or a

wooden camel saddle (*qatab*). One says adbarat al-baeer when the camel's back becomes wounded, and likewise adbara al-rajul when his camel develops that wound, such a person is called mudabbir. Naqbaa comes from naqaba al-baeer (again on the scale of fa-ri-ha), meaning when the camel's hoof becomes thin. Anqaba al-rajul means the man's camel has developed this condition. His statement fa hammilnee ('So carry me') means, 'Give me a riding animal' (*hamoolah*), refers to the beasts of burden that people ride, like a mount. As for the line 'By Allah! Abū Hafs Umar swore', Abu Hafs is the subject of 'he swore', and it is the agnomen of Umar. Ibn Hisham cited this in his Sharh al-Alfiyyah to demonstrate the permissibility of putting the agnomen before the proper name. As for in kaana fajara, Anbaari said, in common Arabic, a faajir is someone who deviates and turns away from good. The liar is called faajir because he deviates from the truth. Then he cited the verse of poetry. His phrase za' an raahilatika means, 'Remove its saddle from your riding animal.'

Fifty-Seventh: The commission of lies and aggression by Talha, Zubair, and Abdullah Ibn Zubair in the Battle of Jamal, the place Haw'ab, the story of the dogs of Haw'ab, and the deception of Ayesha

Talha, Zubair, and Abdullah Ibn Zubair, all of whom are counted among the prominent companions (*sahaabah*), in the incident of Jamal, at the location of Haw'ab, committed acts of lying, aggression, and inciting people to bear false testimony and blatant slander, in such a brazen and audacious manner that the likes of it have never been seen or heard. Although this dreadful event is discussed in full detail in the book **Istiqsaa al-Ifhaam**, we will mention here a few of its proofs in summary, so that the falsehood and absurdity of the claims built upon the supposed integrity of those 'possessors of vision and insight' (i.e., these companions) becomes as clear and manifest as the midday sun. Abu Muhammad

Abdullah Ibn Muslim Ibn Qutaibah Dinaawari, in his book **al-Imaamah wa al-Siyaasah**, chronicles the Battle of Jamal as follows, “When they reached the watering place of Haw’ab on the route, and Ayesha was with them, the dogs of Haw’ab barked at her. She asked Muhammad Ibn Ṭalhah, ‘What place is this?’ He replied, ‘This is the water of Haw’ab.’ She said, ‘It seems to me that I must turn back.’ He asked, ‘Why?’ She replied, ‘I heard the Messenger of Allah (s.a.w.a.) say to his wives, ‘It is as if I the dogs of Haw’ab bark at one you. Then, he (s.a.w.a) said, ‘Beware lest it be you, O Humaira!’ Muhammad Ibn Talha dissuaded her, ‘Go forward, may Allah have mercy on you, and leave this talk.’ Then Abdullah Ibn Zubair came and swore to her by Allah that she had left Haw’ab earlier in the night. They brought her false witnesses from among the Bedouins who testified to this false averment. It is claimed that this was the first false testimony ever given in Islam’.¹“

Muhammad Ibn Jarir Tabari in his **Tarikh al-Umam wa al-Muluk** (famous as **Tarikh-e-Tabari**) while narrating the events of the Battle of Jamal chronicles, “[The purchase of the camel for Ayesha and the story of the dogs of Haw’ab], “Ismail Ibn Musa Fazari narrated to me from Ali Ibn Aabis Azraq from Abu Khattab Hijri from Safwan Ibn Qabisa Ahmasi from Urani, the owner of the camel, who reports, ‘While I was riding a camel, a rider appeared before me and said, ‘O camel owner! Do you want to sell your camel?’ I said, ‘Yes!’ He asked, ‘For how much?’ I quoted, ‘One thousand dirhams.’ He shot back, ‘Are you crazy? A camel for a thousand dirhams?!’ I insisted, ‘Yes, this particular camel.’ He asked, ‘And why is that?’ I justified, ‘Because no one has ever pursued anyone on it without catching them, and no one has ever pursued me while I was on it without me escaping them.’ He said, ‘If you knew who we want it for, you would sell it more generously.’ I inquired, ‘And who do you want it for?’ He said, ‘Your mother!’ I replied, ‘I have left my mother seated at home; she doesn’t want to

¹ Al-Imaamah wa al-Siyaasah, p. 57

go anywhere.' He said, 'I mean the mother of the believers Ayesha.' I said, 'Then it is yours. Take it without payment!' He said, 'No. But come with us to the man and he will give you a noble she-camel and added to it four hundred or six hundred dirhams.' Thereafter, he said to me, 'O brother of Uraynah! Do you know the roads well?' I said, 'Yes, I'm among the most knowledgeable of people in that.' He said, 'Then travel with us.' I travelled with them, and at every valley or water source we passed, they would ask me about it until we reached the waters of Haw'ab. At that moment, Ayesha screamed at the top of her voice, then struck the shoulder of her camel, making it kneel, and said, 'By God! I am the one about whom the dogs of Haw'ab barked that night! Take me back!' She repeated this three times. She had her camel kneel, and they all knelt around her while she continued refusing (to proceed). This remained her state until the next day when they camped again. Ibn Zubair came to her and said, 'Quickly! Quickly! By Allah, Ali Ibn Abi Talib has caught up with you!' Saying this, they departed and insulted me as they left; so I turned back'."

Again, Tabari writes in his **Tarikh**, "Ahmad Ibn Zuhair narrated to me from his father from Wahb Ibn Jarir Ibn Hazim, who said, 'I heard Yunus Ibn Yazid Ayli from al-Zuhri, who said, 'I heard that when Talha and Zubair arrived at the place where Ali (a.s.) had encamped Zee Qar, they turned back toward Basra and took the road through Munkadir. Ayesha heard the barking of dogs and asked, 'What water is this?' They replied, 'It is Haw'ab.' She exclaimed, "**Indeed, we belong to Allah and to Him do we return!** I am surely ruined! I heard the Messenger of Allah (s.a.w.a.) say, and his wives were with him at the time, 'I wonder which one of you the dogs of Haw'ab will bark at?' She then intended to turn back, but Abdullah Ibn Zubair came to her and persuaded her that the one who said this was Haw'ab had lied. He kept urging her until she continued her journey."¹

¹ Tarikh al-Umam wa al-Muluk (Tarikh-e-Tabari), vol. 3 p. 475

Masudi in **Muruj al-Zahab**, while reporting the events of Jamal, writes, “The group set out towards Basra with six hundred riders. During the night, they diverted to a watering place belonging to the Banu Kilab, known as Haw’ab. Some people from the Banu Kilab were present there, and their dogs barked at the caravan. Ayesha asked, ‘Take me back to the sanctuary of the Messenger of Allah (s.a.w.a.); I have no desire to continue this journey.’ But (Abdullah) Ibn Zubair convinced her, ‘By Allah! This is not Haw’ab! The one who informed you was mistaken!’ Talha was at the rear of the group, so he caught up with her and swore that this was not Haw’ab. Fifty men who were with them gave testimony [to support this], so that she would continue. This was the first instance of false testimony ever established in Islam.¹”

Sam’aani writes in **al-Ansaab**, “Haw’abi is an attribution (*nisbah*) to Haw’ab. It refers to a watering place called Haw’ab located on the route to Basra when one departs from Makkah. Ibn Kalbi said, ‘Haw’ab was a woman, the daughter of Kalb ibn Wabara, and the watering place was named after her.’ It is mentioned in the tradition of Isaam Ibn Qudaamah from Ikrimah from Ibn Abbas that the Prophet (s.a.w.a.) said to his wives, ‘I wonder which one of you will be the companion of the barking dogs of Haw’ab, riding a restless camel’ or it was said, ‘a red camel’. Ismail Ibn Khalid also narrated it from Qais Ibn Abi Hazim from Ayesha that she once passed by a watering place where dogs barked at her. She asked about the name of the place, and they said, ‘This is Haw’ab.’ The background is as follows: After the killing of Usman and the allegiance being given to Ali, Talha and Zubair departed to Makkah. At that time, Ayesha was performing the Hajj because of the unrest and corruption caused by people who had come to Madina from various cities and were involved in Usman’s killing. Ayesha had fled the unrest. When Talha and Zubair met her, they took her toward Basra, seeking vengeance for Usman’s blood from Ali (a.s.). With

¹ Muruj al-Zahab, vol. 2, p. 358

her was her nephew Abdullah Ibn Zubair, the son of her sister Asma Zaat al-Nitaaqain. When Ayesha reached that watering place, the dogs barked at her. She asked about it and was told it was Haw'ab. She then remembered the saying of the Prophet (s.a.w.a.), 'Which one of you will be barked at by the dogs of Haw'ab?' So, she halted and considered turning back. But her nephew (Abdullah) Ibn Zubair convinced her, 'This is not Haw'ab' until it is said that he swore an oath to that effect and later offered expiation for having lied. Allah knows best. Then Ayesha proceeded to Basra, and the well-known Battle of Jamal took place."

Yaaqoot Hamawi pens in **Mojam al-Buldaan**, "Abu Mansur said, 'Haw'ab is a place with a well, whose dogs barked at Ayesha, the mother of the believers, as she was on her way to Basra. Then he recited the following verse:

"It was but a single drink at Haw'ab;

So, now either ascend (your way) or turn back."

In the tradition, it is narrated that when Ayesha intended to proceed to Basra during the event of the Battle of Jamal, she passed by this place and heard the barking of dogs. She asked: 'What is this place?' They said to her, 'This is a place called Haw'ab.' She exclaimed, 'Indeed we belong to Allah! I do not see anything but that I am the woman of that (Prophet's) story!' She was asked, 'And what is that story?' She informed, 'I heard the Messenger of Allah (s.a.w.a.) say, while his wives were with him, 'I wonder which one of you will the dogs of Haw'ab bark at, as she marches eastward in a battalion'. She then considered turning back, but they deceived her and swore to her that it was not Haw'ab."

Izz al-Deen Ali ibn Muhammad ibn Muhammad al-Jazari, known as Ibn Aseer records in **al-Kaamil fi al-Tarikh** about the incident of Haw'ab during the events of the Battle of Jamal, "Urayni reports, 'While I was riding on a camel, a rider approached me and said, 'Will you sell your camel?' I said, 'Yes.' He inquired, 'For how much?' I said, 'For a thousand dirhams.' He retorted, 'Are you

crazy?" I replied, 'Why do you say that? By Allah! No one has ever pursued anyone while riding this camel without catching them, and no one has pursued me while I was on it without me escaping them.' He said, 'If you only knew who we want it for! We want it for the mother of the believers, Ayesha.' I said, 'Then take it without payment.' He replied, 'No, instead come with us to our camp and we will give you a fine she-camel and some dirhams.' So, I went with him, and they gave me a noble she-camel and either four hundred or six hundred dirhams. Then they asked me, 'O brother of Uraynah! Do you know the way?' I answered, 'I am among the most knowledgeable of people regarding it.' They said, 'Then travel with us.' Thus, I travelled with them, and they asked me about every valley we passed until we reached Haw'ab, a watering place, and the dogs there barked at us. They asked me, 'What is this place?' I replied. 'This is the pond of Haw'ab.' (On hearing this name), Ayesha screamed at the top of her voice, "**Indeed we belong to Allah and to Him do we return!** I am ruined! I heard the Messenger of Allah (s.a.w.a.) say, while his wives were with him, 'I wonder which one of you the dogs of Haw'ab will bark at?' She then struck the side of her camel and made it kneel, and said, 'Take me back! By Allah, I am the one the Prophet spoke about, the woman of Haw'ab!' They encamped around her for a full day and night. Then, Abdullah Ibn Zubair said to her, 'That is not true; it is a lie!' He kept persuading her while she continued to refuse. Finally, he said, 'Move quickly! Hurry! Ali Ibn Abi Talib has reached you!' So, they departed toward **Basra.**"

Abu Muzaffar Yusuf Ibn Qazghali, known as Sibṭ Ibn Jauzi, in his book **Tazkerah Khawaass al-Ummah**, writes, "Ibn Jarir (Tabari) recorded in his **Tarikh** that Ayesha purchased the camel from a man of the Uraynah tribe for six hundred dirhams and a she-camel. He said, 'When Ayesha had purchased the camel and passed by a watering place called Haw'ab, the dogs barked at her. She asked, 'What is this place?' The camel driver from Uraynah replied, 'This is Haw'ab.' (On hearing this), she recited '**Indeed we belong to**

Allah, and to Him we shall return', and cried out at the top of her voice. Thereafter, she struck the side of her camel and made it kneel, saying, 'By Allah! I am the one about whom the Prophet spoke, the woman of Haw'ab! Take me back to the sanctuary of Allah and His Messenger!' She repeated this three times. Ibn Sa'd reported from Hisham Ibn Muhammad Kalbi that Ayesha recited this verse (**Indeed we belong to Allah, and to Him we shall return**) and remembered the statement of the Messenger of Allah (s.a.w.a.), 'What will your state be when the dogs of Haw'ab bark at you?' Then, Talha and Zubair said, 'This is not Haw'ab. The Urayni was mistaken.' They also brought fifty men, who gave false testimonies in support of that claim and swore on oath. Sha'bi said, 'This was the first instance of false testimony ever established in Islam.' Ibn Jarir also reported in his **Tarikh** that when Ayesha heard the barking of the dogs of Haw'ab, she remarked, '**Indeed, we belong to Allah and to Him do we return!** I am the woman! I heard the Messenger of Allah (s.a.w.a.) say to his wives, 'Which of you will be barked at by the dogs of Haw'ab?' She wanted to return, but Zubair prevented her (from doing so)."

Abd al-Hameed Ibn Hibatillah Madaaeni, known as Ibn Abi al-Hadid, writes in his **Sharh-o-Nahj al-Balaaghah**, "Kalbi narrated from Abu Salih from Ibn Abbas, and Jarir Ibn Yazid narrated from Aamir Sha'bi, and Muhammad Ibn Ishaq narrated from Habib Ibn Umair, all of them, report, 'When Ayesha, Talha, and Zubair left Makkah heading toward Basra, they reached a watering place called Haw'ab, which belonged to the Banu Aamir Ibn Sa'sa'ah. The dogs barked at them, which startled their camels and caused them to scatter. One of them said, 'May Allah curse Haw'ab; how many dogs it has!' When Ayesha heard the name of Haw'ab, she asked, 'Is this the pond of Haw'ab?' They replied, 'Yes.' She said, 'Take me back! Take me back!' They asked her what was wrong and what had changed her mind. She replied, 'I heard the Messenger of Allah (s.a.w.a.) say, 'It is as though I see the dogs of a watering place called Haw'ab barking at one of my wives.' Then, he (s.a.w.a.) said,

‘Beware, Humaira (Ayesha’s nickname), lest it be you!’ Zubair comforted her, ‘Calm down, may Allah have mercy on you! We have already passed the water of Haw’ab many miles ago.’ She asked him, ‘Do you have anyone who can testify that these barking dogs are not those of Haw’ab?’ So, Zubair and Talha gathered fifty Bedouins, promised them a reward, and they swore and testified falsely that this was not the pond of Haw’ab. This was the first false testimony ever committed in Islam. Thus, Ayesha continued her journey.¹“

Abu al-Fida Ismail Ibn Ali Ayyubi, in his book **Al-Mukhtasar fi Tarikh al-Bashar**, under the events of the year 36 A.H., said,

[An Account of Ayesha, Talha, and Zubair’s March to Basra]

When news of Usman’s killing reached Ayesha, she was deeply shocked by it and began calling for vengeance for his blood. Talha, Zubair, Abdullah Ibn Aamir, and a group from Banu Umayyah supported her in this cause. They gathered a large army and decided to head to Basra to seize control of it, saying, ‘Muawiyah in Syria has taken care of his side.’ Abdullah Ibn Umar had arrived from Madinah, and they invited him to join them, but he refused. They set out, and Ya’la Ibn Muniyah gave Ayesha a camel named Askar, which he had purchased for a hundred dinars (some say eighty). She rode it, and on their way, they passed a place called Haw’ab, where the dogs began barking at them. Ayesha asked, ‘What place is this?’ She was told, ‘This is the water of Haw’ab.’ Hearing this, Ayesha screamed at the top of her voice, ‘Indeed, we belong to Allah and to Him we shall return!’ Then she said, ‘I heard the Holy Prophet (s.a.w.a.), while he was with his wives, say, ‘I wonder which one of you will be barked at by the dogs of Haw’ab?’ Then she struck the shoulder of her camel and made it kneel, saying, ‘Take me back! By Allah! I am the one whom the dogs of Haw’ab barked at!’ They stayed there for a day and a night. Abdullah Ibn Zubair then said to her, ‘It’s a lie! This is **not** the water

¹ Sharh-o-Nahj al-Balaaghah, vol. 9, p. 311

of Haw'ab! He kept insisting while she resisted. Then he said to her, 'Flee! Flee! Ali Ibn Abi Talib has caught up with you!' So, they set off again toward Basra. They seized Basra after fighting with Usman Ibn Hunaif. Forty of Usman Ibn Hunaif's men were killed. Usman himself was captured, his beard and eyebrows were plucked out, and he was imprisoned but later released."

Zain al-Deen Umar Ibn Muzaffar Ibn Umar Ibn Muhammad Ibn Abi al-Fawaaris Wardi Ma'arri Sha'ee, in **Tatemmah al-Mukhtasar fi Akhbaar al-Bashar** writes,

[Ayesha, Talha, Zubair, and their Demand for Vengeance over Usman's Blood]

Ayesha, Talha, Zubair, Abdullah Ibn Aamir, and a group from Banu Umayyah sought vengeance for the blood of Usman. They set out with a large army to seize control of Basra, relying on Muawiyah to take charge of affairs in the Levant (Sham). Abdullah Ibn Umar refused to join them on this campaign. Ya'la Ibn Munyah gave Ayesha a camel named Askar, which he had purchased for a hundred dinars (some said eighty). She rode it, and they passed a place called Haw'ab, where the dogs barked at them. Ayesha asked, 'What water is this?' They told her, 'This is the water of Haw'ab.' She screamed and said, 'Indeed we belong to Allah, and to Him we shall return!' Then, she added, 'I heard the Messenger of Allah (s.a.w.a.), while he was with his wives, say, 'I wonder which one of you the dogs of al-Haw'ab will bark at?' She then struck the shoulder of her camel and made it kneel, saying, 'Take me back!' They halted for a day and a night. Abdullah Ibn Zubair told her, 'That's a lie; this is not the water of Haw'ab.' He kept persuading her while she resisted, until he finally said, 'Flee! Flee! Ali Ibn Abi Talib has caught up with you.' Hence, they departed toward Basra. They took control of the city after a battle with Usman Ibn Hunaif. Forty of Usman's companions were killed. Usman himself was captured, his beard and eyebrows were plucked out, and he was imprisoned and later released."

Ibn Khaldun, the Maghribi historian, in his **Tarikh**, when mentioning the incident of the Battle of Jamal, pens, “Ya’laa Ibn Umayyah made Ayesha ride a camel named Askar, which he had purchased for a hundred dinars though it is also said he bought it for eighty, and some say it belonged to a man from the tribe of Uraynah who met them on the road with his camel. They exchanged Ayesha’s camel for his, and when he asked for a thousand (as its price), they added four hundred dirhams more and asked him to show them the way, and he guided them.

Ayesha mounted the camel, and as they passed a place named Haw’ab, its dogs barked at them. Ayesha asked, ‘What is this pond called?’ She was told, ‘This is the pond of Haw’ab.’ She screamed and said, ‘**Surely we belong to Allah, and to Him we return**’. I heard the Messenger of Allah (s.a.w.a.) say while his wives were with him, ‘Would that I knew which of you the dogs of Haw’ab will bark at!’ Saying this, she struck the flank of her camel, making it kneel, and screamed, ‘Take me back!’ They camped for a day and a night. Abdullah Ibn Zubair persuaded her, ‘It is a lie’ meaning, ‘This is not the pond of Haw’ab.’ He kept persuading her while she refused. He finally shouted, ‘Hurry! Hurry! Ali Ibn Abi Talib has caught up with you!’ So, they moved toward Basra. They took control of it after fighting with Usman Ibn Hunaif, and forty of Usman’s companions were killed. Usman himself was captured; his beard and eyebrows were plucked out, and he was imprisoned, then later released.”

Again, **Ibn Khaldun**, the Maghribi historian, pens in his **Tarikh**, when mentioning the incident of the Battle of Jamal, “Ya’laa Ibn Umayyah mounted Ayesha on a camel named Askar, which he had purchased for a hundred dinars, some say for eighty, and others say it actually belonged to a man from the tribe of Uraynah who encountered them on the road with his camel. They exchanged Ayesha’s camel for his, on the condition that the price of his camel was a thousand (dirhams), and they added four hundred dirhams more. They also asked him to guide them on the route, and he

showed them the way. When they passed by the watering place of Haw'ab, the dogs barked at them. They asked him about the name of the place, and he identified it as Haw'ab. Ayesha then said, "Take me back! I heard the Messenger of Allah (s.a.w.a.) say, while his wives were with him, 'Would that I knew which one of you the dogs of Haw'ab will bark at.' Then she struck the flank of her camel, making it kneel down, and stayed there with them for a day and a night until it was said to her, 'Flee! Flee! Ali has reached you!' So, they moved on toward Basra."

Muhib al-Deen Ibn Shahnah Hanafi, in his book **Rauz al-Manaazir fi Ilm al-Awaael wa al-Aakhir**, when narrating the events of the year 36 A.H., chronicles, "When Abdullah (Ibn Zubair) arrived in Yemen, the one who had been governor there on behalf of Usman, Ya'laa Ibn Umayyah, left with a great amount of wealth and went to Makkah. He joined Ayesha, Talha, and Zubair. They assembled a large army and headed toward Basra. Abdullah Ibn Umar did not agree with them.

Ya'laa Ibn Umayyah gave Ayesha a camel he had bought for one hundred dinars, and it was named Askar, some say he bought it for eighty. She mounted it, and they passed by a place called Haw'ab. The dogs barked at them. Ayesha asked, 'What water is this?' She was told, 'This is the water of Haw'ab.' She screamed and said, **'Indeed we belong to Allah, and to Him we return.** I heard the Messenger of Allah (s.a.w.a.) say while his wives were present, 'Would that I knew which one of you the dogs of Haw'ab will bark at.' Thereafter, she struck the side of her camel, making it kneel, and said, 'Take me back!' They remained there for a day and a night. Abdullah Ibn Zubair said to her, 'That's a lie. This is not the pond of Haw'ab.' He kept insisting while she continued to refuse. Eventually he said, 'Hurry! Hurry! Ali has reached you!' So, they resumed their journey and reached Basra. They descended upon it and (according to another manuscript: *took control of it*) after a fierce battle with Usman Ibn Hunaif. Forty of Usman's companions were killed. Ayesha ordered that Usman's beard and eyebrows be

plucked, he be dragged; later, he was released.'

Muhammad Ibn Khawandshah Harawi, in **Rauzah al-Safa**, while recounting the incident of the Battle of Jamal, writes, "After passing through various stages and traversing several locations, they reached the water of Haw'ab. The dogs of that place, in a collective manner, barked at the camel of Ayesha, which Ya'laa Ibn Umayyah had purchased for two hundred dinars and had given to her as a gift. Ayesha asked, 'What is the name of this water?' The guide of the army replied, 'This is called the pond of Haw'ab.' Ayesha cried out loudly, '**Indeed we belong to Allah, and to Him we return!** Take me back! For I heard the Messenger of Allah (s.a.w.a.) say, while addressing his wives when we were gathered together, 'Which one of you will be the rider of the swift camel, at whom the dogs of Haw'ab will bark, and she will be among the rebellious group?' Talha, Zubair, and Abdullah (Ibn Zubair) said to her, 'This is not the pond of Haw'ab; the guide is lying.' Then they brought forward fifty men and made them testify falsely that this was not Haw'ab."

Again in **Rauzah al-Safa**, mentioning the same incident, he chronicles, "In the end, the masters of cunning and deceit conveyed to Ayesha that Abdullah Ibn Zubair had gone toward Basra without provisions or a mount, and that if she did not attend to his urgent matter, he would most likely perish along the way. Since Ayesha had excessive affection for him, she was compelled to agree with the opponents of the Imam of the time and set out for Basra. When she reached Haw'ab, she heard the barking of the dogs. She uttered '**Indeed we belong to God, and to Him we shall return**' and said, 'O Talha! I swear to you by God, take me back to the sacred precinct!' Talha asked her the reason for this. She informed him of the statement of the Holy Prophet (s.a.w.a.), just as it had been conveyed to her. Abdullah Ibn Zubair then bribed some Bedouins with special gifts to testify before Ayesha that this place was not Haw'ab. It is related that the first false testimony that took place in Islam was this very testimony. Even so, Ayesha was not satisfied

with their second statement, until Abdullah Ibn Zubair, who was in charge of the army's rear, came up from behind, threw himself among the troops, and raised the cry, 'Ali Ibn Abi Talib is here!' Out of fear of danger and possible harm, Ayesha could no longer turn back. When Ayesha sought the guide in order to once again ascertain the truth of the matter, Talha said that the guide, being distressed at having taken the wrong route, had returned. It is reported that when the army's guide, at the signal of Talha and Zubair, had turned back intending to head toward Madinah, he met Amirul Momineen Ali (a.s.) on the way. Imam (a.s.) asked him, 'Where have you come from, and what news do you have of Ayesha's army?' He replied, 'They have gone toward Basra' and then informed Amirul Momineen (a.s.) about the barking of the dogs of Haw'ab, Ayesha's intention to return, and the false testimony of the Bedouins, in all sincerity."

Ghiyaas al-Deen Ibn Hammam al-Deen Husaini, known as Khwand Amir, in **Habib al-Siyar**, in his account of the Battle of the Camel, chronicles, "In **Maqsad-e-Aqsa** and in some other books of the scholars, written with eloquent pens, it is recorded that, in the days when Ayesha resolved upon the journey to Basra, she went one day to the house of Umm Salamah and said, 'The people of corruption have stirred up a great sedition, shedding the blood of Usman unjustly. Now Talha and Zubair have set out for Iraq to seek the blood of that wronged caliph (Usman). For the sake of rectifying the affairs of the community and strengthening the foundations of the nation, I too am accompanying them. I hope that you will join us in this journey and not open the door to disagreement.' Umm Salamah (r.a.), disturbed by these words, replied, 'O Ayesha ! We know very well the exalted rank and lofty position of Ali Ibn Abi Talib (a.s.), and we know his closeness of kinship and special connection to the Messenger of Allah (s.a.w.a.). By what interpretation, then, should we oppose him? How is it that yesterday you were accusing Usman of disbelief and urging the people to kill him, but today you say you seek to avenge his blood? I

swear to you by Allah the Almighty, did you not hear from the Messenger (s.a.w.a.) that many days and nights will not pass when the dogs of a pond in Iraq called Haw'ab will bark at one of my wives, and that wife of mine will be among a rebellious faction? When I heard this statement', continued Umm Salamah, 'I was so shaken that the vessel I held in my hand fell to the ground. The Messenger of Allah (s.a.w.a.) turned to me and asked, 'What is the matter with you, O Umm Salamah?' I said, 'O Messenger of Allah! Why should I not tremble after hearing this tradition?' The Prophet (s.a.w.a.) smiled, looked toward you, and said, 'I think that woman will be you, O Humaira!' In another narration, he (s.a.w.a.) said, 'O red-lipped one!'

(Hearing this response) Ayesha retorted, 'Yes, it was indeed as you say, and I have now cancelled this plan, for there is no blessing greater than the corner of safety.'

But when Abdullah Ibn Zubair, who was Ayesha's nephew (sister's son) and dearly loved by her, learned of this exchange, he went to Ayesha and threatened, 'If you do not accompany us on this journey, I will destroy myself, or I will go barefoot into the deserts and wilderness!' With much plotting and persuasion, he finally convinced Ayesha to resolve firmly to accompany the opponents of (Ali) Murtaza (a.s.) and set out toward Basra. After passing the stages of the journey, they reached Haw'ab. Hearing the barking of the dogs in that area, she asked the guide, 'What is the name of this pond?' He replied, 'Haw'ab!' Ayesha uttered '**Indeed we belong to God, and to Him we shall return**' and said to Talha, 'I swear to you by God, take me back to the Sacred Precinct (viz. Madinah).' Talha asked the reason for her wish to return, and Ayesha recounted the tradition mentioned above. Talha said that the guide had made a mistake in reporting, and that this pond was not Haw'ab. Abdullah Ibn Zubair then bribed a group of Bedouins with a large sum so that they would testify before Ayesha that this place was not Haw'ab but some other place. It is said that this was the first false testimony that took place in Islam."

Jamal al-Deen Ataullah Ibn Fazlullah Shirazi, in **Rauzah al-Ahbab**, in his account of the Battle of the Camel, pens, "Ayesha was seated in a litter, which was fastened to a camel named Askar, which Ya'laa Ibn Munyah (Umayyah) had presented as a gift. She was moving at the front of the army until, near sunrise, they arrived at a spring of water called Haw'ab. When Ayesha's camel came to cross there, the dogs of that place gathered together, swarming around the water like bubbles in agitation, and began barking and howling. Ayesha heard someone ask another person, or perhaps she asked herself, 'What is the name of this pond?' He replied, 'This pond is called Haw'ab.' Ayesha said, 'Turn me back!' They asked her, 'What is the reason for this return, and what is it that prevents you from continuing this journey?' She replied, 'I have heard the Messenger of Allah (s.a.w.a.) say, 'It is as if I see one of my wives at whom the dogs of Haw'ab will bark. O Humaira! Fear Allah, lest that woman be you!' What prevents me from continuing this journey is this tradition that I heard, and the threat and warning understood from its meaning are what made me to return.'

She alighted at that spot. When the sun rose, Abdullah Ibn Zubair brought fifty men from among the inhabitants of that area, who came before Ayesha and testified that this pond was not Haw'ab, claiming that the army had passed Haw'ab earlier in the night. It is said that this was the first false testimony in Islam. Yet the fire of Ayesha's agitation over returning from that road was not extinguished by the testimony of that group, and she still insisted on returning, expressing distress and unease, until Abdullah Ibn Zubair, from the rear of the army, raised the cry that Ali Ibn Abi Talib (a.s.) had arrived from behind with a great army. Overcome with fear, Ayesha dropped the idea of returning. She then asked for the guide to confirm with him (that this indeed was Haw'bah) but Talha said, "The guide, out of shame for the mistake in the route and the error he made in naming this water, has fled'."

Mirza Muhammad Badakhshi, in the book **Miftah al-Naja**, in his account of the Battle of the Camel, writes, "Bazaar and Abu Nuaim

have narrated from Ibn Abbas that the Prophet (s.a.w.a.) said to his wives, ‘Which one of you will be the companion of the red camel? She will go out until the dogs of Haw’ab bark at her. Many will be killed around her, then she will escape after barely surviving.’

Ahmad (Ibn Hanbal) and Haakim (Nishapuri) have narrated from Ayesha that she said, ‘The Prophet (s.a.w.a.) prophesied, ‘How will it be with one of you when the dogs of Haw’ab bark at her?’

I say, “Ayesha’s arrival, during her journey to Basra, at the pond of Haw’ab, her hearing the barking of the dogs, her resolve to return, Abdullah Ibn Zubair’s organizing false witnesses to testify that it was not Haw’ab, etc. can be found in history books.”

Fifty-Eighth: Slander fabricated by the wife of the companion Rifa’ah in the presence of the Holy Prophet (s.a.w.a.)

The wife of the companion Rifa’ah, who was certainly among the female companions (of the Holy Prophet s.a.w.a.), fabricated an outright lie against her second husband, Abd al-Rahman Ibn Zubair, in the very presence of the Master of Creation (s.a.w.a.). Then how could any rational person take seriously Muzani’s statement regarding the probity and reliability of all the companions?! Now, the story of the slander fabricated by this esteemed female companion, a story with numerous hilarities, is worth listening attentively.

Bukhari, in his **Sahih**, Book of Dress, Chapter “Green garments,” records, “Muhammad Ibn Bashshar narrated to us from Abd al-Wahhab from Ayyub from Ikrimah that Rifa’ah divorced his wife. She then married Abd al-Rahman Ibn Zubair Qurazi. Ayesha said¹, ‘She came while wearing a green head-covering, complained to me,

¹ Thus, it is in all the copies of al-Bukhari, though the correct reading is (*fa-anta*) instead of (*qālat*), as is not hidden from anyone with a sound taste in Arabic and a keen eye for context. Indeed, some of the commentators on Bukhari were quite inventive in this passage, offering an interpretation that no person of sound judgment could accept. And Allah is the Protector.

and showed me the greenness of her skin. When the Holy Prophet (s.a.w.a.) came, and the women were supporting one another, Ayesha said, 'I have not seen anything like what believing women suffer. Her skin was greener than her garment.' When her husband heard that she had gone to the Holy Prophet (s.a.w.a.), he too came, and with him were his two sons from another wife. She said, 'By Allah! I have no fault against him except that what he has does not give me anything more than this', and she took hold of a fringe of her garment. He countered, 'By Allah! She is lying, O Messenger of Allah. I shake her as one shakes a tanned hide, but she is rebellious and wants Rifa'ah'. The Holy Prophet (s.a.w.a.) said to the wife, 'If it is as you say, you will neither be lawful for him nor suitable for him, until he tastes your honey. Then he noticed with him two boys and asked, 'Are these your sons?' He replied in the affirmative. He (s.a.w.a.) said, 'This one about whom you claim what you claim. By Allah! They resemble him as a crow resembles a crow.'

Baghawi, in Ma'alim al-Tanzeel, in the commentary on the verse 'If he divorces her [for the third time], she will not be lawful for him afterwards until she marries another husband¹' in mentioning the story of the wife of Rifa'ah, reports, "It is narrated that she remained as Allah willed, then returned to the Messenger of Allah (s.a.w.a.) and said, 'My husband has had intercourse with me.' The Prophet (s.a.w.a.) said to her, 'You lied in your first statement, so I will not believe you in the second.' She then remained until the Prophet (s.a.w.a.) passed away. She came to Abu Bakr and said, 'O successor of Allah's Messenger! Can I return to my first husband? My second husband has had intercourse with me and divorced me.' Abu Bakr said to her, 'I witnessed the Messenger of Allah (s.a.w.a.) when you came to him and he said to you what he said, so do not return to him.' When Abu Bakr died, she came to Umar and said the same thing to him. Umar replied, 'Do not return to him. If you go back to him, I will surely stone you!'"

¹ Surah Baqarah (2): Verse 230

Jarullah Zamakhshari, in Tafseer al-Kashshaaf, in the commentary on the verse 'If he divorces her [for the third time], she will not be lawful for him afterwards until she marries another husband¹' after mentioning Ayesha's tradition regarding the wife of Rifa'ah, pens, "It is narrated that she remained as Allah willed, then returned and said, 'He has had intercourse with me.' He (s.a.w.a.) said, 'You lied in your first statement, so I will not believe you in the second.' She remained until the Messenger of Allah (s.a.w.a.) passed away. She came to Abu Bakr and inquired, 'Shall I return to my first husband?' He replied, 'I remember the Messenger of Allah (s.a.w.a.) when he said to you what he said, so do not return to him.' When Abu Bakr died, she posed the same question to Umar. He responded, 'If you come to me again with this query, I will surely stone you!'"

Fakhr al-Deen Raazi, in Tafseer Mafaateeh al-Ghaib, explaining the verse 'If he divorces her [for the third time], she will not be lawful for him afterwards until she marries another husband²', writes, "As for the well-known report in the Sunnah, it is narrated that Tameemah bint Abd al-Rahman Quraziyyah was married to Rifa'ah Ibn Wahb Ibn Aatiq Qurazi, her cousin. He divorced her three times, so she married Abd al-Rahman Ibn Zubair Qurazi. She came to the Prophet (s.a.w.a.) and said, 'I was married to Rifa'ah, and he divorced me with a final divorce. After him, I married Abd al-Rahman Ibn Zubair, but what he has is like the fringe of a garment, and he divorced me before having intercourse with me. May I return to my cousin?' The Messenger of Allah (s.a.w.a.) smiled and said, 'Do you want to return to Rifa'ah?! Not until you taste his honey and he tastes your honey!' The "honey" here refers to intercourse, the pleasure of which is likened to honey. She remained for as long as Allah willed, then returned to the Messenger of Allah (s.a.w.a.) and said, 'My husband has had intercourse with me.' The Messenger of Allah (s.a.w.a.) denied her

¹ Surah Baqarah (2): Verse 230

² Surah Baqarah (2): Verse 230

claim and said, 'You lied in the first instance, so I will not believe you in the second!' She remained until the Messenger of Allah (s.a.w.a.) passed away. She came to Abu Bakr and sought permission, but he said, 'Do not return to him.' She remained until he (Abu Bakr) too passed away. Then, she came to Umar and sought permission. He said, 'If you return to him, I will surely stone you (for indulging in adultery)!'"

Khaazin Baghdadi, in **Tafseer Lubaab al-Ta'weel**, in the commentary on the mentioned verse, writes, "It is narrated that she remained as Allah willed, then returned to the Messenger of Allah (s.a.w.a.) and said, 'My husband has had intercourse with me.' The Prophet (s.a.w.a.) said to her, 'You lied in your first statement, so I will not believe you in the second.' She remained until the Messenger of Allah (s.a.w.a.) passed away. She then came to Abu Bakr and asked, 'O successor of Allah's Messenger (s.a.w.a.), may I return to my first husband? My second husband has had intercourse with me and divorced me.' Abu Bakr said to her, 'I witnessed the Messenger of Allah (s.a.w.a.) when you came to him and he said to you what he said, so do not return to him.' When Abu Bakr died, she came to Umar and repeated what she had said to Abu Bakr. Umar chastised her, 'If you return to him, I will surely stone you!'"

Ibn Hajar Asqalaani, in **Al-Kaaf al-Shaaf fi Takhreej Ahaadees al-Kashshaf**, comments, "His statement, 'It is narrated that she¹ remained after that as Allah willed, then returned and said, 'He has had intercourse with me.' He (s.a.w.a.) said to her, 'You lied in your first statement, so I will not believe you in the second.' She remained until the Prophet (s.a.w.a.) passed away. She came to Abu Bakr and questioned, 'May I return to my first husband?'...till the end of the tradition. Abd al-Razzaq said, 'Ibn Jurayj informed us from Ibn Shihab from Urwah from Ayesha, and he mentioned the tradition, 'So she stayed as Allah willed, then came to him and

¹ The wife of Rifa'ah

informed him that her husband had had intercourse with her. He (s.a.w.a.) prevented her from returning to her first husband and said, 'O Allah! If this is her intent i.e. to make herself lawful for Rifa'ah, then do not let her marriage to him ever be completed again.' Thereafter, she came to Abu Bakr and Umar during their caliphates, and they both prevented her."

Suyuti, in **Tafseer al-Durr al-Manthur**, writes, "Ibn Munzir narrated from Muqaatil Ibn Hayyan that this verse was revealed concerning Ayesha bint Abd al-Rahman Ibn Aatiq Nasri. She was married to Rifa'ah Ibn Wahb Ibn Aatiq, her cousin, and he gave her an irrevocable divorce. After him, she married Abd al-Rahman Ibn Zubair Qurazi, who divorced her. She came to the Prophet (s.a.w.a.) and said, 'He divorced me before having intercourse with me. May I return to my first husband?' He replied, 'No, not until he has intercourse.' She remained as Allah willed, then came to the Prophet (s.a.w.a.) and said to him, 'He has had intercourse with me.' He (s.a.w.a.) retorted, 'You lied in your first statement, so I will not believe you in the second.' She remained until the Prophet (s.a.w.a.) passed away. She then came to Abu Bakr and asked, 'May I return to my first husband? For the second one has had intercourse with me.' Abu Bakr said, 'I witnessed the Prophet (s.a.w.a.) when he said to you what he said, so do not return to him.' When Abu Bakr died, she came to Umar, who said to her, 'If you come to me again with this query, I will surely stone you (for adultery)!' and he prevented her. The verse **'If he divorces her [for the third time], she will not be lawful for him afterwards until she marries another husband¹** was revealed concerning her, along with **'If he divorces her'** after having had intercourse **'then there is no blame on the two of them if they return to each other.'²**"

Khatib Shirbeeni, in **al-Siraj al-Munir**, in the commentary on the mentioned verse, relating the story of Rifa'ah's wife, writes, "It is

¹ Surah Baqarah (2): Verse 230

² Surah Baqarah (2): Verse 230

narrated that she remained as Allah willed, then returned to the Messenger of Allah (s.a.w.a.) and said, 'My husband has had intercourse with me.' The Prophet (s.a.w.a.) said to her, 'You lied in your first statement, so I will not believe you in the second.' She remained until the Messenger of Allah (s.a.w.a.) passed away. She then came to Abu Bakr and petitioned, 'O successor of Allah's Messenger (s.a.w.a.), may I return to my first husband? For my second husband has had intercourse with me and divorced me.' Abu Bakr said to her, 'I witnessed the Messenger of Allah (s.a.w.a.) when you came to him and he said to you what he said, so do not return to him.' When Abu Bakr passed away, she came to Umar and repeated what she had said to Abu Bakr. Umar chided her, 'If you return to him, I will surely stone you!'

Fifty-Ninth: Fabrication of lies by Ghumaisa, the female companion, in the presence of the Holy Prophet (s.a.w.a.)

Ghumaisa, or Rumaisa, a woman companion, also made a grave accusation against her second husband in order to make herself permissible for her first husband, showing audacity before the Messenger of Allah (s.a.w.a.) by lying and slandering. As Nasai has said in his **Sunan**, in the chapter on making permissible the thrice-divorced woman, "Ali Ibn Hujr narrated to us from Hushaim from Yahya from Abu Ishaq from Sulaiman Ibn Yasaar from Abdillah (or Ubaidillah) Ibn Abbas, "Ghumaisa, or Rumaisa, came to the Prophet (s.a.w.a.) complaining about her husband, claiming that he was unable to reach her. It was not long before her husband came and said, 'O Messenger of Allah! She is lying. I have (physical) relations with her, but she only wants to return to her first husband.' The Messenger of Allah (s.a.w.a.) said, "That is not permitted for her until she tastes his honey."

Ibn Jarir Tabari, in his **Tafseer Jaame' al-Bayaan**, pens, "Yaqub Ibn Ibrahim and Yaqub Ibn Maahaan narrated to me from Hushaim from Yahya Ibn Abi Ishaq from Sulaiman Ibn Yasaar from

Ubaidullah from Ibn Abbas (Ubaydillah Ibn Abbas), that ‘Ghumaisa, or Rumaisa, came to the Messenger of Allah (s.a.w.a.) complaining about her husband and claiming that he was unable to have intercourse with her. It was only a short while before her husband came, claiming that she was lying, and that she only wanted to return to her first husband. The Messenger of Allah (s.a.w.a.) said, ‘It is not permitted for you until another man tastes your honey.’”

Ibn Hajar Asqalani, in **Fath al-Baari**, in the Book of Divorce, under the chapter “If he divorces her three times, then she marries another husband after the waiting period but he does not have intercourse with her,” in explaining the tradition of the wife of Rifa’ah, records, “A similar incident happened with another woman. Nasai narrated through the chain of Sulaiman Ibn Yasaar from Ubaidullah Ibn Abbas, i.e. the son of Abd al-Muttalib that Ghumaisa, or Rumaisa, came to the Prophet (s.a.w.a.) complaining about her husband, claiming that he was unable to have intercourse with her. Before long, her husband came and refuted her claim, saying, ‘She is lying; rather, she only wants to return to her first husband.’ The Prophet (s.a.w.a.) said, ‘That is not permitted for her until she tastes his honey.’ Its narrators are trustworthy, but there is a difference of narration from Sulaiman Ibn Yasaar. In our Shaikh’s **Sharh al-Tirmizi**, Ibn Abbas is mentioned with his name in the augmented form, but Ali ibn Asaakir and Mizzi objected, saying that they did not mention this tradition in **al-Atraaf**; yet they are not to be faulted, for they did mention it in the **Musnad** of Ubaidullah, which is the correct version. There is a difference of opinion as to whether he (Ubaidullah) heard directly from the Prophet (s.a.w.a.), except that he was born during his time, and for this reason he is listed among the companions. The name of Ghumaisa’s husband in this case was Amr Ibn Hazm. Ṭabaraani, Abu Muslim Ka’bi, and Abu Nuaim, in **al-Sahaabah**, narrated through the chain of Hammad Ibn Salamah from Hisham Ibn Urwah from his father from Ayesha that Amr Ibn Hazm divorced Ghumaisa, so she married another man before he

had intercourse with her, and she wanted to return to her first husband...till the end of the narration. I did not find the name of her second husband.”

Sixtieth: Umar’s Belied Fatima Bint Qais, a renowned companion of the Holy Prophet (s.a.w.a.)

Umar deemed Fatimah bint Qais¹, who was among the eminent female companions, capable of lying, and rejected her report regarding the denial of residence and maintenance for a woman irrevocably divorced. After such an accusation from the ruler, who would give weight to Muzani’s statement affirming the reliability and trustworthiness of all companions²? Tahaavi, in **Ma’ani al-Asar** in the Book of Divorce, writes, “They argued in rejecting the tradition of Fatimah bint Qais by what Abu Bakrah reported to us, ‘He said, ‘Muhammad Ibn Abdillah Ibn Zubair narrated to us from Ammar Ibn Raziq from Abu Ishaq, who says, ‘I was with Aswad Ibn Yazid in the Grand Mosque, and with us was Sha’bi. They discussed the case of a woman divorced thrice. Sha’bi said, ‘Fatimah bint Qais told me that the Messenger of Allah (s.a.w.a.) said to her, ‘There is no residence and no maintenance for you.’ Aswad then threw a pebble at him and said, ‘Woe to you! Do you narrate something like this? This matter was referred to Umar Ibn Khattab, who said, ‘We

¹ Ibn Abd al-Barr records in **al-Isteeaab**, in the entry for Fatimah bint Qays, “She was among the first Migrants; she possessed beauty, intelligence, and completeness. In her house the members of the Shura gathered after the assassination of Umar Ibn Khattab and delivered their well-known speeches. Zubair said, ‘She was a woman of *nujood*, which means ‘noble.’” Ibn Hajar writes in **Taqreeb al-Tahzeeb**, “Fatimah bint Qays Ibn Khalid Fihriyya, sister of al-Zahhaak, a well-known female companion; she was among the first Emigrants.”

² Ahmad Ibn Muhammad Ibn Hanbal Shaibani writes in his **Musnad**, “Aswad Ibn Aamir narrated to us from Hasan, meaning Ibn Salih from al-Suddi from Bahi from Fatimah bint Qais from the Holy Prophet (s.a.w.a.) that he did not assign her lodging or maintenance. Hasan says that Suddi said, ‘I mentioned that to Ibrahim and Sha’bi, and they said, Umar said, ‘Fatimah should not be believed. She has lodging and maintenance’.”

are not going to abandon the Book of our Lord and the Sunnah of our Prophet (s.a.w.a.) because of the statement of a woman; we do not know, perhaps she lied. Allah the Exalted said, ‘..**do not expel them from their houses, nor should they leave...** (till the end of the verse)’¹.”

Abu Bakr Jassaas Raazi writes in **Ahkam al-Quran**, “Ammar Ibn Ruzaiq narrated from Abu Ishaq, ‘I was with Aswad Ibn Yazid in the mosque when Sha’bi said, ‘Fatimah bint Qais told me that the Holy Prophet (s.a.w.a.) said to her, ‘You have no lodging and no maintenance.’ Aswad threw a pebble at him and said, ‘Woe to you! Do you narrate something like this? This was referred to Umar, who said, ‘We are not abandoning the Book of our Lord and the Sunnah of our Prophet because of the statement of a woman. We do not know, perhaps she lied.’ Allah the Exalted said, ‘**Do not expel them from their houses...**’²”

Fakhr al-Islam Ali Ibn Muhammad Ibn Hasan Bazdawi pens in **Kitab al-Usul**, “An example of a report that is rejected is the narration of Fatimah bint Qais, in which the Prophet (s.a.w.a.) did not assign her maintenance or lodging. Umar rejected it, saying, ‘We will not abandon the Book of our Lord and the Sunnah of our Prophet (s.a.w.a.) because of the statement of a woman; we do not know whether she spoke the truth or lied, whether she remembered correctly or forgot.’ Isa Ibn Aban said regarding this, ‘What Umar meant by ‘the Book and the Sunnah’ here was analogy (*qiyas*). Other Companions also rejected it.”

Shams al-Din al-Sarakhsi, in **al-Mabsut**, after mentioning the school that denies maintenance for an irrevocably divorced woman, said, “They argued with the tradition of Fatimah bint Qais. She said, ‘My husband divorced me thrice, and the Messenger of Allah (s.a.w.a.) did not assign me maintenance or lodging. However, there is discussion about the soundness of this narration. It is

¹ Surah Talaq (65): Verse 1

² Surah Talaq (65): Verse 1

related that whenever the husband of Fatimah, Usamah Ibn Zaid, heard this tradition from her, he would throw at her whatever was in his hand. Ayesha said, 'that woman put the world to trial by narrating this tradition'. Umar Ibn Khattab said, 'We will not abandon the Book of our Lord and the Sunnah of our Prophet because of the statement of a woman. We do not know whether she told the truth or lied, whether she remembered or forgot. I heard the Messenger of Allah (s.a.w.a.) say, 'For the woman divorced thrice, maintenance and lodging are due so long as she is in her waiting period.'

Ghazali, in **al-Mustasfa**, in the discussion on the obligation of acting upon a solitary report, as you have heard earlier, said, "As for Ali's (a.s.) rejection of the report of Ashjaee, he mentioned its reason and said, 'How can we accept the statement of a Bedouin who urinates on his heels?' He made it clear that he did not know his uprightness or his precision, and for that reason he described him as coarse and as one who does not avoid impurity from urine, just as Umar said regarding Fatimah bint Qais in the tradition of lodging, 'We will not abandon the Book of our Lord and the Sunnah of our Prophet for the statement of a woman; we do not know whether she told the truth or lied'."

Likewise, Ghazali in **al-Mustasfa**, in the discussion on the uprightness of one who is unknown, pens, "The fifth point: Our basis for accepting a solitary report is the practice of the companions, and they rejected the report of one who is unknown. Umar rejected the report of Fatimah bint Qais and said, 'How can we accept the statement of a woman when we do not know whether she told the truth or lied?'"

Alaa al-Deen Abu Bakr Kaasaani Hanafi writes in **Badaae' al-Sanaae' Fi Tarteeb al-Sharaae'**, "As for the narration of Fatimah bint Qais, Umar rejected it. It is narrated that when she reported that the Messenger of Allah (s.a.w.a.) did not assign her lodging or maintenance, Umar remarked, 'We will not abandon the Book of

our Lord and the Sunnah of our Prophet because of the statement of a woman; we do not know whether she told the truth or lied’.”

Burhan al-Deen Ali Ibn Abd al-Jalil Marghinani pens in **al-Hidaayah**, “As for the narration of Fatimah bint Qais, Umar rejected it, saying, ‘We will not abandon the Book of our Lord and the Sunnah of our Prophet because of the statement of a woman; we do not know whether she told the truth or lied, whether she remembered or forgot. I heard the Messenger of Allah (s.a.w.a.) say, ‘For the woman divorced thrice, maintenance and lodging are due to her so long as she is in her waiting period (*iddah*)’. It was also rejected by Zaid Ibn Saabit, Usamah Ibn Zaid, Jabir, and Ayesha ‘.”

Saif al-Deen Aamidi, in **Al-Ihkaam**, under the topic of a narrator whose status is unknown (*majhool*), said, “The fifth proof: They said that Umar rejected the report of Fatimah bint Qais because she was of unknown status.” He also writes, “It may be said that Umar’s rejection of Fatimah’s report was only because her truthfulness was not clear to him. Hence, he said, ‘How can we accept the statement of a woman when we do not know whether she told the truth or lied?’”

Saif al-Deen Aamidi also said in **Al-Ihkaam**, in the discussion on specifying the generality of the Quran with a solitary report, “Their statement that the companions unanimously agreed on this, if it is not authentic, then it is not a proof; and if it is authentic, then the specification is by their consensus on it, not by the solitary report itself. How, when in fact there is no consensus on this? What proves it is what has been narrated from Umar Ibn Khattab that he declared Fatimah bint Qais to be lying regarding what she narrated from the Prophet (s.a.w.a), that he had not assigned her lodging or maintenance since that would constitute a specification of the general statement of (Allah) the Exalted, **‘House them [during the waiting period] from where you dwell, according to your means¹**’ And he (Umar) said, ‘How can we abandon the Book of our

¹ Surah Talaq (65): Verse 6

Lord and the Sunnah of our Prophet because of the statement of a woman?”

Yet again, in **Al-Ihkaam**, he (Aamidi) wrote, “As for what they cited about Umar declaring Fatimah bint Qais a liar, that was not because, in his view, a solitary report is inadmissible for restricting a general text, but because he was uncertain about her truthfulness. Hence, he said, ‘How can we leave the Book of our Lord and the Sunnah of our Prophet for the statement of a woman when we do not know whether she told the truth or lied?’ If a solitary report were categorically rejected in that matter, he would not have needed this reasoning.”

Abd al-Aziz Bukhari, in **Kashf al-Asrar** under “Knowing the rulings of the general [text],” pens, “His statement ‘the general for which no specification has been established’ means that a general text from the Book and from the consecutively narrated (*mutawaatir*) Sunnah does not admit specification. That is, it is not permissible to specify it by a solitary report (*khabar-e-waahid* or *aahaad*) or by analogy (*qiyas*), because both are probabilistic. It is not permissible to specify what is definitive by what is probabilistic, since specification proceeds by way of opposition and a probabilistic proof cannot oppose a definitive one. This view, namely that specification by them is impermissible, is the famous position of our scholars, and this was reported from Abu Bakr Jassas and Isa ibn Abaan. It is the view of most of the companions of Abu Hanifa. It is also the view of some of the companions of Shafei. It is the view of Abu Bakr, Umar, Abdullah Ibn Abbas, and Ayesha. For Abu Bakr gathered the companions and commanded them to reject every tradition that contradicts the Book (Quran). Umar refuted the narration of Fatimah bint Qais regarding the irrevocably divorced woman, that she is not entitled to maintenance, and he said, ‘We will not leave the Book of Allah for the statement of a woman when we do not know whether she told the truth or lied. Ayesha overruled the narration about a dead person being punished because of the weeping of his family, and she recited His saying, ‘No

bearer shall bear the burden of another.¹ All of this was cited by Jassas; Abu al-Yusr mentioned it in his works on legal theory.”

Abd al-Aziz Bukhari also said in **Kashf al-Asrar**, in the chapter on the classification of narrators, when mentioning the narration of Fatimah bint Qais, “As for the text of the narration, it is narrated from Umar that when this narration was reported to him, he said, ‘We will not abandon the Book of our Lord and the Sunnah of our Prophet because of the statement of a woman; we do not know whether she told the truth or lied, whether she remembered or forgot’. This, from Umar is an acceptable form of criticism, for he informed that she was suspected of lying, heedlessness, and forgetfulness. He then informed that it also came in opposition to the Book and the Sunnah.”

Yet again, Abd al-Aziz Bukhari writes in **Kashf al-Asrar**, in the section explaining the types of discontinuity, “Proof for impermissibility² is that Umar, Ayesha, and Usamah rejected the report of Fatimah bint Qais and did not use it to specify His saying, ‘**House them from where you dwell according to your means**³’, to the point that Umar remarked, ‘We will not leave the Book of our Lord and the Sunnah of our Prophet (s.a.w.a.), for the statement of a woman when we do not know whether she spoke the truth or lied, whether she remembered or forgot.”

Shah Waliullah Dehlavi, in the treatise **Al-Insaf fi Bayan Sabab al-Ikhtilaf**, when mentioning the modes of the companions’ *ijtihad*, said, “Third, a tradition may reach a person, but not in a manner that yields a strong presumption. Therefore, he does not abandon his own *ijtihad*; rather, he critiques the tradition. An example is what the authors of the foundational works relate: Fatimah bint

¹ Surah An’aam (6): Verse 164; Surah Israa (17) : Verse 15 ; Surah Faatir (35) : Verse 18 ; Surah Zumar (39) : Verse 7; Surah Najm (53) : Verse 38

² That is, it is not permissible to restrict the generality of the Book [the Quran] by an anomalous report.

³ Surah Talaq (65): Verse 6

Qais testified before Umar Ibn Khattab that she had been divorced thrice, and that the Messenger of Allah (s.a.w.a.) had not assigned her maintenance or lodging. He rejected her testimony saying, 'We will not leave the Book of Allah for the statement of a woman; we do not know whether she told the truth or lied. She has maintenance and lodging. Also, Ayesha said to Fatimah, 'Will you not fear Allah, in your saying 'no lodging and no maintenance'?"

Abd al-Ali Ibn Nizam al-Deen Ansari, in **Fawaateh al-Rahmut**, in the issue of specifying the Book with a solitary report, said, "He argued first with the rejection by the Commander of the Faithful (Umar) of the tradition of Fatimah bint Qais that he did not grant her housing or maintenance. In **Sahih Muslim**, from Sha'bi, who said, 'I entered upon Fatimah bint Qais and asked her about the ruling of the Messenger of Allah (s.a.w.a.). She said, 'Her husband divorced her irrevocably and she brought a case against him before the Messenger of Allah (s.a.w.a.) concerning housing and maintenance. He (s.a.w.a.) did not grant me housing or maintenance, and ordered me to observe my waiting period in the house of Ibn Umm Maktum.'

In another narration from her, she said, 'He (s.a.w.a.) said, 'There is no maintenance and no housing.' The Commander of the Faithful (Umar) only rejected it because it was a specification of the Almighty's saying **House them [during their waiting period] where you dwell**', and he (Umar) said, 'How can we leave the Book of our Lord and the Sunnah of our Prophet (s.a.w.a.) for the statement of a woman?' This argument depends on the probative value of the statement of a companion unless consensus on rejecting in this manner is established. The reply given was, 'The Commander of the Faithful (Umar) only rejected it because he was uncertain about her truthfulness, and for that reason he added, 'We do not know whether she told the truth or lied''. In **Sahih Muslim**, from Abu Ishaq, who said, 'I was with Aswad Ibn Yazid sitting in the Grand Mosque with Sha'bi, who narrated the tradition of Fatimah bint Qais that the Messenger of Allah (s.a.w.a.) did not grant her

housing or maintenance. Then, Aswad picked up a handful of pebbles and pelted him with them, saying, 'Woe to you! You narrate something like this?' And he said, Umar said, 'We will not leave the Book of Allah and the Sunnah of our Prophet (s.a.w.a.) for the statement of a woman; we do not know; perhaps, she remembered correctly or perhaps she forgot. She has housing and maintenance. Allah the Exalted said, **'Do not expel them from their houses, nor should they leave, except if they commit a clear immorality.'**' It also contains the statement of Urwah that Ayesha rejected this from Fatimah. This report was doubtful in authenticity to the Commander of the Faithful (Umar), and a report whose authenticity is doubted due to suspicion about the truthfulness of its narrator is not proof, let alone suitable for specification [of a Quranic ruling]. This does not entail the impossibility of specification by a sound report."

It is worth mentioning that, in addition to Umar, other companions also objected to Fatimah bint Qais and rejected her report, which made her complete lack of credibility in transmission clear, as you saw in some earlier passages. Ahmad Ibn Muhammad Ibn Hanbal Shaibani said in his **Musnad**, "Ruh narrated to us from Ibn Juraij from Ibn Shihab from Abu Salamah Ibn Abd al-Rahman that Fatimah bint Qais informed him that she was married to Abu Amr Ibn Hafs Ibn Mughira, and he divorced her with the last of three divorces. She claimed that she came to the Holy Prophet (s.a.w.a.) and sought his ruling about leaving her house, so he (s.a.w.a.) ordered her to move to the house of Ibn Umm Maktum, the blind man. But Marwan insisted on suspecting the report of Fatimah with respect to a divorced woman leaving her house, and Urwah claimed that Ayesha rejected this from Fatimah."

Tahaawi, in **Ma'ani al-Asar**, after mentioning the reports about Umar's objection to the tradition of Fatimah bint Qais, writes, "They said, 'Here is Umar who rejected this report of Fatimah and did not accept it. Usama Ibn Zaid also objected to it. Rabi' the caller to prayer (*muezzin*) narrated to us from Shoab Ibn Lais from Jafar Ibn

Rabiah from Abd al-Rahman Ibn Hurmuz from Abu Salamah Ibn Abd al-Rahman, who said, 'Fatimah bint Qais used to relate from the Holy Prophet (s.a.w.a.) that he said to her, 'Observe your waiting period (*iddah*) in the house of Ibn Umm Maktum.' Muhammad Ibn Usama Ibn Zaid used to say, 'Whenever Usama heard Fatimah mention anything of that, he would throw at her whatever was in his hand.' Abu Jafar said, 'So Usama Ibn Zaid rejected from that the same thing which Umar rejected. Ayesha also rejected it. Yunus narrated to us from Anas Ibn Iyaz from Yahya Ibn Saeed, who reports, 'I heard Qasim Ibn Muhammad and Sulaiman Ibn Yasaar mention that Yahya Ibn Saeed Ibn Aas divorced the daughter of Abd al-Rahman Ibn Hakam, so Abd al-Rahman Ibn al-Hakam shifted her (elsewhere). Ayesha then sent to Marwan, who was governor of Madinah, saying, 'Fear Allah and return the woman to her house.' Marwan replied, in Sulaiman's version, 'Abd al-Rahman overpowered me,' and in Qasim's version he said, 'Did the tradition of Fatimah bint Qais not reach you?' She said, 'It will not harm you if you do not mention the tradition of Fatimah bint Qais.' Marwan retorted, 'If evil has affected you, then what lies between these two is enough evil for you.' Yunus narrated to us from Ibn Wahb from Malik from Yahya Ibn Saeed, and he mentioned the same with its chain Ibn Marzuq narrated to us. He said, 'Bishr Ibn Umar informed us from Sho'bah from Abd al-Rahman Ibn Qasim, from his father, who said, 'Ayesha said, 'There is no good for Fatimah in mentioning this tradition,' meaning her statement, 'No maintenance and no housing.' So Ayesha also did not consider acting on the tradition of Fatimah."

Again, Tahaawi pens in **Ma'ani al-Asar**, "Narrated to us Nasr Ibn Marzuq and Ibn Abi Dawud from Abdullah Ibn Salih from Laiz from Uqayl from Ibn Shihab from Abu Salamah Ibn Abd al-Rahman who reports, 'Fatimah bint Qais informed him that the Messenger of Allah (s.a.w.a.), said, 'Observe your waiting period (*iddah*) in the house of Ibn Umm Maktum.' The people objected to her about what she used to report concerning her leaving before she became

lawful. So, here Abu Salamah also reports that the people had objected to that from Fatimah; among them were the companions of the Messenger of Allah (s.a.w.a.) and those of the followers who joined them. Umar, Usamah, and Saeed Ibn Musayyab, together with those we have named alongside them, rejected this report of Fatimah bint Qais and did not act upon it. This took place with Umar Ibn Khattab in the presence of the companions of the Messenger of Allah (s.a.w.a.), and none of them objected to him about it. Their refraining from objecting to him in this indicates that their position on it was the same as his.”

Abu Bakr Jassas Raazi, in **Ahkam al-Quran**, when discussing the tradition of Fatimah bint Qais, writes, “This is a tradition whose narrator was openly repudiated by the early generations. One of the conditions for accepting solitary reports is that they be free of repudiation by the early generations. Umar Ibn Khattab rejected it from Fatimah bint Qais in the first report we presented. Qasim Ibn Muhammad narrated that Marwan mentioned to Ayesha the tradition of Fatimah bint Qais. She reacted, ‘It will not harm you if you do not mention the tradition of Fatimah bint Qais’, and she said in part of it, ‘There is no good for Fatimah in mentioning this tradition’, meaning her statement, ‘There is no housing for you and no maintenance’. Ibn Musayyab said, ‘That woman led people astray. She overreached against her in-laws with her tongue, so she was ordered to leave. Abu Salamah said, ‘People objected to what she used to report’. A’raj narrated from Abu Salamah that Fatimah used to report from the Messenger of Allah (s.a.w.a.), that he said to her, ‘Observe your waiting period (*iddah*) in the house of Ibn Umm Maktum. He said that Muhammad Ibn Usamah used to say, ‘Whenever Usamah heard Fatimah mention anything of that, he would throw at her whatever was in his hand. They would not have repudiated her so strongly unless they had known the falsity of what she reported’.”

Abd al-Aziz Bukhari, in **Kashf al-Asrar** under “Classification of the Narrator,” said regarding the tradition of Fatimah bint Qais,

“Ayesha reports, ‘What is with Fatimah? Will she not fear Allah? meaning her statement ‘no lodging and no maintenance.’ She used to say, ‘That woman led the world astray’. From Usama Ibn Zaid, her husband, that whenever she mentioned anything of that, he would throw at her whatever his hand could reach. Abu Salamah Ibn Abd al-Rahman said, ‘People objected to Fatimah for what she used to report about leaving before she became lawful.’ From Abu Ishaq, who accounts, ‘I was sitting with Aswad in the Great Mosque and Sha’bi was with us. Sha’bi related the tradition of Fatimah, so Aswad took a handful of pebbles and said, ‘Woe to you, do you narrate the like of this?’ It was also rejected by Ibrahim Nakhai, Sauri, and Marwan Ibn Hakam while he was governor in Madinah. Umar’s rejection was in the presence of the companions of the Messenger of Allah (s.a.w.a.), and none of them objected to him. Their refraining from objecting to him indicates that their position on it was the same as his.”

Zailaee, in **Sharh-o-Kanz al-Daqaeeq**, as you heard earlier, said, “The tradition of Fatimah cannot be used as proof for several reasons. One is that the senior companions objected to her, such as Umar, as mentioned before, and Ibn Masud, Zaid Ibn Saabit, Usama Ibn Zayd, and Ayesha. To the point that, as Bukhari narrated, she (Ayesha) said to Fatimah, ‘Will you not fear Allah?’ It is also reported that she said to her, ‘There is no good for you in it.’ Such words are only said to someone who has committed a prohibited innovation.”

Aini too, in **Sharh-o-Kanz al-Daqaeeq**, as you heard earlier, writes, “The tradition of Fatimah cannot be used as proof for several reasons. The first is that the senior companions objected to it, such as Umar, Ibn Masud, Zaid Ibn Saabit, Usamah Ibn Zaid, and Ayesha. To the point that, as Bukhari narrated, she (Ayesha) said to Fatimah, ‘Will you not fear Allah?’ It is also reported that she said to her, ‘There is no good for you in it.’ Such words are only said to one who has committed a prohibited innovation.”

Ibn Humam Siwasi, in **Fath al-Qadeer**, when mentioning the tradition of Fatimah bint Qais, pens, “Among those who rejected the tradition were Zaid Ibn Saabit and Marwan Ibn Hakam. From the followers (*taabe’een*), together with Ibn Musayyab, were Shuraih, Sha’bi, Hasan Ibn Hayy, and Aswad Ibn Yazid. From those after them were Sauri and Ahmad Ibn Hanbal, and a great many of those who followed them.”

Sixty-First: Refutation by Companions and Followers of Busrah Bint Safwan’s Narration

Many of the companions and followers accused Busrah bint Safwan¹, the woman companion who was among the migrant women, of lying in the narration about touching the private part, and some of them went so far as to denounce and insult her. So, how can the discerning give weight to Muzani’s statement about accrediting all the companions. Abu Jafar Tahaawi said in **Ma’ani al-Asar**, “Chapter: Does touching the private part require ablution or not?”

Abu Bakrah narrated to us from Husain Ibn Mahdī narrated to us from Abd al-Razzaq from Ma’mar from Zuhri from Urwah that he and Marwan discussed ablution for touching the private part. Marwan said, ‘Busrah bint Safwan told me that she heard the Holy Prophet (s.a.w.a.) command ablution for touching the private part. It was as if Urwah did not give any weight to her tradition, so Marwan sent a constable to her. He returned and informed them that she had said, ‘I heard the Holy Prophet (s.a.w.a.) command ablution for touching the private part. Some people followed this report and made ablution obligatory for touching the private part. Others disagreed and said there is no ablution in it. They argued against the people of the first view, saying, ‘In your tradition it states that Urwah did not give any weight to Busrah’s report. If that

¹ Ibn Hajar said in al-Isabah in the entry for Busrah, ‘Shafei said, ‘She had early precedence and performed the migration.’ Ibn Hibban said, ‘She was among the women migrants.’”

was because, in his view, she was among those from whom such a ruling is not taken, then the weakening of someone less than Urwah by Busrah is enough to drop her tradition, and others agreed with him on that.'

Yunus narrated to us from Ibn Wahb from Zaid from Rabiah who said, 'If I were to put my hand in blood or menstrual blood, my ablution would not be broken. Is touching the penis lighter or is blood or menstruation. Rabiah used to say to them, 'Woe to you! Would anyone take and act upon the tradition of Busrah in such a matter? By Allah! If Busrah were to testify about this sandal, I would not validate her testimony. The pillar of the religion is prayer, and the pillar of prayer is purification, so was there no one among the companions of the Holy Prophet (s.a.w.a.) to uphold this religion except Busrah? Ibn Zayd said, 'This is how we found our elders. Not one of them held that touching the penis requires ablution.'

Abd al-Aziz Bukhari, in **Kashf al-Asrar** under the section "Classification of the Narrator," writes, "And likewise the tradition of Busrah. That is, just as with the tradition of Fatimah regarding the irrevocably divorced woman, the tradition of Busrah bint Safwan to which Shafei held for the view that touching one's own private part or another's with the inner palm without a barrier requires ablution is of this category, and it is denounced. For Amr, Ali, Ibn Masud, Ibn Abbas, Ammar, Abu Darda, Sa'd Ibn Abi Waqqas, and Imran Ibn Husain did not act upon it, to the point that Ali (r.a.) said, 'I do not care whether I touched it or the tip of my nose.' The like was transmitted from a group of companions, and some of them said, 'If it were impure, then cut it off.' Urwah and Marwan discussed ablution for touching the private part. Marwan said, 'Busrah bint Safwan told me that she heard the Holy Prophet (s.a.w.a.) command ablution for touching the private part,' yet Urwah did not give her report any weight. Ibn Zaid narrated from Rabiah that he used to say, 'Would anyone take the tradition of Busrah? By Allah! If Busrah testified about this sandal, I would not

validate her testimony. The pillar of religion is prayer, and the pillar of prayer is purification. Was there no one among the companions of the Holy Prophet (s.a.w.a.) to uphold this religion except Busrah?’ Ibn Zaid said, ‘This is how we found our elders. Not one of them held that touching the penis requires ablution.’ Yahya Ibn Maeen said, ‘Three reports are not authentic from the Messenger of Allah (s.a.w.a.), among them the report about touching the penis.’ This issue arose in the time of Abd al-Malik Ibn Marwan, so he consulted the companions. Those of them who survived agreed that it does not require ablution, and they said, ‘We will not leave the Book of our Lord and the Sunnah of our Prophet for the statement of a woman; we do not know whether she told the truth or lied,’ implying Busrah bint Safwan.”

Aini, in **Sharh al-Hidayah** (Book of Purification), when mentioning the tradition of Busrah, reports, “Ibrahim Harbi said, ‘The tradition of Busrah is narrated by a constable from a constable. Rabiah used to say, ‘Woe to you. Does anyone take and act upon something like this? If Busrah were to testify about this sandal, I would not accept her testimony. The pillar of the religion is prayer, and prayer stands by purification. Was there no one among the companions of the Holy Prophet (s.a.w.a.) to uphold this religion except Busrah?’”

Aini also reports there, “It is narrated from Umar, ‘We will not leave the Book of our Lord and the Sunnah of our Prophet for the tradition of a woman; we do not know whether she told the truth or lied, whether she remembered or forgot. It is narrated that Aswad Ibn Zaid (apparently Ibn Yazid) took a handful of pebbles and pelted Sha’bi with them, saying, ‘Woe to you! Do you narrate something like this?’”¹

¹ Umar’s statement, and likewise Aswad’s, have been cited by more than one leading Sunni scholar regarding the tradition of Fatimah bint Qais about the irrevocably divorced woman, as you heard earlier. So, Aini’s mentioning them in connection with the tradition of Busrah is a mistake. And Allah knows best.

Sixty-Second: The Commission of Falsehood by a Group of Female Companions in the Presence of the Master of Creation (s.a.w.a.)

A group of female companions, at the occasion of Ayesha's wedding, committed clear lying when addressed by the Holy Prophet (s.a.w.a.). By taking this ugly liberty, they were rebuked by that Exalted One and only added to their disgrace and loss. Ahmad Ibn Muhammad Ibn Hanbal Shaibani said in his **Musnad**, "Abd al-Razzaq narrated to us from Sufyan from Ibn Abi Husain from Shahr Ibn Hawshab from Asma bint Yazid, who said, 'We were among those who prepared Ayesha and escorted her [to her wedding]. The Holy Prophet (s.a.w.a.) offered us milk, and we said, 'We do not want it'. The Holy Prophet (s.a.w.a.) said, 'Do not combine hunger with lying'.¹"

Ahmad Ibn Hanbal also records in his **Musnad**, "Wakee' narrated to us from Sufyan from Ibn Abi Husain from Shahr from Asma, who said, 'The Holy Prophet (s.a.w.a.) came to us and milk was brought. He (s.a.w.a.) asked, 'Will you drink?' We said [or: they said], 'We do not feel like it.' He (s.a.w.a.) said, 'Do not combine lying with hunger'.²"

Ibn Qutaibah Dinawari says in **Oyoon al-Akhbaar**, "From Asma bint Rafeed, who said, 'We entered upon the Holy Prophet (s.a.w.a.). Food was brought and offered to us, and we said, 'We do not feel like it'. He said, 'Do not combine lying with hunger'."

Ibn Asir Jazari, in **Usud al-Ghaabah fi Marefah al-Sahaabah**, in the entry for Asma, the dresser of Ayesha, chronicles, "Walid Ibn Muslim narrated from Awzaee from Yahya Ibn Abi Kasir from Kilab Ibn Talad from Asma, Ayesha's dresser, who said, 'When we had seated Ayesha so that we could leave her alone with the Holy Prophet (s.a.w.a.), the Holy Prophet (s.a.w.a.) came to us, brought to us milk and dates and said, 'Eat and drink.' We said, 'O

¹ Musnad-o-Ahmad Ibn Hanbal, vol. 7, p. 613, H. 27051

² Ibid.

Messenger of Allah, we are fasting.’ He said, ‘Eat and drink, and do not combine hunger with lying.’ She said, ‘So, we ate and drank.” Abu Musa has also recorded it.

Zahabi, in **Tajreed al-Sahaabah**, writes, “Asma, Ayesha’s dresser’ Yahya Ibn Abi Kasir narrated from Kilab, from Asma, Ayesha’s dresser, who said, ‘When we seated Ayesha so we could leave her alone with the Holy Prophet (s.a.w.a.), he brought for us milk and dates and said, ‘Eat, and do not combine lying and hunger.’¹

Ibn Hajar Asqalani, in **Fath al-Bari** under the chapter “Supplication for the women who escort the bride and for the bride,” said, “As for his wording in the tradition of the chapter, ‘Then there were women from the Ansar,’ he named among them Asma bint Yazid Ibn Sakan Ansariyyah. Jafar Mustaghfiri transmitted through Yahya Ibn Abi Kasir from Kilab Ibn Talad from Talad from Asma, Ayesha’s dresser, who said, ‘When we seated Ayesha to leave her with the Holy Prophet (s.a.w.a.), he came to us and brought dates and milk... (till the end of the tradition). Ahmad and Tabarani narrated this story from the tradition of Asma bint Yazid Ibn Sakan. In one chain of Tabarani, it appears as Asma bint Umais, and that is not correct because at that time she was with her husband Jafar Ibn Abi Talib in Abyssinia. *Muqayyinah* is the one who adorns the bride when she goes to her husband.”

After recognizing this wholly ruinous audacity by the female companions in the time of the Holy Prophet (s.a.w.a.), how can it be claimed that all the companions, men and women, were at all times bound to truthful speech and that they adhered to trustworthiness and piety in transmitting the Prophetic sayings and expounding divine guidance?

Sixth-Third: Fabrication of Lies by Ayesha and Hafsah in their Claim of Superiority over Safiyyah

Ayesha and Hafsah committed a blatant lie in their claim of

¹ Abu Musa has narrated it

superiority over Safiyyah, and when the Noble Messenger (s.a.w.a.) became aware of the falsehood in their statements, he made its invalidity manifest and proven with the clearest of words. It is evident that if such a disgraceful audacity from these two prominent female companions reached this level during the lifetime of the Prophet (s.a.w.a.), then how can any fair-minded person after the Noble Prophet (s.a.w.a.) still consider them trustworthy and reliable, and deem Muzani's claim, that all the companions, men and women, were truthful, to be sound or acceptable?

Haakim al-Nisaburi, in **Al-Mustadrak ala al-Sahihain** reported, "Narrated to us Da'laj Ibn Ahmad Sijzi from Abd Aziz Ibn Muawiyah Basri from Shaaz Ibn Fayyaz Abu Ubaydah from Hashim Ibn Saeed from Kanaanah from Safiyyah (may Allah be pleased with her), who said, "The Messenger of Allah (s.a.w.a.) came to me while I was crying. He (s.a.w.a.) asked, 'O daughter of Huyayy! What makes you cry?' I replied, 'I have been informed that Hafsah and Ayesha are insulting me and saying, 'We are better than her; we are the daughters of the uncle of the Messenger of Allah (s.a.w.a.), and we are his wives.' So, he (s.a.w.a.) said, 'Why didn't you retort, 'How can you be better than me, when my father is (Prophet) Harun, my uncle is (Prophet) Musa, and my husband is Muhammad (s.a.w.a.)?'¹"

Ibn Abd al-Barr Qurtubi writes in **Al-Isteeaab**, "It is narrated that the Messenger of Allah (s.a.w.a.) came to Safiyyah while she was crying. He asked her, 'What makes you cry?' She replied, 'I was informed that Ayesha and Hafsah are insulting me and saying, 'We are better than Safiyyah; we are the daughters of the uncle of the Messenger of Allah (s.a.w.a.) and his wives.' He inquired, 'Why didn't you say to them, 'How can you be better than me when my father is Harun, my uncle is Musa, and my husband is Muhammad (s.a.w.a.)?'"

¹ Al-Mustadrak ala al-Sahihain, vol. 4, p. 29

Ibn Asir Jazari, in **Usud al-Ghaabah**, chronicles, “Multiple people informed us vide their chains from Abu Isa, who said, ‘Qutaybah narrated to us from Abu Awaanah from Qatadah and Abd al-Aziz Ibn Suhayb from Anas that the Messenger of Allah (s.a.w.a.) freed Safiyyah and made her emancipation her marriage dowry. He also said, ‘Muhammad Ibn Isa narrated to us from Bundar Ibn Abd al-Samad from Hashim Ibn Saeed al-Kufi from Kanaanah from Safiyyah bint Huyayy who said, ‘The Messenger of Allah (s.a.w.a.) came to me after I had been informed of what Hafsah and Ayesha had said. I mentioned it to the Messenger of Allah (s.a.w.a.), and he said, ‘Why didn’t you respond that ‘How can they be better than me, when my husband is Muhammad (s.a.w.a.), my father is Harun, and my uncle is Musa?’ For it had reached her that they had said, ‘We are more honoured in the sight of the Messenger of Allah (s.a.w.a.) than she (Safiyyah) is; we are his wives and the daughters of his uncle’.”

Ibn Hajar Asqalani writes in **al-Isaabah**, “Tirmizi narrated vide the chain of narrators of Kinaanah, the freedman of Safiyyah, that she told him, ‘The Prophet (s.a.w.a.) came to me, and I had heard some talk from Ayesha and Hafsah, so I mentioned it to him (s.a.w.a.). He (s.a.w.a.) said, ‘Why didn’t you say, ‘And how could you two be better than me, when my husband is Muhammad, my father is Harun, and my uncle is Musa?!’ She had been informed that they had said. ‘We are more honoured to the Messenger of Allah (s.a.w.a.) than she is; we are his wives and the daughters of his uncle.”

Sixty-Fourth: The Conspiracy of Ayesha and Hafsah in Committing Lies and Slander in the Story of Honey

Ayesha and Hafsah, in the story of “honey,” colluded and conspired in committing outright lies and vile slander, taking the path of falsehood and fabrication against the Messenger of Allah (s.a.w.a.) during his very lifetime, in a manner most disgraceful. If the veil

has been lifted from these two “veiled women” about lying and slander to such an extent, then how could any rational person accept the claim that all the companions, men and women, were committed to truthfulness and considered lying to him to be forbidden and impermissible?!

Bukhari, in his **Sahih**, in the **Book of Tafsir**, records, “We were told by Ibrahim Ibn Musa from Hisham Ibn Yusuf from Ibn Juraij, from Ata from Ubaid Ibn Umair from Ayesha, who said, ‘The Messenger of Allah (s.a.w.a.) used to drink honey at the home of Zainab bint Jahsh and would stay with her. So, Hafsah and I agreed that whichever of us he (s.a.w.a.) came to should say to him, ‘Did you eat *maghaafeer*?¹ I find the smell of *maghaafeer* from you!’ He (s.a.w.a.) replied, ‘No, but I was drinking honey at the home of Zainab bint Jahsh, and I will not do it again. I have sworn to that and do not tell anyone about this.’”

Again, Bukhari in his **Sahih**, in the **Book of Divorce**, pens, “Hasan Ibn Muhammad Ibn Sabbah narrated to me from Hajjaj Ibn Juraij from Ata who claimed that he heard Ubaid Ibn Umair say, ‘I heard Ayesha say that the Prophet (s.a.w.a.) used to stay with Zainab bint Jahsh and drink honey at her place. So, Hafsah and I agreed that whichever of us the Prophet (s.a.w.a.) entered upon should say to him, ‘I find the smell of *maghaafeer* from you! Have you eaten *maghaafeer*?’” So, he (s.a.w.a.) entered upon one of them, and she said that to him. He (s.a.w.a.) replied, ‘No, rather I drank honey at the home of Zainab bint Jahsh, and I will not do it again.’ Thus, it was revealed, ‘**O Prophet! Why do you prohibit what Allah has made lawful for you...**’ up to ‘**If you two turn in repentance to Allah...**’ referring to Ayesha and Hafsah; and ‘**When the Prophet confided a matter to one of his wives...**’² referring to his

¹ مغافير (*maghaafir*) refers to a gum or resin that comes from certain desert plants, particularly *al-urfut* (a kind of acacia). It has a strong, unpleasant smell, so if someone eats it or something flavoured with it, their breath can carry that odour.

² Surah Tahreem (66): Verses 1 to 4

statement, ‘Rather, I drank honey’.”

Yet again, **Bukhari**, in his Sahih, in the **Book of Faith and Vows**, recounts, “Hasan Ibn Muhammad narrated to us from Hajjaj Ibn Muhammad from Ibn Juraij, who said, ‘Ata claimed that he heard Ubaid Ibn Umair say, ‘I heard Ayesha claim that the Prophet (s.a.w.a.) used to stay with Zainab bint Jahsh and drink [honey] at her place. So, Hafsah and I agreed that whichever of us the Prophet (s.a.w.a.) entered upon should say to him, ‘I find the smell of *maghaafeer* from you. Have you eaten *maghaafeer*?’ He (s.a.w.a.) came to one of them, and she said that to him. He (s.a.w.a.) replied, ‘No, rather I drank honey at the home of Zainab bint Jahsh, and I will not do it again.’ Thus, it was revealed, ‘**O Prophet, why do you prohibit what Allah has made lawful for you...**’ **‘If you two turn in repentance to Allah’** referring to ‘A’ishah and Hafsah; and **‘When the Prophet confided a matter to one of his wives...’**¹ referring to his statement, ‘Rather, I drank honey’.”

Ibrahim Ibn Musa told me, from Hisham, “...and I will not do it again, and I have sworn to it, so do not tell anyone about this.”

Muslim, in his **Sahih**, in the **Book of Divorce**, said, “Muhammad Ibn Hatim narrated to me from Hajjaj ibn Muhammad from Ibn Juraij from Ata that he heard Ubaid Ibn Umair relate that he heard Ayesha relate that the Prophet (s.a.w.a.) used to stay with Zainab bint Jahsh and drink honey at her place. She said, ‘Hafsah and I agreed that whichever of us the Prophet (s.a.w.a.) entered upon should say, ‘I find the smell of *maghaafeer* from you’. So, he (s.a.w.a.) came to one of them, and she said that to him. He (s.a.w.a.) replied, ‘Rather, I drank honey at the home of Zainab bint Jahsh, and I will not do it again!’ Thus, it was revealed, **‘Why do you prohibit what Allah has made lawful for you...**’ up to His saying, **‘If you two turn in repentance...’** referring to Ayesha and Hafsah, and **‘When the Prophet confided a matter to one of his wives...’** referring to his statement, ‘Rather, I drank honey.’”

¹ Surah Tahreem (66): Verses 1 to 4

Jalal al-Deen Suyuti in **Al-Durr al-Manthur** writes, “Ibn Sa’d, Abd Ibn Humaid, Bukhari, Ibn Munzir, and Ibn Mardawaih narrated from Ayesha, ‘The Messenger of Allah (s.a.w.a.) used to stay with Zainab bint Jahsh and drink honey at her place. So, I and Hafsa agreed that whichever of us the Prophet (s.a.w.a.) came to, she should say, ‘I notice from you the smell of *maghaafeer*; have you eaten *maghaafeer*?’” He (s.a.w.a.) came to one of them, and she said that to him. He (s.a.w.a.) replied, ‘No, but I drank honey at Zainab bint Jahsh’s, and I will not do it again.’ Thereafter, the verses were revealed, ‘**O Prophet! Why do you forbid what Allah has made lawful for you**’ until ‘**If you two repent to Allah**’ referring to Ayesha and Hafsa, and ‘**When the Prophet confided a matter to one of his wives’wives**¹’ — referring to his statement, ‘Rather, I drank honey.’”

Jamal al-Deen Muhaddis Shirazi in **Rauzah al-Ahbab**, in mentioning the accounts related to the departure of the Holy Prophet (s.a.w.a.) from his wives, pens, “The second account is that a vessel of honey was brought as a gift for Zainab bint Jahsh, and she had kept it for the Master (the Prophet) (s.a.w.a.), for he loved honey. When the Prophet (s.a.w.a.) would go to her, she would prepare for him a drink of honey. Since honey takes time to dissolve, his stay in her house would be longer than usual.

Ayesha recounts, ‘Hafsa and I agreed together and said that whichever of us the Prophet entered upon should say to him: “, ‘I smell from you the odour of *maghaafeer*; have you eaten *maghaafeer*? *Maghaafeer* is the plural of *maghfur*, which is the gum of the ‘*arfāṭ* tree, and it has an unpleasant smell. The Prophet (s.a.w.a.) used to avoid anything with a bad odour, as he conversed with the angels, and they are offended by foul smells just as human beings are.

In short, the Prophet (s.a.w.a.) entered upon one of them, and she said to him what had been agreed. HeHe (s.a.w.a.) replied: “, ‘I have

¹ Surah Tahreem (66): Verses 1-4

not eaten *maghaafeer*, but I drank a honey drink with Zainab bint Jahsh.”’ That woman said, ‘The bees that produced this honey have grazed on the ‘*arfāt* tree!’”! The Prophet (s.a.w.a.) said: “, ‘If that is the case, I will never drink from that honey again.’ In.”

In another narration, he (s.a.w.a.) said, ‘I swear that I will never again drink from that honey.’ And he (s.a.w.a.) also said, ‘Do not tell anyone about this.’ The woman accepted this but did not keep her word and told the other wife. Then, Jibrail came and brought down the verses, ‘**O Prophet, why do you forbid what Allah has made lawful for you, seeking the pleasure of your wives? And Allah is Forgiving, Merciful. Allah has ordained for you the dissolution of your oaths, and Allah is your Protector, and He is the All-Knowing, the All-Wise. And when the Prophet confided a matter to one of his wives, and she told it, and Allah made it known to him, he made known part of it and ignored part. Then when he informed her of it, she said: Who told you this? He said: The All-Knowing, the All-Aware informed me... until the verse If you two repent to Allah, then your hearts have inclined**¹.”. Thus, the Prophet (s.a.w.a.) swore that, for this reason, he would keep away from his wives for a month, and the authentic traditions in reliable books prove the truth of this account.”

Sixty-Fifth: The Instigation of the Prospective Wife of the Holy Prophet (s.a.w.a.), Asma Bint Noman, by Ayesha and Hafsa, by lying about him (s.a.w.a.) and asking her to seek refuge in Allah from him (s.a.w.a.), leading to him divorcing her

Ibn Sa’d, Abd Ibn Humaid, Bukhari, Ibn Munzir, and Ibn Mardawaih narrated from Ayesha, “The Messenger of Allah (s.a.w.a.) stayed away [from us for a time]. Then a Muslim man came and said, ‘O Messenger of Allah! Will you not marry the most beautiful widow

¹ Surah Tahreem (66): Verses 1-4

among the Arabs? She had been married to her cousin, who died, leaving her widowed. She has desired you and has asked for your hand.’ So, the Messenger of Allah (s.a.w.a.) married her with a dowry of twelve *uqiyyahs* and a *nash*¹. The man said, ‘O Messenger of Allah! Do not be stingy with her in the dowry.’ The Messenger of Allah (s.a.w.a.) replied, ‘I have never given a dowry to any of my wives greater than this, nor have I given any of my daughters more than this.’ The man replied, ‘Then in you is the example [to follow].’ He then said, ‘Send, O Messenger of Allah, to your family someone who will bring them to you, for I will go out with your messenger and send your family with him.’ So, the Messenger of Allah (s.a.w.a.) sent with him Abu Usaid Saaedi. When we arrived at her [the bride’s] place, she was in her house and permitted him to enter. Abu Usaid said, ‘The wives of the Messenger of Allah (s.a.w.a.) are not to be seen by any man.’ This was after the revelation of the verse of veiling (*hijab*). She sent to him [asking] to arrange her affairs. He said, ‘There must be a veil between you and any man you speak to, except for your own male relatives (*mahaarim*).’ She complied. Abu Usaid said, ‘I stayed for three days, then I carried her with me on a camel in a litter until I brought her to Madinah. I lodged her among Bani Saaedah. The women of the quarter came to greet her, welcomed her, and showed kindness. When they left her, they spoke of her beauty, and the news of her arrival spread in Madinah.’ Abu Usaid said, ‘I then sent word to the Prophet (s.a.w.a.), who was in Bani Amr Ibn Auf, informing him. A woman from among the women entered upon her and advised her, for they had heard of her beauty, saying, ‘You are among kings. If you wish to secure a high place with the Messenger of Allah (s.a.w.a.) and make him deeply desire you, then when he comes to you, seek

¹ “Half of an *uqiyyah*” - this is how it is stated in Lisan al-Arab of Ibn Manzur. In classical weight measures, an *uqiyyah* (وقية) was a unit of weight, and half of it would be *nisf al-uqiyyah*. The actual weight varied by region, but in the context of early Islamic Arabia, 1 *uqiyyah* was often counted as 40 dirhams, so half an *uqiyyah* would be 20 dirhams in silver weight.

refuge from him (by saying) ‘I seek refuge in Allah from you’. By this, you will gain status with him, and he will be in awe of you.’”

Muhammad Ibn Sa’d Basri, in **al-Ṭabaqaat al-Kubra**, writes, “Muhammad Ibn Umar informed us from Abdillah Ibn Jafar from Amr Ibn Salih from Saeed Ibn Abd al-Rahman Ibn Abzaa who said, ‘*Al-Jooniyyah* sought refuge from the Messenger of Allah (s.a.w.a.). She had been told, ‘This will make you more favoured with him.’ No other woman sought refuge from him (s.a.w.a.) besides her. She had only been deceived [into doing so] because of the beauty and appearance she possessed. It was mentioned to the Messenger of Allah (s.a.w.a.) who had prompted her to say to him what she said, and he (s.a.w.a.) replied, ‘Indeed, they are the companions of Joseph, and their plotting is great!’ She was Asma bint Noman Ibn Abi Jaun’.¹”

Again, Muhammad ibn Sa’d Basri, in **Al-Ṭabaqaat al-Kubra**, writes, “Hisham Ibn Muhammad Ibn Saaeb narrated to us from his father from Abu Salih from Ibn Abbas, who said, “The Messenger of Allah (s.a.w.a.) married Asma bint Noman, and she was among the most beautiful women of her time and the most youthful. When the Messenger of Allah (s.a.w.a.) began marrying women from outside [Quraysh], Ayesha said, ‘He has turned his attention to outsiders! It is likely he will turn his face away from us!’ He had sought her (Asma’s) hand when the delegation of Kinda came to him, [addressing the proposal] to her father. When the wives of the Prophet (s.a.w.a.) saw her, they were jealous of her and said to her, ‘If you want to be favoured with him, then seek refuge in Allah from him when he comes to you!’ When he (s.a.w.a.) entered and the curtain was lifted, he reached his hand toward her, and she said, ‘I seek refuge in Allah from you.’ He (s.a.w.a.) replied, ‘You have sought refuge with the Great Refuge; go back to your family’.” Hisham Ibn Muḥammad also narrated to us from Ibn Ghaseel from Hamzah Ibn Abi Usaid Saaedi from his father, who was a

¹ Al-Ṭabaqaat al-Kubra, vol.8, p. 145

participant in the battle of Badr, who said, ‘The Messenger of Allah (s.a.w.a.) married Asma bint Noman Jooniyyah, and he sent me to bring her. Hafsah said to Ayesha or Ayesha to Hafsah, ‘You apply henna for her, and I will comb her hair.’ So, they did that, then one of them said to her, ‘The Prophet (s.a.w.a.) likes it when a woman, upon entering upon him, says, ‘I seek refuge in Allah from you’. When she entered upon him (s.a.w.a.), and the door was closed, and the curtain was drawn, he reached out his hand to her. She said, ‘I seek refuge in Allah from you!’ He (s.a.w.a.) covered his face with his sleeve and said, ‘You have sought the refuge, the refuge, the refuge,’ thrice. Abu Usaid said, ‘Then he (s.a.w.a.) came out to me and said, ‘O Aba Usaid! Take her back to her family, and provide her with two garments as a gift,’ meaning two pieces of fine cloth. She used to say afterwards, ‘Call me the wretched one’.”

Again, Muhammad Ibn Sa’d in **al-Tabaqaat al-Kubra** pens, “Muhammad Ibn Umar informed us from Sulaiman Ibn Haaris from Abbas Ibn Sahl, who said, ‘I heard Abu Usaid Saaedi say, ‘When she was brought to the settlement, the people cried out and said, ‘You are certainly not blessed! What has happened to you?’ She replied, ‘I was deceived, and I was told such-and-such,’ referring to what had been said to her. Her family said, ‘You have deprecated us among the Arabs!’ She hurried to Abu Usaid Saaedi and pleaded, ‘What has happened has happened, so what should I do now?’ He replied, ‘Remain in your house and veil yourself from everyone except those who are your unmarriageable kin (*mahaarim*), and let no one have hope in you after the Messenger of Allah (s.a.w.a.), for you are among the mothers of the believers.’ So, she stayed, and no one had hope in her, nor did she appear except before her unmarriageable kin, until she passed away during the caliphate of Usman Ibn Affan, among her people in Najd. Hisham Ibn Muhammad Ibn Saaeb informed us from Zuhair Ibn Muawiyah Jo’fi who narrated to me that she died of grief.”

Muhammad Ibn Jarir Tabari, in his book **Zail al-Muzayyal**, mentioning the wives of the Messenger of Allah (s.a.w.a.),

chronicles, "Asma, the daughter of Noman Ibn Abi Jaun Aswad Ibn Haaris Ibn Sharaaheel Ibn Jaun Aakil al-Maraar Kindi. Ibn Umar said, 'Muhammad Ibn Yaqub Ibn Utbah narrated to us from Abd al-Wahid Ibn Abi Aun Dausi, who said, 'Noman Ibn Abi Jaun Kindi, who used to reside with the sons of his father in Najd near Shurbah, came to the Messenger of Allah (s.a.w.a.) as a Muslim. He said, "O Messenger of Allah! Shall I not marry you to the most beautiful unmarried woman among the Arabs? She was previously married to her cousin, but he died, and she became a widow. She desires you and has sent a marriage proposal to you.' So, the Messenger of Allah (s.a.w.a.) married her for twelve *uqiyyahs* and a *nash*. He (Noman) said, 'O Messenger of Allah! Do not lessen her dowry!' The Messenger of Allah (s.a.w.a.) retorted, 'I have never given any of my wives more than this, nor have I given any of my daughters in marriage for more than this.' Noman replied, 'Then I am content with that.' He then said, 'Send, O Messenger of Allah, to your family someone who will bring them to you, for I will be leaving with your messenger, and we will send your family with him.' So, the Messenger of Allah (s.a.w.a.) sent Abu Usaid Saaedi with him. When they arrived at her place, she was sitting in her house, and she gave him permission to enter. Abu Usaid said, 'The wives of the Messenger of Allah (s.a.w.a.) are not to be seen by men.' Abu Usaid also said, 'This was after the verse of veiling (*hijab*) had been revealed.' She sent to him saying, 'Make arrangements for my matter.' He said, 'There is a veil between you and speaking to men except those who are your unmarriageable kin.' She accepted this. Abu Usaid said, 'I stayed there for three days; then she mounted with me on a camel in a litter and I brought her until we reached Madinah. I lodged her in the house of Banu Saaedah. The women of the clan came to her, welcomed her warmly, and then left her. They spoke of her beauty, and the news of her arrival spread through Madinah. Abu Usaid Saaedi said, 'I went to the Prophet (s.a.w.a.), who was among Banu Amr Ibn Auf, and informed him. A group of women came to her, they had been plotting against her when they

heard of her beauty, for she was among the most beautiful of women and said to her, 'You are from a royal family. If you want to win the favour of the Messenger of Allah (s.a.w.a.), then seek refuge in Allah from him. By doing this, you will gain status with him and he (s.a.w.a.) will desire you!'

Tabari also said in the mentioned book, "Hisham Ibn Muhammad narrated that Ibn Ghaseel reported to him from Hamza Ibn Abi Usaid Saaedi from his father, who was a participant (in the battle) of Badr. He said, 'The Messenger of Allah (s.a.w.a.) married Asma bint Noman Jooniyya, and he sent me to bring her. Hafsa said to Ayesha, or Ayesha said to Hafsa, 'You dye her hair, and I will comb it.' So, they did that. Then one of them said to her, 'The Prophet (s.a.w.a.) likes it that when a woman is brought to him, she says, 'I seek refuge in Allah from you!' When she was taken in to him and the door was closed and the curtain was drawn, he reached his hand towards her. She said, 'I seek refuge in Allah from you!' So, he (s.a.w.a.) struck his cloak against his face, covering himself with it, and said, 'You have sought refuge, you have sought refuge, you have sought refuge!' Abu Usaid said, 'Then he came out to me and said, 'O Aba Usaid! Take her back to her family and provide her with two garments' meaning two pieces of cloth. She then used to say, 'Call me the wretched one!'

Hisham said, 'Zuhair Ibn Muawiyah Jo'fi reported to me that she died of grief. Ibn Umar said, 'Sulaiman Ibn Haaris told me from Abbas Ibn Sahl, that he heard Abu Usaid Saaedi say, 'When I brought her to her people's quarters, they cried out, saying, 'You are surely not blessed. What has happened to you?' She replied, 'I was deceived; such and such was said to me,' referring to what had been told to her. Her family chided her, 'You have defamed us among the Arabs!' So, she called out to Abu Usaid and pleaded, 'What has happened has happened, what should I do now?' He said, 'Stay in your house and veil yourself from all except those who are your unmarriageable kin (*mahram*), and let no man have hope in you after the Messenger of Allah (s.a.w.a.), for you are one of the

mothers of the believers.’ Thus, she remained such that none aspired for her and none saw her except her kin, until she passed away during the caliphate of Usman Ibn Affan, at her maiden home in Najd. Hisham Ibn Muhammad Kalbi mentioned that Zuhair Ibn Muawiyah Jo’fi reported to him that she died of grief.”

Again, Tabari writes in the mentioned book, “Others said, ‘She was the most beautiful of women, and his wives feared that she might win his affection over them. So, they said to her, ‘When he comes near you, say, ‘I seek refuge in Allah from you!’ When he came near her, she said, ‘I seek refuge in the All-Merciful (Allah) from you, if you are truly God-fearing!’ He retorted, ‘You have sought refuge in One worthy of granting refuge, and indeed whoever seeks refuge in Allah, Mighty and Majestic, deserves to be protected. Allah has granted you refuge from me.’ Hence, he (s.a.w.a.) divorced her and ordered Saaqit Ibn Amr Ansari to prepare her and send her back to her family. She used to call herself ‘the wretched one’ (*shaqiyyah*).”

Haakim Naisaburi, in **al-Mustadrak ala al-Sahihain** in the Book of Knowledge of the Companions, when mentioning the story of the unfortunate woman from the Kinda tribe, chronicles, “Abu Abdillah Ansari narrated this story to us in detail that Hasan Ibn Jahm informed us from Husain Ibn Faraj from Muhammad Ibn Umar from Muhammad Ibn Yaqub Ibn Utbah from Abd al-Wahid Ibn Abi Awn Dausi, who reports, ‘Noman Ibn Abi Jaun Kindi came (to Medina). He used to live with his family in Najd, in the area near Shurbah. He came to the Messenger of Allah (s.a.w.a.) as a Muslim and said, ‘O Messenger of Allah! Shall I not marry you to the most beautiful widow among all the Arabs? She was married to her cousin who died, leaving her widowed, and she has desired you and has sought you in marriage.’ So, the Messenger of Allah (s.a.w.a.) married her with a dowry of twelve *uqiyyahs* and a *nash*. Noman said, ‘O Messenger of Allah! Do not be stingy with her concerning the dowry!’ The Messenger of Allah (s.a.w.a.) replied, ‘I have not given any of my wives more than this, nor have I given any of my daughters more than this.’ Noman said, ‘In you is a role-model!’

Thereafter, he said, ‘O Messenger of Allah! Send someone to your family to bring them to you, for I am going out with your envoy and will send my family with him.’ The Messenger of Allah (s.a.w.a.) sent Abu Usaid Saaedi. When we came to her, she sat in her house and permitted him to enter. Abu Usaid said, ‘The wives of the Messenger of Allah (s.a.w.a.) are not to be seen by men.’ He said this after the verse of veiling (*hijab*) had been revealed. So, she sent to him saying, ‘Make things easy for me.’ He said, ‘There is a veil between you and every man you speak to, except one who is your *mahram*.’ She complied. Abu Usaid says, ‘I stayed there three days, then set out with the woman in her litter on a camel until I brought her to Madinah. I lodged her among Banu Saaedah. The women of the neighbourhood entered upon her, welcomed her, made things easy for her, and then went out. They spoke of her beauty. This news spread in Madinah, and people began talking about her arrival. Abu Usaid Saaedi recounts, ‘I returned to the Prophet (s.a.w.a.) while he was among Banu Amr Ibn Auf, and I informed him. Some women (i.e. Prophet’s wives), upon hearing of her beauty (she was among the most beautiful of women) came to her and said, ‘You are married to one of the kings. If you want to gain favour with the Messenger of Allah (s.a.w.a.), then seek refuge (in Allah) from him. By this you will gain favour with him and he will desire you!’”

Again, Haakim in **al-Mustadrak ala al-Sahihain** writes, “He said, ‘Hisham Ibn Muhammad mentioned that Ibn Ghaseel reported to him from Hamza Ibn Abi Usaid Saaedi from his father, who had been at Badr, who said, ‘The Messenger of Allah (s.a.w.a.) married Asma bint Noman Juniyyah. He (s.a.w.a.) sent me to bring her. Hafsah said to Ayesha, ‘You apply the dye, and I will comb her hair.’ So, they did that. Then one of them said to her, ‘The Prophet (s.a.w.a.) likes it that when a woman enters upon him, she says, ‘I seek refuge in Allah from you’. When she entered upon him, the door was shut and the curtain was drawn, he reached his hand towards her. She said, ‘I seek refuge in Allah from you!’ The

Messenger of Allah (s.a.w.a.) then struck his sleeve against his face and covered himself with it, saying, 'You have sought refuge with One Who grants refuge, you have sought refuge with One Who grants refuge, you have sought refuge with One Who grants refuge,' thrice. Abu Usaid said, 'Then he came out to me and said, 'O Aba Usaid! Take her back to her family and provide her with two garments' implying two pieces of cloth. She used to say, 'Call me the wretched one'. Ibn Umar said, 'Hisham Ibn Muhammad told me that Zuhair Ibn Muawiyah Jo'fi reported to him that she died of grief.'

Abu Amr Qurtubi in **Al-Isteeab**, in the entry on Asma bint Noman, writes, 'Others said, 'Asma bint Noman Kindiyyah was among the most beautiful of women. The wives of the Prophet (s.a.w.a.) feared that she might prevail over them in his affection. Hence, they said to her, 'He loves it that when he approaches you, you should say, 'I seek refuge in Allah from you'. When he (s.a.w.a.) drew near to her, she said, 'I seek refuge in Allah from you'. He (s.a.w.a.) replied, 'You have sought refuge with One Who grants refuge'. He divorced her and sent her back to her people. She used to call herself 'the wretched one'.¹'

Jorjani, the genealogist, the author of **Al-Mooniq**, said, 'Asma bint Noman Kindiyyah is the one to whom the wives of the Prophet (s.a.w.a.) said, 'If you want to win his favour, seek refuge in Allah from him'. When he entered upon her, she said, 'I seek refuge in Allah from you'. He (s.a.w.a.) turned his face away from her and said, 'Go back to your family'. Then Muhajir Ibn Abi Umayyah Makhzumi married her after that followed by Qais Ibn Makshooh Muradi.

Ibn Asir Jazari in **Usud al-Ghaabah fi Marefah al-Sahaabah**, in the biography of Asma bint Noman, quoting **Al-Isteeab**, pens, "He said, 'Some claimed that she said, 'I seek refuge in Allah from you!' He (s.a.w.a.) replied, 'You have sought refuge in the One Who grants refuge; Allah has indeed granted you refuge from me'. Saying this,

¹ Al-Isteeab, vol. 4, p. 348, No. 3266, Biography of Asma Bint Noman Ibn Jaun

he (s.a.w.a.) divorced her. He said, 'But this is false. Rather, it was a woman from the tribe of Banu Anbar, taken captive in the expedition of Zaat al-Shuqooq. She was beautiful, and his (s.a.w.a.) wives feared that she might win his affection over them; so they said to her, 'He likes it when one says to him, 'We seek refuge in Allah from you!'. It is mentioned, like what has already been narrated, that he (s.a.w.a.) separated from her. Abu Ubaidah said, 'Both of them sought refuge in Allah from him!' Abdullah Ibn Muhammad Ibn Aaqil said, 'The Messenger of Allah (s.a.w.a.) married a woman from Kinda; she is called 'the wretched one'. She asked the Messenger of Allah (s.a.w.a.) to return her to her family. So, he sent her back with Abu Usaid Saedi. She used to call herself 'the wretched one'.

It is said, 'The one to whom the wives of the Prophet (s.a.w.a.) said that she should seek refuge in Allah from him was the Kindiyyah woman. So, he separated from her, and afterward Muhajir Ibn Abi Umayyah Makhzumi married her, followed by Qais Ibn Makshooh Muradi. Others said, 'The one who sought refuge in Allah from him was a woman from the captives of Banu Anbar. It was mentioned about the statement of the Prophet's (s.a.w.a.) wives to her something similar to what has been narrated.¹'

Ibn Hajar Asqalani in **Al-Isaabah** said, "Noman Ibn Abi Jaun, who is Aswad Ibn Sharaaheel Ibn Hijr Ibn Muawiyah Kindi, was mentioned by Tabari from Waaqedi, who said, 'He came to the Messenger of Allah (s.a.w.a.) as a Muslim and said, 'Shall I marry you to the most beautiful single woman among the Arabs? he meant his sister Asma. He then narrated the tradition regarding her marriage and then her separation. Haakim also transmitted the story through the route of Waaqedi from Muhammad Ibn Yaqub Ibn Utbah from Abd al-Wahid Ibn Abi Auf, who said, 'Noman Ibn Abi Jaun came, and he mentioned him and added, 'He and his father lived in the area near

¹ Usud al-Ghaabah fi Marefah al-Sahaabah, vol. 7, p. 27, No. 6741 Biography of Umaymah Bint Sharaaheel

Shurfa'. He said, 'Asma had been married to a cousin of hers, but he died, and she now desires to marry you and thus, proposes to you. So he (s.a.w.a.) married her for twelve *uqiyyah* and a *nash*. Noman said, 'O Messenger of Allah! Do not lessen her dowry.' He (s.a.w.a.) replied, 'I have not given as dowry to any of my wives or my daughters more than this.' Noman replied, 'In you is the example, O Messenger of Allah! Send someone to fetch her.'

So, he (s.a.w.a.) sent Abu Usaid Saaedi with him. When he (Abu Usaid) reached her, she was sitting in her house and permitted him to enter. Abu Usaid said, 'The wives of the Prophet (s.a.w.a.) should not be seen by men.' She said, 'Guide me.' He said, 'Do not speak to any man except one who is your unmarriageable kin (*mahram*).' Abu Usaid said, 'I then took her with me in a litter until I brought her to Madinah. I lodged her among the Banu Saaedah. The women of the clan came to her and welcomed her, for she was one of the most beautiful women. Then a woman entered upon her and said to her, 'You are from royalty. If you want to gain favour with the Messenger of Allah (s.a.w.a.), then seek refuge (in Allah) from him!'"

Ibn Hajar Asqalani in **Al-Isaabah**, in the entry for Asma bint Noman, citing **al-Isteeaab**, said, "And others have said, Asma bint Noman Kindiyyah was among the most beautiful of women, and his (s.a.w.a.) wives feared that she might surpass them with him. So, they said to her (out of jealousy), 'He loves it when, as he comes near you, you say, 'I seek refuge in Allah from you'. So, she did so, and she was thereafter called 'the wretched one' (*shaqiyyah*). Jorjani added, 'After her (divorce), Muhajir Ibn Abi Umayyah Makhzumi married her, followed by Qais Ibn Makshooh Muradi."

Ibn Hajar in **Al-Isaabah**, in the entry on Asma bint Nomān, writes, "Muhammad Ibn Habib listed her in the section of women with whom the Messenger of Allah (s.a.w.a.) contracted marriage but did not consummate, similar to the second opinion mentioned earlier. He said, 'She was among the most beautiful and youthful of women.

He narrated the story of the women (his wives) with her and her separation, and that Muhajir (Ibn Abi Umayyah) married her afterwards, followed by Qais Ibn Makshooh. Then he pens, 'Jooniyyah was also a woman from Kinda, whom Abu Usaid Saaedi brought (to Madinah). Ayesha and Hafsah took charge of her and one of them said to her, 'He (s.a.w.a.) likes it when a woman enters upon him and says, 'I seek refuge in Allah from you!'... (till the end of the incident)'."

Ibn Hajar, in **Al-Isaabah**, in the entry on Asma bint Noman, chronicles, "Ibn Sa'd narrated from Hisham Ibn Muhammad (that is, Ibn Kalbi), from Ibn Ghaseel, the one whose report Bukhari transmitted, and he added in it, 'Hafsah said to Ayesha, or Ayesha said to Hafsah, 'Apply henna to her hair and I will comb it.' So, they did. Then one of them said to her, 'He (s.a.w.a.) likes it when a woman, as she enters upon him, says, 'I seek refuge in Allah from you.'"

Therefore, when she entered upon him, the door was closed and the curtain was drawn, he (s.a.w.a.) extended his hand toward her. She said, 'I seek refuge in Allah from you'. He (s.a.w.a.) covered his face with his sleeve and said, 'You have indeed sought refuge! You have indeed sought refuge! You have indeed sought refuge!' thrice. Then he (s.a.w.a.) came to me and said, 'O Aba Usaid! Send her back to her family and grant her two garments of fine cotton. She used to say, 'Call me the wretched one (*shaqiyyah*)'."

Ibn Hajar, in **Al-Isaabah**, in the entry on Asma bint al-Nu'mān, said: "Through the chain of Abbas Ibn Sahl from Abu Usaid, who reports, 'When I brought her (Asma) back to her people, they cried out and said, 'You are stupid! You have made us infamous among the Arabs. What happened to you?!' She said, 'I was deceived!' Then, she said to Abu Usaid, 'What should I do?' He said, 'Stay in your house, veil yourself except before your unmarriageable kin, and let no one covet you.' Thus, she remained like that until she died during the caliphate of Usman. From Ibn Kalbi from his father from Abu Salih from Ibn Abbas, 'The Messenger of Allah (s.a.w.a.) married Asma

bint Noman, and she was among the most beautiful of the people of her time and the most youthful. So, Ayesha said, 'He has now placed his hand upon the outsiders! Soon his face will be turned away from us!' He (s.a.w.a.) had sought her in marriage when her father came to him in the delegation of Kinda. When his wives saw her, they envied her and said to her, 'If you want to gain favour with him...' (till the end of the incident).

Sixty-Sixth: The Lie of Ayesha in the Incident of the Holy Prophet's (s.a.w.a.) marriage proposal to a woman from the tribe of Bani Kalb

In the incident of the marriage proposal, Ayesha committed an outright lie regarding the Holy Prophet (s.a.w.a.) marrying a woman from the tribe of Kalb. The Holy Prophet (s.a.w.a.) strongly exposed and condemned her for this disgraceful act.

Ibn Qutaibah Dinawari in **Oyoon al-Akhbaar** (part ten), writes, "Ayesha said, 'The Messenger of Allah (s.a.w.a.) sought the hand of a woman from the tribe of Kalb. He sent me to look at her. When I returned, he asked me, 'How did you find her?' I said, 'I saw nothing remarkable!' He (s.a.w.a.) replied, 'No. You saw a mole on her cheek such that every single hair of yours bristled at once!' She replied, 'There is no secret hidden from you!'"

Khatib al-Baghdadi in his **Tarikh** in the biography of Muhammad Ibn Ahmad Abu Bakr Muaddab pens, "Abu Noaim Hafiz narrated to us from Muhammad Ibn Yahya Ibn Fayyaz Zamaani from his father Yahya Ibn Fayyaz from Sufyan form Jabir from Ibn Saabit, from Ayesha that the Prophet (s.a.w.a.) sent her to a woman. She said, 'I saw nothing remarkable!' He replied, 'No. You saw a mole on her cheek such that even your hair braid bristled at it!' She then said, 'There is no secret hidden from you! And who could possibly conceal anything from you?'"

Ibn Qayyim Hanbali in his book **Akhbaar al-Nisaa**, chronicles, "It is related that the Messenger of Allah (s.a.w.a.) sought the hand of a woman from the tribe of Kalb. He sent Ayesha to look at her. When

she returned, he (s.a.w.a.) asked her, 'How did you find her?' She said, 'I saw nothing remarkable!' He (s.a.w.a.) replied, 'Indeed, you did see something remarkable. You saw a mole on her cheek that captivated you that every hair of yours stood on end.' She replied, 'Nothing is hidden from you, O Messenger of Allah!'"

It is evident that committing such a lie and slander destroys the supposed and assumed justice of Ayesha and places her complete shamelessness and brazenness before the eyes of every fair-minded person. How then, after this, can it still be claimed that all the Companions and female Companions of the Holy Prophet (s.a.w.a.), in transmitting traditions from him, were trustworthy, reliable, and, like stars, a firm guide toward the truth?

Sixty-Seventh: Ayesha's committing of falsehood in the praise and commendation of Zaid Ibn Haarisah

Ayesha, due to her enmity toward the Amirul Momineen Ali Ibn Abi Talib (a.s.) and to deny his rightful claim to the caliphate, committed an outright lie and slander in the praise and commendation of Zaid Ibn Haarisah, mounting thereby the very saddle of sin and disgraceful aggression.

Ahmad Ibn Muhammad Ibn Hanbal Shaibani records in his **Musnad**, "Muhammad Ibn Ubaid narrated to us from Wael, who says, 'I heard Bahiyy relate that Ayesha say, 'Never did the Messenger of Allah (s.a.w.a.) send Zaid Ibn Haarisah in an army without putting him in command over them. If he remained behind, he appointed him as his successor (in charge).'"

This deceitful claim of Ayesha is false and baseless in the eyes of the entire Muslim nation. Were the aspects of its falsity and disgrace to be listed and detailed, even a lengthy volume would not suffice. Anyone possessing the least share of reason and transmitted knowledge knows with certainty that Zaid Ibn Haarisah, on account of not being Qurashi, and on account of being inferior, along with numerous other definite impediments beyond count, could never have been qualified for the Messenger of Allah

(s.a.w.a.) to appoint as his caliph. Therefore, the assertion that ‘had Zaid Ibn Haarisah survived after the Prophet (s.a.w.a.), he would have appointed him as successor’ is a false statement which clearly displays Ayesha’s audacity and brazenness in committing lies and slanders. In this lies a crushing blow to the head of anyone who claims that all the Companions were free from vain talk and falsehood!!

Sixty-Eighth: Another falsehood committed by Ayesha was her denial of the Amirul Momineen Ali Ibn Abi Talib (a.s.) being the appointed successor

Ayesha, in denying the succession of the Amirul Momineen Ali Ibn Abi Talib (a.s.), committed an explicit falsehood and, in rejecting a matter that is firmly established and verified, reached the height of obstinate enmity.

As Ahmad Ibn Muhammad Ibn Hanbal Shaibani has recorded in his **Musnad**, in the section on Ayesha, “Ismail narrated to us from Ibn Aun from Ibrahim from Aswad who said, ‘It was mentioned in the presence of Ayesha that Ali was the successor. She said, ‘When did he bequeath that to him? For I was supporting him against my chest, or she said, in my lap when he called for a basin. Indeed, he collapsed in my lap, and I was not even aware that he had died. So, when did he make a bequest to him?’ Ayesha’s falsehood in this statement, which draws blame directly back upon her, is clearer than the sun and more obvious than yesterday.

And if I were to enumerate in detail the proofs of its falsehood and corruption, I would have to devote an entire thick volume to the matter. Yet here I will suffice with a brief statement of Fazl Ibn Roozbahaan Khunji Shirazi, so that the lie of Ayesha in denying the succession of the Amirul Momineen Ali Ibn Abi Talib (a.s.) may become clear to all, according to the testimony of such a stubborn partisan and obstinate disputant himself. Thus, it must be known that Ibn Roozbahaan, in his **Ibtaal al-Baatil**, in response to Allamah Hilli (r.a.), where the latter in **Nahj al-Haqq** adduces the

knowledge of the Commander of the Faithful (a.s.) as proof, says, 'I say: What the author has mentioned regarding the knowledge of the Commander of the Faithful (a.s.), there is no doubt that he was among the scholars of the Ummah, and the people were in need of him in that respect. How could it be otherwise, when he was the successor of the Prophet (s.a.w.a.) in conveying knowledge and the profound truths of understanding? None can dispute this.'

When the falsehood and lie of Ayesha in denying the succession of the Father of the Pure Imams (a.s.) has become as clear and manifest as the sun at midday, it is without doubt or uncertainty that the claim of Muzani, that all of the Companions were trustworthy and reliable in transmitting reports and traditions from the Holy Prophet (s.a.w.a.), is a falsehood, stripped of any mark of truth or soundness. Among the astonishing signs of the triumph of truth is that Ayesha herself, in some narrations, confessed that the Holy Prophet (s.a.w.a.) passed away while the Amirul Momineen Ali Ibn Abi Talib (a.s.) was under his blessed cloak, holding him in his embrace. This matter, as is clear to every intelligent person, proves that what Ayesha previously claimed in another report, seeking to assert her own exclusivity and to deny the succession of the Amirul Momineen Ali Ibn Abi Talib (a.s.), was nothing but manifest falsehood and glaring slander. Now one must hear the witness I present and see, with the eye of truth, the resplendence of reality.

Hafiz Muhammad Ibn Yusuf Kanji Shafei said in **Kifaayah al-Taalib fi Manaaqeb-e-Ali Ibn Abi Talib (a.s.)**, "Abu Muhammad Abd al-Aziz Ibn Muhammad Ibn Hasan Salihi narrated to us from Hafiz Abu Qasim Dimashqi from Abu Ghalib Ibn Banna narrated from Abu Ghanaaem Ibn Mamoon from the Imam of Ahle Hadees, Abu Hasan Daraqutni from Abu Qasim Hasan Ibn Muhammad Ibn Bishr Bajali from Ali Ibn Husain Ibn Abd Ka'b from Ismail Ibn Rayyan from Abdillah Ibn Muslim Mulai from his father from Ibrahim from Alqamah and Aswad from Ayesha, who said, "The Messenger of Allah (s.a.w.a.), when death approached him and he was in her

house, said, 'Call for me my beloved.' So, I called for Abu Bakr. When he looked at him, he laid down his head, then said, 'Call for me my beloved.' So, I called for Umar. When he looked at him, he laid down his head, then said, 'Call for me my beloved.' I said, 'Woe to you! Call Ali, for by Allah, he desires none but him'. When he (s.a.w.a.) saw him, he opened the garment that was upon him and admitted him into it, and he (s.a.w.a.) did not cease to hold him close until he (s.a.w.a.) passed away, with his (s.a.w.a.) hand upon him (a.s.).¹"

Sixty-Ninth: Ayesha's concealment of the name of the Amirul Momineen Ali Ibn Abi Talib (a.s.) in her narration of the Prophet's (s.a.w.a.) Illness

Ayesha, in narrating the tradition of the Holy Prophet (s.a.w.a.) coming out during his illness while leaning on two men, committed an explicit act of betrayal by concealing the name of Amirul Momineen Ali Ibn Abi Talib (a.s.). This concealment of the name of that lofty Imam (a.s.), as Ibn Abbas explicitly stated, was due to her spite and hostility toward him. Ahmad Ibn Muhammad Ibn Hanbal Shaibani records in his **Musnad**, "Abd al-A'la narrated to us from Ma'mar from Zuhri from Obaidullah Ibn Abdillah from Ayesha, who said, 'When the Messenger of Allah (s.a.w.a.) fell ill in the house of Maimuna, he (s.a.w.a.) asked permission from his wives to be nursed in my house. They permitted him, so the Messenger of Allah (s.a.w.a.) came out leaning on Abbas (his uncle) and on another man, while his feet dragged on the ground. Obaidullah said, 'Ibn Abbas asked, 'Do you know who that other man was? It was Ali Ibn Abi Talib. But Ayesha does not want to mention him by name'."

Again, Ahmad Ibn Muhammad Ibn Hanbal Shaibani writes in his **Musnad**, "Sufyan narrated to us from Zuhri from Obaidullah from Ayesha. Sufyan said, 'I heard from him a long tradition, but I do not remember all of it, only a little from its beginning. We entered upon

¹ Kifaayah al-Taalib fi Mana'iq-e-Ali Ibn Abi Talib (a.s.), p. 262

Ayesha and said, ‘O Mother of the Believers! Tell us about the illness of the Messenger of Allah (s.a.w.a.).’ She said, ‘He fell sick and would blow (his breath). We likened his blowing to that of someone who eats raisins. He used to go around to his wives, but when he became severely ill, he sought their permission to remain in the house of Ayesha, and they permitted him. So, the Messenger of Allah (s.a.w.a.) entered, leaning between two men, one of them being Abbas, while his feet dragged on the ground. Ibn Abbas said, ‘Did I not tell you who the other was?’ He replied, ‘No.’ Ibn Abbas replied, ‘It was Ali.’”

Bukhari, in his **Sahih**, chronicles, “Ibrahim Ibn Musa narrated to us from Hisham Ibn Yusuf from Ma’mar from Zuhri from Obaidullah Ibn Abdillah who reports, ‘Ayesha said, ‘When the Prophet (s.a.w.a.) became heavily ill and his pain intensified, he asked permission from his wives to be nursed in my house, and they granted him permission. So, he (s.a.w.a.) came out leaning between two men, his feet dragging on the ground, and he was between Abbas and another man.’ Obaidullah said, ‘I mentioned to Ibn Abbas what Ayesha had said, and he said to me, ‘Do you know who the man was whom Ayesha did not name?’ I said, ‘No.’ He said, ‘It was Ali ibn Abi Talib.’”

Muslim, in his **Sahih**, pens, “Muhammad Ibn Raafe’ and Abd Ibn Humaid narrated to us, and the wording is that of Ibn Raafe’, from Abd al-Razzaq from Ma’mar from Zuhri from Obaidullah Ibn Abdullah Ibn Utbah who reports, ‘Ayesha informed me, saying, ‘The first time the Messenger of Allah (s.a.w.a.) became ill was in the house of Maimuna. He (s.a.w.a.) asked his wives to allow him to be nursed in my house, and they gave him permission. She said, ‘So he came out leaning on Fazl Ibn Abbas and on another man, while his feet were dragging on the ground.’ Obaidullah says, ‘I related this to Ibn Abbas’. He said, ‘Do you know who the man was whom Ayesha did not name? It was Ali!’

Abd al-Malik Ibn Shoaib Ibn Lais narrated to me, ‘My father

narrated to me from my grandfather, who said, Uqail Ibn Khalid narrated to me from Ibn Shihab, 'Obaidullah Ibn Abdillah Ibn Utbah Ibn Masud told me that Ayesha, the wife of the Prophet (s.a.w.a.), said, 'When the Messenger of Allah (s.a.w.a.) became heavily ill and his pain intensified, he (s.a.w.a.) asked his wives to allow him to be nursed in my house, and they gave him permission. So, he (s.a.w.a.) came out between two men, his feet dragging on the ground, between Abbas Ibn Abd al-Muttalib and another man'. Obaidullah said, 'I informed Abdullah (Ibn Abbas) of what Ayesha had said, and he said to me, 'Do you know who the other man was that Ayesha did not name?' I said, 'No.' Ibn Abbas informed, 'It was Ali!'"

Ibn Hajar Asqalani, in **Fath al-Bari**, writes, "Regarding the statement, 'He said, 'It was Ali Ibn Abi Talib', Ismaili added, through the narration of Abd al-Razzaq from Ma'mar, 'But Ayesha did not feel at ease to mention anything good about him'. And Ibn Ishaq, in **al-Maghazi** from Zuhri, added, 'But she was not able to mention him with good.' Kirmani, not having come across this additional wording, expressed it in a harsh way. In this is a refutation of those who go to excess and say, 'It is not permissible to assume such a thing about Ayesha '. It is also a refutation of those who claimed that she left the second man unnamed because it was not fixed throughout the whole journey, as at times he leaned on Fazl, at times on Usama, and at times on Ali, while in all of this, the other man was Abbas, singled out for this as an honour for him. This, however, is a delusion on the part of the one who said it. The reality is the opposite, because Ibn Abbas, in all the authentic reports, is decisive that the one left unnamed was Ali. So that is the relied-upon position, and Allah knows best'."

Aini, in **Umdah al-Qari**, writes, "I say: In the narration of Ismaili through the transmission of Abd al-Razzaq from Ma'mar, it is added, 'But Ayesha did not feel at ease to mention anything good about him'. And in the narration of Ibn Ishaq in **al-Maghazi** from Zuhri, 'But she was not able to mention him with good'."

Qastalaani, in **Irshad al-Sari**, pens, "Ismaili added through the narration of Abd al-Razzaq from Ma'mar, 'But Ayesha did not feel at ease to mention anything good about him'. In Ibn Ishaq's **al-Maghazi** from Zuhri, 'She was not able to mention him with good'."

If the state of Ayesha's betrayal in transmitting the Prophetic (s.a.w.a.) traditions had reached this extent that due to her enmity toward the Amirul Momineen Ali (a.s.), she would not utter his blessed name, and her soul, filled with envy and malice, would not be pleased to mention him with good, and because of the excess of hatred, she was unable to speak of him in a praiseworthy manner, then how can it be claimed that all the companions, male and female, were reliable and trustworthy, and that in narrating traditions and reports, they adhered to the path of honesty and religiosity?!

Seventieth: The Accusation against Ayesha Regarding (her attitude toward) Banu Hashim, according to the Admission of Zuhri

Zuhri, who is counted among the famous early Sunni scholars, despite his deviation from the Ahl-e-Bait (a.s.), accused Ayesha in matters relating to Banu Hashim. He did not consider two of her traditions, fabricated in a manner full of insolence and total loss, aimed at disparaging Amirul Momineen Ali (a.s.) and Abbas, as acceptable for narration. Abu Jafar Iskafi, in his book **al-Tafzeel** as quoted by Ibn Abi al-Hadid, says, 'Zuhri narrated from Urwah Ibn Zubair, who told him that Ayesha said, 'I was with the Messenger of Allah (s.a.w.a.) when Abbas and Ali (a.s.) came forward. He said, 'O Ayesha ! These two will die not upon my creed, or he said, 'my religion!'"

Abd al-Razzaq narrated from Ma'mar, 'Zuhri had two traditions from Urwah from Ayesha concerning Ali (a.s.). One day, I asked him about them, and he said, 'What should be done with them and with their traditions? Allah knows best about them. Indeed, I accuse them in what relates to Banu Hashim!'

As for the first tradition, we have already mentioned it. The second is that Urwah claimed that Ayesha told him, 'I was with the Prophet (s.a.w.a.) when Abbas and Ali (a.s.) came forward. He said, 'O Ayesha ! If you wish to look at two men from the people of the Fire, then look at these two who have just entered. So, I looked, and it was Abbas and Ali ibn Abi Talib (a.s.).''

If the ruinous state of Ayesha in fabricating and forging [reports] reached such a destructive level, then how can any rational person claim that all companions were trustworthy and reliable in transmitting traditions from the Messenger of Allah (s.a.w.a.)?

Criticism of Muawiyah and three others by Hasan Basri and Shafei

Since proofs establishing the falsehood and slanderous nature of many of the Companions, men and women, is endless, I must cut it short and be content with citing the significant statement of Shafei, the teacher of Muzani. In silencing, refuting, burdening, and binding Muzani, who was not one to openly quarrel, I add the special testimony of his own leader and Imam. It should therefore be known that the scholar Abu al-Fida Ismail Ibn Ali Ayyubi, in his book **Al-Mukhtasar fi Akhbaar al-Bashar**, under the events of the year 45 A.H., said, "Qazi Jamal al-Deen Ibn Wasil stated, 'Ibn Jauzi transmitted with his chain of authority from Hasan Basri who said, 'Four traits were found in Muawiyah; if only one of them had been in a man, it would be sufficient to destroy him. They are: his seizing the caliphate by the sword without consultation while there still remained among the people companions and men of virtue; his appointing his son Yazid as successor, who was a drunkard, wore silk and played tambourines; his claiming Ziyad [as his brother] despite the Messenger of Allah (s.a.w.a.) having said, 'The child belongs to the [marriage] bed, and the fornicator gets the stone'; and his killing of Hujr Ibn Adi and his companions. Woe to him because of Hujr, and woe to him because of the companions of Hujr!' It has been narrated from Shafei that he confided to Rabe'e,

‘The testimonies of four companions are unacceptable: Muawiyah, Amr Ibn Aas, Mughirah, and Ziyad’.¹“

From this statement, which is full of clear indication, it becomes evident that, in addition to Hasan Basri’s censure of Muawiyah for four traits; each of which alone was sufficient to destroy and ruin him. It is also clear that Shafei secretly confided in his distinguished student Rabee’ that the testimonies of four companions are unacceptable: Muawiyah, Amr Ibn Aas, Mughirah and Ziyad. If the disgrace of so many prominent companions had reached such a level in the view of Shafei, how can one claim that all the companions were trustworthy and reliable in transmitting traditions and reports from the Messenger of Allah (s.a.w.a.), and that they resembled stars guiding others to the path of truth?!! When the falsity and hollowness of Muzani’s assertion becomes exposed in light of the firm testimony of his own master Shafei, a reputed and dependable authority (as per the opponents), it manifests the embodiment of the proverb, ‘**Extinguish the lamp, for the dawn has risen**’.

The Transmission of the Statement of Ibn Abd al-Barr Qurtubi in his book Jaame’ Bayan al-Ilm regarding Hadees-e-Nujoom, and the Statement of Scholar of Traditions, Abu Bakr Bazzar criticizing and impugning Hadees-e-Nujoom

Ibn Abd al-Barr Qurtubi, who is among the well-known scholars of careful investigation among the opponents, despite admitting and affirming that **Hadees-e-Nujoom** is defective and discredited, and in his book **Jaame’ Bayan al-Ilm** has, in many ways, made its weakness and falsity manifest and clear, as you already know from what has been mentioned earlier; yet, in interpreting this tradition, he presents a bewildering and unsound statement, to justify it. The clarification of this summary is that Ibn Abd al-Barr, in the

¹ Al-Mukhtasar fi Akhbaar al-Bashar, Incidents of the year 45 A.H.

aforementioned book, transmitted at length the words of the scholar of traditions Abu Bakr Bazzar, which consist of a detailed criticism and a thorough impugment of **Hadees-e-Nujoom**. Since Bazzar, in that very statement, after criticizing the chain of transmission of the hadith of the stars, turned to its content, he made the following observation, “This statement too is denounced as having come from the Prophet (s.a.w.a.). For, it has been narrated from the Prophet (s.a.w.a.) with a sound chain of transmission, ‘Hold fast to my Sunnah and the Sunnah of the rightly guided caliphs after me; bite onto it with your molars’. This statement contradicts the narration of Abd al-Rahim, even if it’s authenticity was established, let alone when it is not established. The Prophet (s.a.w.a.) does not permit disagreement after him among his companions.¹” Therefore, Ibn Abd al-Barr, indulging in complete self-deception and delusion, attached himself to the latter part of this strong statement of Bazzar and says, “The words of Bazzar are not, in all respects, definitive. For, following the companions of the Prophet (s.a.w.a.) individually is only for the one who is ignorant of what he is asking about. Whoever is in such a state, imitation (*taqleed*) becomes necessary for him. The Prophet (s.a.w.a.) did not command his companions that they follow one another if they interpreted an issue with a sound, permissible, and possible interpretation in the principles. Rather, each one of them is a ‘star,’ whom it is permissible for the common ignorant person to follow in matters of religion which he needs. Likewise, the rest of the scholars among the generality. Allah knows best’.”

Thus, it becomes clear that Bazzar, at the conclusion of his statement, brought forth a most solid proof for the non-establishment of **Hadees-e-Nujoom**. He explained that this tradition permits disagreement, while the Noble Messenger (s.a.w.a.) never permitted his companions to differ after him. The objection raised by Ibn Abd al-Barr against this firm reasoning of

¹ Jaame’ Bayan al-Ilm, p. 358

Bazzar stems from his failure to grasp the latter's true intent and purpose. For the form of Bazzar's argument, as any person of understanding and perception would realize, is that from **Hadees-e-Nujoom**, it is manifest that the disagreements of the companions in legal rulings are all deemed correct and true, and that people, no matter from which companion they take their religion, would thereby be guided. In some versions of **Hadees-e-Nujoom**, it has been explicitly stated, "I asked my Lord about that in which my companions will differ after me. So, it was revealed to me, 'O Muhammad! Indeed, your companions to Me are like the stars in the sky, some of them brighter than others. Whoever takes from anything upon which they are, in their disagreements, is with Me upon guidance.'" (As Suyuti transmitted it in **al-Jaame' al-Saghir**). In some other versions it is reported, "My companions are like the stars in the sky; whichever of them you follow, you will be guided. The disagreement of my companions is a mercy for you." (As Suyuti also mentioned in **al-Jaame' al-Saghir**)."

This, without doubt or error, is an explicit permission of disagreement in the Shariah and a clear sanctioning of division in religion. Its falsity is known to people of sound understanding from the firmly established and recurrent Sunnah of the Prophet (s.a.w.a.). For, he always described disagreement as blameworthy and reprehensible, and he emphatically and repeatedly forbade his companions from it, showing that it was the cause of the destruction of previous nations. In censuring and condemning it, he (s.a.w.a.) never left the slightest detail unattended, as is not hidden from anyone who has passed through his (s.a.w.a.) sound traditions found in the authentic books of traditions (**Sahihs**), the **Jaame's**, and the **Musnads**. So, how can it be believed that this same Prophet (s.a.w.a.), contrary to his constant Sunnah and his consistent way during his lifetime, would by means of **Hadees-e-Nujoom** permit disagreement and division after his death?

This, then, is the essence of Bazzar's reasoning, which he summed up in his concise statement, 'And the Prophet (s.a.w.a.) does not

permit disagreement among his companions after him (s.a.w.a.).' Therefore, he made the matter clear and evident to all those with discernment. The elaboration that Ibn Abd al-Barr composed in reply never undermines Bazzar's decisive reasoning. For even if, according to Ibn Abd al-Barr's claim, it were conceded that the command of following in this tradition is directed only to the ignorant of the community, and that the companions themselves were not commanded to follow one another, still the major issue of permitting disagreement is not removed. For, **Hadees-e-Nujoom** explicitly indicates that all the companions are worthy of being followed, and that their disagreements do not prevent them from being followed. Rather, despite their disagreements, each of them is fit to be followed, and following each one results in the community's guidance. This, without doubt, constitutes a permission for disagreement and a sanctioning of division in religion. For, when the companions hear this tradition, they will not regard disagreement as harmful but will see it as permissible. Indeed, they will intensify and increase their existing disagreements. The Muslim masses, who are the addressees of this tradition, will take their religious matters from anyone and everyone among the companions, and so will differ among themselves, yet imagine themselves guided on account of following the companions. **Briefly:** If it is established from this tradition that the emulators (masses) of the community are commanded to follow the companions, and the companions themselves are involved in the sharpest disagreements, then without doubt it is established that, firstly, the disagreements of the companions in religious matters and legal rulings are permissible; and secondly, the disagreements of the emulators in the laws and religion, by taking from the differing and opposing companions, are likewise permitted and allowed. This is the grave problem for which no solution is seen, the difficult impasse which led the scholar of traditions viz. Bazzar to turn away from falsehood and the impossible. Moreover, it should be known that the Quranic verses

and Prophetic traditions condemning disagreement are several and too many to be listed here. Nevertheless, by the grace of Allah the Beneficent, we will establish this very point and aim, concisely and succinctly, from the statements of Ibn Abd al-Barr himself.

Ibn Abd al-Barr, in the same book **Jaame' Bayan al-Ilm**, pens, "Muzani mentioned proofs in this matter which I will cite here, Insha Allah. Muzani said, 'Allah, Blessed and Exalted be He, said, **Had it (i.e. the Quran) been from other than Allah, they would surely have found in it much contradiction**¹'. Thus, He condemned disagreement. He also said, '**And do not be like those who became divided and differed**²'. And He said, '**If you dispute about anything, refer it to Allah and the Messenger, if you truly believe in Allah and the Last Day; that is better and more suitable for final determination**³'. From Mujahid, Ata, and others regarding the interpretation of this verse, it means 'to the Book and the Sunnah'. Muzani writes, 'So, Allah condemned disagreement and commanded that one must return to the Book and the Sunnah. If disagreement had been part of His religion, He would not have condemned it. If disputation had been from His judgment, He would not have commanded them to return, in the case of dispute, to the Book and the Sunnah."

Again, he (Ibn Abd al-Barr) writes, "It is narrated from the Messenger of Allah (s.a.w.a.) that he said, 'Beware of the slip of the scholar!' And from Umar, Muaaz, and Salman, there are similar warnings concerning the slip of the scholar. He said, "The companions of the Messenger of Allah (s.a.w.a.) differed, declaring each other mistaken, examining each other's statements, and criticizing them. Had they considered all of one another's statements to be correct, they would not have done that. It is related from Ibn Masud in more than one issue that he said, 'I say

¹ Surah Nisaa (4): Verse 82

² Surah Aale Imran (3): Verse 105

³ Surah Nisaa (4): Verse 59

regarding this matter my opinion. If it is correct, it is from Allah; and if it is mistaken, it is from myself, and I seek forgiveness from Allah.' Umar Ibn Khattab became angry over the disagreement between Ubayy Ibn Ka'b and Ibn Masud concerning prayer in a single garment. Ubayy said, 'Praying in a single garment is good and beautiful.' But Ibn Masud said, 'That was only in times when garments were few.' Hence, Umar went out angrily and said, 'Two men from among the companions of the Messenger of Allah (s.a.w.a.), whose opinions are looked upon and accepted, have disagreed! Ubayy has spoken the truth, and Ibn Masud has not fallen short. But I swear I will not hear anyone dispute about this after my position here except that I will deal with him in such-and-such manner!'

It is also narrated about Umar regarding a woman whose husband was absent, and he (Umar) heard that she used to converse with someone. Thus, he sent to her, admonishing her, reminding her, and threatening her if she repeated it. She (was so scared that she) went into labour, gave birth to a boy who cried out, then died. Umar consulted his companions. They said, 'By Allah! We do not see that anything is upon you. You only intended good by this.' Ali (a.s.) was present, so he (Umar) asked him, 'What do you say, Aba al-Hasan?' He (a.s.) replied, 'These men have said what they have said. If this was the extent of their judgment, then they have discharged what was upon them. But if they have tried to flatter you, then they have deceived you. As for sin, I hope Allah will remove it from you because of your intention and what He knows of you. But as for the boy, by Allah, you are liable (to pay blood money for him).' Umar said to him, 'You have spoken the truth, by Allah! I swear, you will not leave until you distribute the blood money among your father's family (or among the clan of Abi).'

Saeed Ibn Nasr narrated to us from Qasim Ibn Asbagh from Ibn Wazzaah narrated to us from Musa Ibn Muawiyah from Abd al-Rahman Ibn Mahdi from Khalid Ibn Yazid from Abu Jafar from Rabee' Ibn Anas from Abu al-Aaliyah regarding the verse, **'He has**

ordained for you of the religion what He enjoined upon Noah, and that which We have revealed to you, and what We enjoined upon Abraham, Moses, and Jesus: to uphold the religion and not be divided therein¹. He (Abu al-Aaliyah) said, **‘To uphold the religion’** means sincerity in it. **‘Do not be divided therein’** means do not become enemies toward one another but be brothers upon it. Thereafter, he mentioned the Children of Israel and warned against treading on their path, saying, **‘And they did not divide except after knowledge had come to them, out of transgression among themselves’²**. Abu Aaliyah said, **‘Out of transgression’** here means for the sake of worldly life, its dominion, its adornment, its luxury, and its authority. Regarding **‘Indeed those who were made heirs of the Book after them are in grave doubt concerning it’³** he said, [that is] concerning this sincerity.’

The falsity of the claim that all the statements of the companions were correct is so clear and evident that even Ibn Abd al-Barr admitted it. From this, the invalidity of **Hadees-e-Nujoom** is established, and the correctness of its criticism by Bazzar is completely realized.

Ibn Abd al-Barr pens in **Jaame’ Bayan al-Ilm**, “Qasim Ibn Muhammad informed from Khalid Ibn Sa’d from Muhammad Ibn Watees from Muhammad Ibn Abdillah Ibn Abd al-Hakam who reports, ‘I heard Ashhab say, ‘Maalik was asked about the differences among the companions of the Messenger of Allah (s.a.w.a.), and he replied, ‘[Among them are] mistakes and correctness; so examine that matter.’ Yahya Ibn Ibrahim Ibn Muzayn reported to me from Asbagh from Ibn Qasim said, who states, ‘I heard Maalik and Lais say regarding the differences among the companions of the Messenger of Allah (s.a.w.a.), ‘It is not as

¹ Surah Shoorā (42): Verse 13

² Surah Shoorā (42): Verse 14

³ Surah Shoorā (42): Verse 14

some people claim, that therein is an allowance [for choice]; it is not so. Rather, it is [a matter of] right and wrong.’ Yahya said, ‘It reached me that Lais Ibn Sa’d said, ‘When disagreement occurs, we take the most cautious position.’ Abd al-Rahman Ibn Yahya narrated to us from Ahmad Ibn Saeed from Muhammad Ibn Ziyān from Haaris Ibn Miskeen from Ibn Qasim from Maalik, that he said regarding the differences among the companions of the Messenger of Allah (s.a.w.a.), ‘There is one who is mistaken and one who is correct, so you have to exert to discern the truth (*ijtihad*).’ Khalaf Ibn Qasim informed me from Abu Ishaq Ibn Shaban from Muhammad Ibn Ahmad from Yusuf Ibn Amr from Ibn Wahb, who reports, ‘Maalik told me, ‘O Abdallah! Convey what you have heard, and that suffices you. Do not carry the burden of anyone on your back. Know that the matter is only [a question of] right and wrong. So, look out for yourself, for it used to be said, ‘The greatest loser is the one who sells his Hereafter for his worldly life, and even greater in loss is the one who sells his Hereafter for another man’s worldly life!’

Ismail Ibn Ishaq mentioned in his book **al-Mabsut** from Abu Saabit, who reports from Ibn Qasim say, ‘I heard Maalik and Lais Ibn Sa’d say regarding the differences among the companions of the Messenger of Allah (s.a.w.a.): This was when some people said, ‘In it there is a latitude (*tawsī’a*).’ They replied, ‘It is not so; rather it is right and wrong.’ Qazi Ismail said, ‘The latitude in the differences of the companions of the Messenger of Allah (s.a.w.a.) is only a latitude in *ijtihad* of opinion. But as for it being a latitude such that a person may choose the saying of one of them without believing that the truth lies therein, then certainly not. Rather, their disagreement shows that they exercised *ijtihad* and thus differed.’ Abu Umar (Ibn Abd al-Barr) said, ‘This statement of Ismail is very fine. In the narrations of Ash’hab: Maalik was asked about someone who takes a tradition narrated by a reliable transmitter from the companions of the Messenger of Allah (s.a.w.a.), do you see that he has latitude in that? Maalik replied, ‘No, by Allah, not until he

attains the truth and the truth is only one. Can two different statements both be correct? No. The truth and correctness are only one.'

Yet again, Ibn Abd al-Barr pens in **Jaame' Bayan al-Ilm**¹, "Likewise, the disagreements of the companions of the Messenger of Allah (s.a.w.a.), and his followers (*taabe'een*), and those who came after them among the later jurists, and the rebuttals some made against others, are too vast for any book to encompass, let alone be gathered in a single chapter! What we have cited is sufficient proof for what we have not! The fact that the companions of the Messenger of Allah (s.a.w.a.) used to refer to one another is clear evidence that, in their view, disagreement was a matter of right and wrong. Otherwise, each one of them would have said, 'What you have said is permissible, and what I have said is also permissible! Both of us are stars by which guidance is obtained, so there is no blame upon us for our disagreement!'² (Abu Umar continues), 'The truth, in what they differed and disputed over, is only one. If truth were to lie in two mutually opposing positions, the early generations would not have declared one another mistaken in their ijtiḥad, judgments, and edicts. Wisdom does not accept that a thing and its opposite can both be correct. How true is the saying of a person, 'To affirm two opposites together in one state is the most absurd of all impossibilities!'

The Retraction of Senior Companions from their Beliefs

Whoever reflects upon Umar's retraction to the opinion of Muaaz in the case of the pregnant woman, and his statement, 'Had it not been for Muaaz, Umar would have perished!', will recognize the truth of what we have said. Likewise, Usman retracted in a similar case to the opinion of Ali (a.s.), and it is narrated that he also

¹ Jaame' Bayan al-Ilm, p. 348

² This is a subtle indication of the invalidity of considering the companions, who differed [and lagged], to be like stars.

retracted in such a case to the opinion of Ibn Abbas. It is also narrated that Umar also retracted in such a case to the opinion of Ali (a.s.), but this is not accurate. Rather, Umar retracted to the opinion of Muaaz in the case of the woman he intended to stone while pregnant. Muaaz said to him, 'You have no right over what is in her womb.' And he retracted to the opinion of Ali (a.s.) in the case of the woman who gave birth after six months. Qatadah narrated from Ibn Abi Ḥarb (or, it is said, from Ibn Abi Aswad, from his father) that a woman was brought before Umar who had given birth at six months. Umar resolved to stone her, but Ali (a.s.) said to him, "That is not for you. Allah, Blessed and Exalted, has said, '**...the mothers shall suckle their children for two complete years...**'¹, and He said, '**...his bearing and his weaning is thirty months...**'² So, there is no stoning upon her. (Hearing this), Umar released her. She later gave birth again at the same term (i.e. in six months)!

Affaan narrated from Yazid Ibn Zuray' from Saeed Ibn Abi Arubah from Qatadah. 'Usman retracted from withholding the brother [in inheritance] in the presence of the grandfather, to the opinion of Ali. Umar and Ibn Masud retracted from granting the grandfather a share by apportionment (*muqaasamah*) and the sixth, to the opinion of Zaid, who held up to the third. Ali retracted from agreeing with Umar in emancipating the mothers of children (*ummahaat al-aulaad*). Ubaidah Salmani said to him, 'Your view together with Umar's is more beloved to me than your view alone!' Ali continued upon that, so he freed them.

Ibn Umar retracted to the opinion of Ibn Abbas regarding the one upon whom two Ramazans had passed consecutively.

Umar Ibn Khaṭṭāb said, 'Refer ignorance back to the Sunnah.' In the letter of Umar to Abu Musa Ash'ari, 'Do not let a judgment you passed yesterday, which you then reconsidered and were guided in it to right guidance, prevent you from retracting it to the truth. For

¹ Surah Baqarah (2): Verse 233

² Surah Ahqaaf (46): Verse 15

truth is ancient, and returning to the truth is better than persisting in falsehood.' It is narrated from Mutarrif Ibn Shikhkheer who said, 'If all the whims were one, someone might say, 'Perhaps the truth is in them!' But when they branched out and split apart, every person of reason knew that truth does not become divided.'

From Mujahid regarding the verse '**And they will not cease to differ**¹', he said, '[It refers to] the people of falsehood.' '**Except those upon whom your Lord has mercy**²' he said, 'They are the people of truth; there is no disagreement among them.' Ash'hab said, 'I heard Maalik say. 'Truth is only one. Two differing statements cannot both be correct. Truth and correctness are only one.' Ash'hab said, 'And this is also the opinion of Lais.'

I am stunned and bewildered that Ibn Abd al-Barr interprets **Hadees-e-Nujoom** in a way that it is permissible for the ignorant masses to imitate and follow any one of the companions, while from the foregoing discussions, you have learned in many ways that not all of the companions ever possessed the capacity for ijihad. The scandals that have appeared, connected to the ignorance, mistakes, and issuing edicts without knowledge by the senior figures of this group, certainly remove them far from the lofty station of ijihad! If these individuals were not people of ijihad, then how could it ever be permissible for the masses and the ignorant to imitate them, and by following them, they tread only a path of loss and ruin? Soon, from Muzani's reply, you will see in many ways that many of the companions committed lies and slanders, and without hesitation walked the road of fabrication and invention. How could any rational person deem it permissible to imitate such people, even for the common folk, when such imitation would be nothing but amassing and carrying of endless sins and transgressions? Is this anything other than blatant shamelessness, clear disgrace, and obvious scandal?! Once all of

¹ Surah Hud (11): Verse 118

² Surah Hud (11): Verse 119

this has become evident to you, praise be to Allah, the Bestower of blessings, it is manifest and plain that all which has been presented here of critique and refutation of **Hadees-e-Nujoom**, and the invalidation and nullification of its meanings and interpretations, despite the pride and stubbornness of the opponents, along with the decisive proofs and shining evidences made clear in this discussion, are sufficient to invalidate, weaken, erase, and obliterate every word the opponents have uttered in support or justification of this tradition. It is also sufficient to uproot and demolish all their doubts that they may cast against the people of truth (viz. the Shias), or weave merely to soothe the followers of their own sect. And Allah is the Patron of success!

Response To The Ninth Contradictory Tradition

His Objection: Muhaddis Dehlavi (the author of Tuhfa Isna Ashariyyah) writes, "If this tradition (Hadees-e-Saqalain) proves and establishes the Imamate of the Ahle Bait (a.s.), then how can the tradition of Amirul Momineen Ali Ibn Abi Talib (a.s.), which is consecutively narrated (*mutawaatir*) by the Shias too, 'The Right of Consultation is only for the Emigrants (*Muhajiroon*) and the Helpers (*Ansar*)' be right?"

The Various Aspects of Responding to an Opponent's Argument with Words

Indication

'Indeed, consultation is only for the Emigrants (*Muhajiroon*) and the Helpers (*Ansar*)'

I (Mir Hamid Husain (r.a.)) say:

This statement of the interlocutor is a feeble remark, easily struck down in many ways.

First: The indication of **Hadees-e-Saqalain** (the Two Weighty Things) regarding the Imamate of the Ahle Bait (a.s.), who are none other than the Twelve Imams (a.s.), has already been established, by decisive proofs and radiant evidences, in what has been

previously presented with sufficient and complete clarity, by the praise of Allah the Exalted. That exposition was set forth in such a manifest and well-demonstrated manner that any discerning observer, after examining it, can have no doubt on the matter. The armies of its dazzling proofs and the legions of its overpowering arguments utterly overwhelm the enemies and deniers! Thus, the opponent's (Shah Abdul Aziz Dehlavi) flimsy attempt to cast doubt in this regard is entirely false and null, and his dreadful weakness on this matter is utterly bankrupt and bust.

Second: The opponent's pompous use of the statement 'Indeed, consultation belongs only to the Muhajiroon and the Ansar' as if it were a tradition narrated from Amirul Momineen (a.s.) is nothing but vile deception and poor trickery. For, this statement has only been reported in some books of history and biography, and that too within the context of a letter written to Muawiyah, expressed merely by way of argumentum ad hominem, binding him by his own premises (*ilzaam*). Thus, to present it as a transmitted tradition from him (a.s.) is nothing but blatant obfuscation and misrepresentation!

Third: The opponent's claim that this statement is, in the view of the Shia, a consecutively narrated (*mutawaatir*) tradition is even more disgraceful and detestable than the earlier fabrication mentioned above, and never in accordance with reality. Whoever makes such a claim is obliged to bring forth evidence and he will never have a path to it until the end of time!

Fourth: To consider this statement as contradicting the proofs of **Hadees-e-Saqalain** regarding the Imamate of the Ahle-Bait (a.s.) is entirely false. For, anyone possessing sound understanding and upright reason, once the meaning of this statement is examined alongside **Hadees-e-Saqalain**, it becomes clear that since the body of Muhajiroon and Ansar are commanded to follow the Two Weighty Things, then if, after consultation, they were to unite upon a person, his Imamate would be valid. But it is manifest that such

consensus could only occur upon one of the Ahl-e-Bait (a.s.). For, to call anyone outside the Ahl-e-Bait (a.s.) an Imam while adhering to the Two Weighty Things is impossible. Thus, any conclusion of consultation by the Muhajiroon and Ansar concerning Imamate, if it were to end upon other than these sanctified souls (a.s.), would be pure error and misguidance. Praise belongs to Allah, the Most High, through whose Grace and Favour the truth has been made clear.

Fifth: This statement, once accepted by people of sound judgment, in no way contradicts the purport of **Hadees-e-Saqalain**. Because if truly all the Muhajiroon and Ansar were to reach consensus on something, that very matter would necessarily be in agreement with the Ahl-e-Bait (a.s.). For, these sanctified souls (a.s.) are themselves counted among the Muhajiroon, and thus the circle of the consensus of all the Muhajiroon and Ansar must also include them. How could it not, when they are the leaders of the Muhajiroon and Ansar in the eyes of every person of religion, intellect, and insight? Therefore, to appeal to such a consensus is to appeal to the Ahl-e-Bait (a.s.), as commanded in **Hadees-e-Saqalain**. Since it is manifest and clear that the Ahl-e-Bait (a.s.) will never separate from the Holy Quran, this holding fast is tantamount to holding fast to Allah's Book. However, such consensus only occurs among the people of adherence and following, not among the people of deviation and innovation, nor those of transgression and rebellion.

Sixth: For the opponent to regard this statement, which is entirely meant for silencing (*ifhaam*), as supportive of his own position only betrays his feebleness and shamelessness because this statement, in whatever way it is taken, indicates the necessity of consultation with all the Muhajiroon and Ansar and it is most evident that, in the matter of the caliphate, no such consultation with all the Muhajiroon and Ansar ever took place concerning Abu Bakr. Rather, by the explicit admission of Umar Ibn Khattab, as found in **Sahih al-Bukhari** and elsewhere, his allegiance (*bai'ah*) was a sudden and irregular pledge (*faltah*), from the evil of which Allah

protected the community! And whoever undertakes an allegiance without the consultation of the Muslims is liable to be killed, both the one who gives the pledge and those who pledge to him. Thus, the opponent (Shah Abdul Aziz Dehlavi) who introduces this statement in such a context is like one seeking a nostril with his hoof, or one cutting off the tip of his own nose with his hand! Now, it is necessary to hear the very wording of **Sahih al-Bukhari** and other reports that indicate the irregular nature of Abu Bakr's pledge, and to examine with reflection the eloquent content of those passages, which uncover hidden realities and tear away the veils.

Narrations regarding the 'Sudden/Irregular' Nature of the Allegiance (*bai'ah*) to Abu Bakr

Bukhari writes in his **Sahih**, "Abd al-Aziz Ibn Abdillah narrated to us from Ibrahim Ibn Sa'd from Salih from Ibn Shihab from Obaidullah Ibn Abdillah Ibn Utbah Ibn Masud from Ibn Abbas, who said, 'I used to teach Quran to some of the Muhajiroon, among them Abd al-Rahman Ibn Auf. While I was in his house at Mina, and he was with Umar Ibn Khattab during the last Hajj, he performed, Abd al-Rahman returned to his house and said, 'If only you had seen a man who came today to the Commander of the Faithful and said, 'O Commander of the Faithful! What do you think of so-and-so who says, Umar has died, and I have pledged allegiance to so-and-so? By Allah! The pledge to Abu Bakr was nothing but a sudden and irregular occurrence (*faltah*), yet it was completed!' Umar became angry and said, 'By Allah! If Allah wills, I will stand before the people this evening and warn them against those who wish to usurp their affairs!' Abd al-Rahman said, 'I said, 'O Commander of the Faithful! Do not do it! For, this gathering at the pilgrimage brings together the common folk and the rabble. They are the ones who will crowd closest to you when you stand before the people. I fear that you will stand and say words which will be carried away from you by every transmitter, and that they will not grasp them

properly nor put them in their correct place. So, wait until you reach Madinah, the abode of migration and the Sunnah, where you will be among the people of knowledge and the notables. Then you can say what you wish while settled, and the people of knowledge will understand your words and place them in their proper context.' Umar replied, 'By Allah! If Allah wills, I will certainly stand with this matter in the very first gathering I attend when I return to Madinah.' Ibn Abbas said, 'We came to Madinah at the end of Zul H̥ijjah. When Friday came, we hastened to go [to the mosque] as soon as the sun had passed its zenith, until I found Saeed Ibn Zaid Ibn Amr Ibn Nufail sitting by the side of the pulpit. I sat so close to him that my knee touched his knee. Before long, Umar Ibn Khattab came out. When I saw him approaching, I said to Saeed Ibn Zaid Ibn Amr Ibn Nufail, 'Today he will certainly say words that he has never said since he was made caliph.' Saeed objected to me, saying, 'What could he possibly say that he has not said before?' Then Umar sat on the pulpit. When the muezzin finished the call, he stood, praised Allah as He deserves, and then said, 'Now then, I am going to say to you, words which have been decreed for me to say. I do not know perhaps they will be before my death. So, whoever understands them and remembers them, let him convey them wherever his mount carries him. But whoever fears that he will not grasp them properly, I do not permit anyone to lie upon me. Indeed, Allah sent Muhammad (s.a.w.a.) with the truth and revealed to him the Book. Among what Allah revealed was the verse of stoning. We recited it, we understood it, and we retained it in our hearts. Thus, the Messenger of Allah (s.a.w.a.) stoned [the adulterers], and we stoned after him. I fear that as time goes on, someone may say, 'By Allah! We do not find the verse of stoning in the Book of Allah!' so they may go astray by abandoning a ruling which Allah revealed. Stoning is indeed a right in the Book of Allah upon every man or woman who commits fornication while being previously married, when evidence is established, or pregnancy occurs, or confession is made. We used to recite among what we

recited from the Book of Allah, 'Do not turn away from your fathers, for it is disbelief to turn away from your fathers; indeed, it is disbelief on your part to turn away from your fathers.' The Messenger of Allah (s.a.w.a.) also said, 'Do not exaggerate in praising me as Isa Ibn Maryam was praised. Say: the servant of Allah and His Messenger.' Then, it has reached me that someone among you is saying, 'By Allah! If Umar dies, I will pledge allegiance to so-and-so!' Let no man be deceived and say, 'Indeed the allegiance of Abu Bakr was a sudden and unplanned matter (*faltah*) and it was completed.' Indeed, it was so but Allah protected the people from its evil! And there is no one among you to whom people's necks stretch in longing as they did to Abu Bakr. So, whoever gives allegiance to a man without the consultation of the Muslims, neither he nor the one who gave allegiance to him are to be followed, lest both of them be killed. Indeed, the matter was such that when Allah took His Prophet (s.a.w.a.), the Ansar opposed us and gathered all together at the Saqifah of Bani Saaedah. Ali and Zubair and those with them also opposed us. The Muhajiroon gathered with Abu Bakr. I said to Abu Bakr, 'O Abu Bakr! Come, let us go to our brothers among the Ansar.' Hence, we set out toward them. When we neared them, we were met by two righteous men who told us what the people had agreed upon. They said, 'Where are you going, O company of Muhajiroon?' We said, 'We are going to our brothers among the Ansar.' They replied, 'You don't need to go to them. Settle your matter among yourselves.' I said, 'By Allah! We will certainly go to them!' So, we went until we came to them at the Saqifah of Bani Saaedah. There was a man wrapped up among them. I said, 'Who is this?' They said, 'This is Sa'd Ibn Ubaadah.' I said, 'What is the matter with him?' They said, 'He is ill.' When we sat for a while, their spokesman gave praise to Allah as He deserved, and then said, 'We are the supporters of Allah and the battalion of Islam, while you, O company of Muhajiroon, are a small group. Now, some of your people have come, seeking to deprive us of our original right and to confine the leadership only to

themselves.' When he finished, I wished to speak and I had prepared a speech that pleased me, which I intended to present before Abu Bakr. I used to fear his severity somewhat. But just as I was about to speak, Abu Bakr said, 'Wait!' I disliked angering him, so he spoke. By Allah! He was more forbearing and more dignified than me. He did not leave out a single word I had liked from what I had prepared, except that he said it impromptu, or even better, until he finished. He said, 'As for what you have mentioned of good in yourselves, you are indeed deserving of it. But this matter will not be recognized except for this tribe of Quraish; they are the most balanced of the Arabs in lineage and home. I have chosen for you one of these two men, so pledge allegiance to whichever of them you wish.' He then took my hand and the hand of Abu Ubaydah Ibn Jarraah, who was sitting between us. By Allah! I did not dislike anything he said except this, for if I were to put myself forward and they struck my neck, that would not bring me closer to sin. I would have preferred that to presiding over a people in whose midst was Abu Bakr unless perhaps my soul might suggest something to me at the time of death that I do not feel now.' Thereafter, a man from the Ansar said, 'I am its well-polished staff and its well-fruited palm. From us there should be a leader, and from you there should be a leader, O Quraish!'

Then the voices grew loud, the shouting increased, until I feared division. I said, 'Stretch out your hand, O Abu Bakr!' He stretched out his hand and I pledged allegiance to him. The Muhaajiroon pledged to him, and then the Ansar pledged to him. We pressed upon Sa'd Ibn Ubaadah, and someone among them said, 'You have killed Sa'd Ibn Ubaadah!' I said, 'May Allah kill Sa'd Ibn Ubaadah!' Umar said, 'By Allah! We did not find in the matter that arose anything stronger than the pledge to Abu Bakr. For, we feared that if we departed from the people without a pledge having been made, they would pledge allegiance to someone else after us. If that happened, either we would pledge allegiance to them to something we did not approve, or we would oppose them and that would be

destruction. So, whoever gives allegiance to a man without the consultation of the Muslims, neither he nor the one who pledged to him are to be followed, lest both be killed'.¹

Ibn Hisham in his **Al-Sirah al-Nabawiyyah** chronicles, "Ibn Ishaq reported, 'Among the events of Saqifah, when the Ansar gathered there, Abdullah Ibn Abi Bakr told me from Ibn Shihaab Zuhri from Abdullah Ibn Abdullah Ibn Utbah Ibn Masud from Abdullah Ibn Abbas, who said, 'Abd al-Rahman Ibn Auf informed me, 'I was in his residence at Mina waiting for him, while he was with Umar during the last pilgrimage that Umar performed. Then Abd al-Rahman returned from being with Umar and found me in his dwelling at Mina waiting for him, as I used to recite the Quran to him. Ibn Abbas said, 'Abd al-Rahman Ibn Auf said to me, 'If only you had seen a man who came to the Commander of the Faithful (Umar) and said, 'O Commander of the Faithful! What do you say about so-and-so who claims, 'By Allah! If Umar Ibn Khattab dies, I will pledge allegiance to so-and-so. By Allah! The pledge of Abu Bakr was nothing but a sudden event (*faltah*), yet it was carried through.' At this, Umar became angry and said, 'By Allah! This evening I will rise before the people and warn them about these individuals who want to usurp their authority.' Abd al-Rahman continued, 'I said, 'O Commander of the Faithful! Do not do it. The season (*hajj*) brings together the rabble and common folk, and they are the ones who will press closest to you when you stand before the people. I fear that if you stand and make a statement, those words will be carried off in every direction, misunderstood and not placed in their proper context. Wait until you return to Madinah, for it is the home of the Sunnah, and there you will find the scholars and nobles. Then say what you want to say in Madinah, firmly, and the people of knowledge will understand your words and place them where they belong.' Umar replied, 'By Allah! I will certainly do so at the first

¹ Sahih Bukhari, vol. 8, p. 25, Kitab al-Hudud, Chapter of Stoning a Pregnant Woman due to Adultery

occasion when I stand before the people in Madinah.’ Ibn Abbas continued, ‘So we returned to Madinah at the end of Zu al-Ḥijjah. On Friday, I hastened to go out as soon as the sun passed its zenith, and I found Saeed Ibn Zaid Ibn Amr Ibn Nufail sitting by a corner of the pulpit. I sat so close to him that my knee touched his knee. It was not long before Umar Ibn Khattab emerged. When I saw him approaching, I said to Saeed Ibn Zaid, ‘This evening he will say on this pulpit words that he has never said since he was appointed.’ Saeed Ibn Zaid rebuked me and said, ‘What could he possibly say that he has not said before?’ Umar sat on the pulpit. When the muezzin finished his call for prayers, he (Umar) rose, praised Allah as He deserves and said, ‘I will say to you words that have been decreed for me to say, and I do not know, perhaps they are the last before my appointed end (i.e. death). Whoever understands them and remembers them, let him take heed of them wherever his riding-beast carries him. And whoever fears he will not grasp them, then let no one fabricate lies against me. Indeed, Allah sent Muhammad and revealed to him the Book, and among what He revealed to him was the verse of stoning (*Ayat al-rajm*). We recited it, we knew it, and we understood it. The Messenger of Allah (s.a.w.a.) carried out stoning, and we carried it out after him. So, I fear that if time passes long upon people, someone will say, ‘By Allah! We do not find stoning in the Book of Allah,’ and thus they will go astray by abandoning a prescribed duty that Allah sent down. Stoning is the truth in the Book of Allah, binding upon anyone who commits fornication and is married, whether man or woman, when proof is established, or there is pregnancy, or confession. We used to recite, among what we recited in the Book of Allah: **Do not turn away from your fathers, for it is disbelief on your part, or disbelief in you, that you turn away from your fathers.** Yet the Messenger of Allah (s.a.w.a.) said, ‘Do not exaggerate in praising me as Jesus, son of Mary, was exaggerated in. Rather, call me as the servant of Allah and His Messenger. It has reached to me that a certain man said, ‘By Allah! If Umar Ibn

Khattab dies, I will pledge allegiance to so-and-so.' Let no man be deceived by saying, 'The pledge of Abu Bakr was a sudden occurrence (*faltah*) and yet it was carried through!' Yes, it was so, but Allah protected it from evil. And there is none among you toward whom necks stretch out like they did toward Abu Bakr. So, whoever gives allegiance to a man without consultation with the Muslims, there is no valid pledge for him or for the one who pledged to him, their blood is liable to be shed. As for what befell us when Allah took the soul of His Prophet (s.a.w.a.), the Ansar opposed us and gathered with their chiefs in the Saqifah of Bani Saaedah. Ali Ibn Abi Talib, Zubair Ibn Awwaam, and those with them held back from us, while the Muhaajiroon gathered around Abu Bakr. I said to Abu Bakr, 'Come, let us go to our brothers among the Ansar.' So, we went to meet them until we came across two righteous men from them, who informed us of what the people had agreed upon, and they said, 'Where are you headed, O company of Muhaajiroon? We said, 'We want to go to our brothers, these Ansar.' They (the two men) replied, 'You, O company of Muhaajiroon, it is not necessary for you to approach them. Settle your matter yourselves.' I said, 'By Allah! We will certainly go to them.' So, we went until we reached them in the Saqifah of Bani Saaedah. And behold! In their midst was a man wrapped up (in a covering). I asked, 'Who is he?' They said, 'Sa'd Ibn Ubaadah.' I said, 'What is the matter with him?' They said, 'He is ill.' When we sat down, their speaker delivered the testimony and praised Allah as He deserves. Then he said, 'Now then, we are Allah's helpers (Ansar) and the battalion of Islam. And you, O group of Emigrants (Muhaajiroon), are but a band from us, and some of your people have just arrived. And now they want to sever us from our roots and seize the authority from us.' When he fell silent, I wanted to speak, for I had prepared in my mind some words that pleased me and I wished to present them before Abu Bakr. I was also mindful not to go too far. But Abu Bakr said, 'Wait, O Umar!' I disliked angering him, so he spoke. He was more

forbearing and dignified than me. By Allah! He did not leave a single word from what I had prepared that pleased me except he said it extempore, or something like it or better, until he finished. He said, 'As for what you have mentioned of good qualities in yourselves, you are indeed worthy of them. But the Arabs will not recognize this matter (of leadership) except for this clan of Quraish because they are the most pivotal of the Arabs in lineage and dwelling. Hence, I have accepted for you one of these two men, so pledge allegiance to whomever you wish.' He took my hand and that of Abu Ubaidah Ibn Jarraah, who was sitting between us. I did not dislike anything he said except that. By Allah! If I were to step forward and my neck be struck, that would not bring me nearer to sin more beloved to me than that I should rule over a people among whom is Abu Bakr. Then a man from the Ansar said, 'I am its rubbing stick and its firmly supported trunk. From us shall be a leader, and from you a leader, O people of Quraish!' The voices multiplied and the clamour rose until I feared division. Therefore, I said, 'Stretch your hand, O Aba Bakr.' He stretched it and I pledged allegiance to him. Thereafter, the Muhaajiroon pledged allegiance to him followed by the Ansar. We rushed upon Sa'd Ibn Ubaadah. Then someone among them said, 'You have killed Sa'd Ibn Ubaadah!' I said, 'May Allah kill Sa'd Ibn Ubaadah!'¹

Ahmad Ibn Ishaq Ibn Jafar Ibn Wahb Ibn Waazih Kaatib Abbasi, known as **Yaqubi**, records in his **Tarikh**, "A group from Quraish sought permission from Umar to go out for the holy war. He said, 'It has already been said to you by the Messenger of God (s.a.w.a.), 'I will seize Quraish by their throats at the mouths of this desert plain. Do not go out, lest you scatter the people to the right and to the left.' Abd al-Rahman Ibn Auf said, 'Yes, O Commander of the Faithful! But why do you forbid us from the holy war?' Umar replied, 'If I remain silent about you and do not answer, that is better for you than if I answer you.' Then he went on narrating

¹ Al-Sirah al-Nabawiyah, Ibn Hisham, vol. 2, p. 658

about Abu Bakr until he said, ‘The allegiance to Abu Bakr was a sudden affair (*faltah*), but Allah protected us from its evil. So, whoever repeats something like it, kill him’.¹“

Muhammad Ibn Jarir Tabari chronicles in his **Tarikh al-Umam wa al-Muluk**, “Ali Ibn Muslim narrated to me from Abbad Ibn Abbad from Abbad Ibn Rashid from Zuhri from Obaidullah Ibn Utbah from Ibn Abbas, who said, ‘I used to teach Abd al-Rahman Ibn Auf the Quran. He said, Umar performed the Hajj, and we performed Hajj with him. While I was in my lodging at Mina, Abd al-Rahman Ibn Auf came to me and said, ‘Today, I was present with the Commander of the Faithful (implying Umar), when a man stood before him and said, ‘I heard so-and-so say: If the Commander of the Faithful dies, I will give my allegiance to so-and-so.’ The Commander of the Faithful said, ‘Indeed, this evening I will stand before the people and warn them about these men who want to seize the people’s affair (leadership) by force.’ But I advised, ‘O Commander of the Faithful! This season gathers the rabble and commoners of the people, and they are the ones who dominate your assembly. I fear that if you speak your words today, they will not understand them properly, nor preserve them, nor put them in their right place, and will carry them about in every direction. Wait until you return to Madinah, the abode of the Hijrah and the Sunnah, where you will be among the companions of the Messenger of Allah (s.a.w.a.), from the Muhaajiroon and the Ansar. There you will be able to say what you wish, firmly established, they will understand your words and place them in their proper context. He (Umar) said, ‘By Allah! I will indeed proclaim it in the very first gathering I stand in at Madinah’. When we returned to Madinah, and Friday came, I hastened early for the report that Abd al-Rahman had told me. I found Saeed Ibn Zaid had preceded me in hastening, so I sat next to him at the pulpit, my knee against his knee. When the sun had passed its zenith, it was not long before

¹ Tarikh-e-Yaqubi, vol. 2, pp. 147-148

Umar came out. I said to Saeed as he was approaching, 'Today the Commander of the Faithful will say upon this pulpit words that have never been said before.' He became angry and said, 'What will he say that has never been said before!?' When Umar sat upon the pulpit, the muezzin gave the azaan. When he completed his azaan, Umar stood up, praised Allah and extolled Him, then said, 'I wish to speak words that have been decreed for me to say. Whoever understands them, comprehends them, and preserves them, let him convey them wherever his journey takes him. And whoever does not comprehend them, then I do not permit anyone to ascribe a lie to me. Indeed, Allah the Almighty, sent Muhammad with the truth and revealed to him the Book. Among what He revealed to him was the verse of stoning. So, the Messenger of Allah (s.a.w.a.) stoned, and we stoned after him. I fear that a long time may pass over people, and someone will say, 'By Allah! We do not find stoning in the Book of Allah,' and so they will go astray by abandoning an obligation that Allah revealed. We used to recite, **'Do not turn away from your fathers, for it is disbelief in you to turn away from your fathers.'** It has reached me that someone among you says, 'If the Commander of the Faithful (Umar) dies, I will give allegiance to so-and-so.' Let no man be deceived into saying, 'The pledge to Abu Bakr was a sudden affair (*faltah*).' Indeed, it was so, but Allah protected from its evil. There is none like Abu Bakr among you to whom necks would stretch (in allegiance). As for what happened when Allah took your Prophet (s.a.w.a.), Ali and Zubair and those with them withdrew from us in the house of Fatimah, and the Ansar abandoned us. Meanwhile, the Muhaajiroon gathered around Abu Bakr. I said to Abu Bakr, 'Come, let us go to our brothers from among the Ansar. We set out heading towards them, and we met two righteous men who had witnessed (the battle of) Badr. They said, 'Where are you going, O group of Muhaajiroon?' We said, 'We are going to our brothers from among the Ansar.' They said, 'Then go back and settle your matter among yourselves.' We said, 'By Allah! We will surely go to them.' We came

to them, and they were gathered in the Saqifah of Banu Saaedah. And behold, in their midst was a man wrapped up. I asked, 'Who is he?' They replied, 'Sa'd Ibn Ubaadah.' I said, 'What is wrong with him?' They said, 'He is ill.' Then a man among them stood, praised Allah and said, 'Now then, we are the Ansar and the battalion of Islam, and you, O people of Quraish, are the clan of our Prophet. Now, a group from among your people has come rushing to us.' When I saw that they intended to cut us off from our root and seize authority away from us, I had already prepared in my mind some words I wished to present before Abu Bakr. I was also mindful not to go too far, while he was more dignified and forbearing than me. When I was about to speak, he said, 'Wait.' I disliked opposing him. He (Abu Bakr) stood, praised and extolled Allah, and he did not leave out anything that I had prepared to say, had I spoken, except that he said it, or something even better. He said, 'O group of Ansar! There is no merit you mention about yourselves except that you are indeed worthy of it. But the Arabs will not recognize this matter (leadership) except for this clan of Quraish, for they are the most pivotal of the Arabs in dwelling and in lineage. But I have accepted for you one of these two men; pledge allegiance to whichever of them you wish.' He took hold of my hand and the hand of Abu Ubaidah Ibn Jarraah. By Allah! There was nothing in his words that I disliked except that. For, if I were to step forward and have my neck struck for something that would not draw me near to sin, it would be more beloved to me than that I should become leader over a people among whom is Abu Bakr. When Abu Bakr finished his speech, a man among them stood up and said, "I am its rubbing stick and its supported palm-trunk. From us there should be a leader, and from you a leader, O people of Quraish!" Then, the voices were raised and the clamour increased, until I feared division. So, I said to Abu Bakr, 'Stretch your hand, and I will pledge allegiance to you!' He extended his hand, and I pledged allegiance to him. Then the Muhaajiroon pledged allegiance to him, and the Ansar pledged allegiance to him. Thereafter, we rushed towards

Sa'd until one of them said, 'You have killed Sa'd Ibn Ubaadah!' I said, 'May Allah kill Sa'd!' By Allah! We did not find any matter stronger than giving allegiance to Abu Bakr. For, we feared that if we left the people without a pledge, they might form a pledge after us. Then either we would be forced to follow them in something we did not approve of, or we would oppose them and it would lead to corruption'.¹"

Again, Muhammad Ibn Jarir Tabari writes in his **Tarikh al-Umam wa al-Muluk**, "Obaidullah Ibn Saeed narrates from his uncle from Saif Ibn Umar from Sahl and Abu Usman from Zahhaak Ibn Khalifah, who says, 'When Habbab Ibn Munzir stood up, he drew his sword and said, 'I am its rubbed stick and its supported palm branch; I am the father of the young lion in the lair of the lion, who is attributed to the lion!' So, Umar attacked him and struck his hand, and the sword fell, and he took it. Then, he leapt upon Sa'd and others followed suit. The people rushed one after another to pledge allegiance, and Sa'd held back (or resisted). It was a sudden affair like the sudden affairs of the age of ignorance (*jaaahiliyyah*), but Abu Bakr stood firm over it. When Sa'd was trampled, someone cried, 'You have killed Sa'd!' Umar retorted, 'May Allah kill him, for he is a hypocrite.' Umar struck a rock with his sword and split it'."

Abu Hatim Muhammad **Ibn Hibban** Tamimi Basti writes in **Kitab al-Siqaat**, "Muhammad Ibn Hasan Ibn Qutaibah Nahmi in Asqalan informed us from Muhammad Ibn Mutawakkil from Abd al-Razzaq from Ma'mar from Zuhri from Obaidillah Ibn Abdillah Ibn Utbah from Ibn Abbas, who said, 'I was with Abd al-Rahman Ibn Auf during the caliphate of Umar Ibn Khattab. When it was the last pilgrimage that Umar performed, Abd al-Rahman Ibn Auf came to me at my home in the evening and said, 'If only you had seen the Commander of the Faithful (Umar) today! A man came to him and said, 'O Commander of the Faithful! I heard so-and-so saying, 'If the Commander of the Faithful were to die, I would pledge allegiance to

¹ Tarikh al-Umam wa al-Muluk, vol. 2, pp. 445-447

so-and-so!' Umar replied, 'By Allah! I will stand this evening before the people and warn them about these men who wish to seize authority over the Muslims.' I (Abd al-Rahman) said, 'O Commander of the Faithful! The Hajj season gathers together the rabble and the common folk. They are the ones who dominate your gatherings. I fear that you may say something against them today which they will not understand, nor put in its proper place, and they will spread it everywhere. Wait, O Commander of the Faithful, until you return to Madinah, for it is the abode of the Sunnah and the home of the Hijrah. There you will be in the company of the Muhaajiroon and the Ansar, and you can say what you wish in safety. They will understand your words and put them in their proper place.' Umar responded, 'By Allah! I will say it at the first opportunity when I stand in Madinah.' Ibn Abbas informs, 'When we arrived at Madinah and Friday came, I went early to the mosque because of what Abd al-Rahman Ibn Auf had told me. I found Saeed Ibn Zaid Ibn Nufail had already reached before me and was sitting beside the pulpit. I sat next to him, with my knee touching his knee. When the sun had passed its zenith, Umar came out to us. I said, as he approached, 'By Allah! Today the Commander of the Faithful will say on this pulpit something that has never been said before him!' Hearing this, Saeed Ibn Zaid became angry and said, 'And what statement will he say that has never been said before him?' When Umar ascended the pulpit, the muezzin began his call to prayer. When he finished, Umar stood, praised Allah, and extolled Him as He deserves, then spoke, 'I intend to say a statement which has been decreed for me to say. Whoever understands it should convey it wherever his mount carries him, and whoever fears he will not grasp it, I do not permit anyone to lie about me. Indeed, Allah sent Muhammad (s.a.w.a.) and revealed to him the Book. Among what He revealed to him was the verse of stoning. So, the Messenger of Allah (s.a.w.a.) carried out stoning, and we stoned after him. I fear that a time may be prolonged for people and someone will say, 'We do not find stoning in the Book of Allah!' and thus, they go astray by

abandoning an obligation that Allah has revealed. Know that it is obligatory to stone the one who is married (muhsan), if he fornicates, and proof is established against him, or there is pregnancy, or confession.' He continued, 'Indeed, we used to recite, **'Do not turn away from your fathers.'** Indeed, the Messenger of Allah (s.a.w.a.) said, 'Do not exaggerate about me as the Christians exaggerated about Jesus son of Mary. I am only a servant, so say, 'The servant of Allah and His Messenger. It has reached me that someone among you says, 'If the Commander of the Faithful were to die, I would pledge allegiance to so-and-so.' Let no man be deceived by saying, 'The pledge of Abu Bakr was a sudden affair (*faltah*),' for indeed it was so, but Allah protected (the people) from its evil and spared Islam and the Muslims its harm. There is none among you like Abu Bakr toward whom necks would stretch (in eagerness for leadership). Our story, when the Messenger of Allah (s.a.w.a.) passed away, was that Ali, Zubair, and those who followed them withdrew from us in the house of Fatimah, while the Ansar withdrew from us in the Saqifah of Banu Saaedah. The Muhaajiroon gathered around Abu Bakr. I said, 'O Abu Bakr! Let us go to our brothers from the Ansar.' We set out to them, and on the way we met two righteous men from among the Ansar who had fought at Badr. They said, 'Where are you going, O Muhaajiroon?' We said, 'We are going to our brothers from among the Ansar.' They said, 'Go back and settle your matter among yourselves.' I said, 'By Allah! We will go to them.' We came to them while they assembled in the Saqifah of Banu Saaedah. In their midst was a man wrapped up. I asked, 'Who is he?' They replied, 'Sa'd Ibn Ubaadah.' I asked, 'What is wrong with him?' They informed, 'He is ill.' Thereafter, the speaker of the Ansar stood up, praised Allah, and extolled Him as He deserves, then said, 'We are the Ansar, the battalion of Islam, and you, O Quraish, are just a small band among us. Yet, some of your people have rushed here, wanting to seize the root of our matter and exclude us from this affair!' I had already prepared a speech in my mind, which I intended to deliver before Abu Bakr,

but I used to hold back a little before him, for he was more forbearing and dignified than me. When I wished to speak, he said, 'Wait.' I disliked angering him. Abu Bakr praised Allah and extolled Him, and by Allah, he did not leave out a single word I had prepared except that he spoke it or something better extemporaneously. He spoke, 'As for what you have mentioned of good among you, O Ansar, you are indeed worthy of it. But the Arabs will not recognize this authority except for this clan of Quraish because they are the pivot of the Arabs in dwelling and lineage. Indeed, I have chosen for you one of these two men, so pledge allegiance to whichever of them you wish.' Saying this, he took my hand and that of Abu Ubaidah Ibn Jarraah. By Allah! I did not dislike anything he said except for this statement. For, by Allah, if I were to step forward and have my neck struck without it being counted against me as a sin, it would have been dearer to me than to assume authority over a people among whom was Abu Bakr! When Abu Bakr finished his speech, a man from the Ansar stood up and said, 'I am its rubbed stick and its well-supported palm branch! From us there should be an leader, and from you there should be a leader, O Quraish! Otherwise, we will set a date for war between us and you!' Ma'mar said, 'Qatadah reported that Umar replied, 'Two swords cannot fit in one sheath. Rather, the ruler will be from us, and the minister from you!'

Ma'mar reports on the authority of Zuhri, 'Then the voices rose among us, and the clamour increased, until I (Umar) feared division. So, I said, 'O Abu Bakr! Stretch your hand so that I may pledge allegiance to you!' He extended his hand, I pledged allegiance to him, and so did the Muhaajiroon, followed by the Ansar. We then rushed upon Sa'd Ibn Ubadah, until someone said, 'You have killed Sa'd!' I retorted, 'May Allah kill Sa'd!' By Allah! We never witnessed in what we were present any matter stronger than the pledge of allegiance to Abu Bakr. We feared that if we left the people, they would pledge allegiance to someone else after us, and then either we would have to pledge allegiance to them to

something we were not satisfied with, or we would oppose them, and that would cause corruption. So, let no man be deceived who says, 'The pledge of Abu Bakr was a sudden affair (*faltah*).' Indeed, it was so, but Allah protected us from its evil. There is none among you like Abu Bakr to whom necks stretch. Whoever pledges allegiance to a man without consultation with the Muslims, then it is not a valid pledge for him nor for the one who pledged allegiance to him after him.' Zuhri said, 'Urwah informed me that the two men from the Ansar whom they had met on the way were Uwaim Ibn Saaedah and Ma'n Ibn Adi; and the one who said 'I am its rubbed stick and its well-supported palm branch' was Habbab Ibn Munzir'."

Shahrastani chronicles in **Al-Milal wa al-Nihal**, "The fifth disagreement is over the Imamate. The greatest disagreement among the Ummah is the disagreement over the Imamate, for no sword was ever unsheathed in Islam on account of a religious principle like it was on account of the Imamate, in every age! Allah, Exalted is He, made this matter arise already in the first era, when the Muhaajiroon and the Ansar disputed over it. The Ansar said, 'From us there shall be an amir, and from you there shall be an amir.' They agreed upon their chief, Sa'd Ibn Ubaadah Ansari. But Abu Bakr and Umar hastened to intercept the matter by attending the Saqifah of Banu Saaedah. Umar said, 'I had prepared a speech in my mind on the way, and when we reached the Saqifah I wanted to speak, but Abu Bakr said, 'Wait, O Umar!' He praised Allah, extolled Him, and mentioned everything I had prepared in my mind as if he were informed of the unseen! Before the Ansar could engage in speech, I stretched out my hand to him and pledged allegiance to him, and the people pledged allegiance to him, and the turmoil was calmed. But indeed, the pledge to Abu Bakr was a sudden affair (*faltah*), Allah protected us from its evil. So, whoever returns to the like of it, kill him. Whoever pledges allegiance to a man without consultation with the Muslims, then both expose themselves to being killed.' The reason the Ansar were silenced from their claim

was the narration that Abu Bakr related from the Prophet (s.a.w.a.), ‘The leaders are from Quraish.’ This was the pledge that took place in the Saqifah. When he returned to the mosque, the people poured in upon him and pledged allegiance to him willingly, except for a group from the Banu Hashim and Abu Sufyan of Banu Umayyah. As for Amirul Momineen Ali (a.s.), he was occupied with what the Prophet (s.a.w.a.) had commanded him, preparing him, burying him, and staying by his grave, without disputing or resisting.”

Suyuti pens in **Tarikh al-Khulafa**, “The two Shaikhs (Bukhari and Muslim) narrated that Umar Ibn Khattab addressed the people upon his return from Hajj in his sermon, ‘It has reached me that someone among you says, ‘If Umar were to die, I would pledge allegiance to so-and-so. Let no man be deceived by saying that the pledge of Abu Bakr was a sudden affair (*faltah*). Indeed, it was so, but Allah protected (the people) from its evil. Today, there is none like Abu Bakr among you toward whom necks stretch as they did toward him. It was from our circumstances when the Messenger of Allah (s.a.w.a.) died, that Ali, Zubair, and those with them held back from us in the house of Fatimah, while the Ansar withdrew to the Saqifah of Banu Saaedah. The Muhaajiroon gathered with Abu Bakr, and I said to him, ‘O Aba Bakr! Let us go to our brothers from the Ansar’. So, we set out toward them, until we met two righteous men who informed us of what the people had done. They inquired, ‘Where are you going, O group of Muhaajiroon?’ I replied, ‘We are going to our brothers, the Ansar’. They said, ‘You should not approach them; decide your matter among yourselves, O Muhaajiroon. I said, ‘By Allah, we will go to them!’ We went until we came to them at the Saqifah of Banu Saaedah, where they had gathered. In their midst was a man wrapped up. I asked, ‘Who is he?’ They informed, ‘Ibn Ubaadah’. I asked, ‘What is wrong with him?’ They said: He is sick.’ When we sat down, their speaker stood and praised Allah as He deserves, then said, ‘We are the helpers of Allah and the battalion of Islam and you, O Muhaajiroon, are a small band among us. Yet, some of your people have come rushing,

seeking to snatch away from us our root and to exclude us from authority!' When he became silent, I wanted to speak, for I had prepared a speech that pleased me, which I intended to deliver before Abu Bakr. Yet, I used to hold back somewhat before him because he was more forbearing and dignified than me. Abu Bakr said, 'Wait.' I disliked angering him, and he was more knowledgeable than me. By Allah! He did not leave out a single word of the speech I had prepared and liked, except that he said it in his ad lib address, and said it better, until he finished. He (Abu Bakr) said, 'Now then, as for the good that you (O Ansar) have mentioned, you are indeed worthy of it. But the Arabs will not recognize this authority except for this clan of Quraish, for they are the most central of the Arabs in lineage and dwelling. I have chosen for you one of these two men, whichever you wish.' Thereafter, he took my hand and the hand of Abu Ubaidah Ibn Jarraah. 'By Allah! I did not dislike anything he said except this statement. For by Allah, if I were to step forward and have my neck struck without it being counted against me as a sin, it would be dearer to me than to assume authority over a people among whom Abu Bakr was present!' A man from the Ansar said, 'I am its rubbed stick and its well-supported palm branch! From us there shall be an amir, and from you there shall be an amir, O people of Quraish!' The clamour grew, and voices rose, until I feared division. So, I said, 'Stretch your hand, O Abu Bakr!' He stretched his hand, and I pledged allegiance to him. Then the Muhaajiroon pledged allegiance to him followed by the Ansar. By Allah! We did not find in what we were present any matter more fitting than the pledge of allegiance to Abu Bakr. Because we feared that if we left the people without a pledge, they might establish a pledge after us; then either we would be forced to follow them in something we did not approve, or we would oppose them, and that would lead to corruption'."

Sahih Bukhari and Sahih Muslim: The Most Authentic Books after the Holy Quran by Consensus

Ibn Hajar Makki in **al-Sawaaeq al-Muhriqah** writes, "The two Shaikhs, Bukhari and Muslim, narrated in their two **Sahihs** which are, by consensus of those whose opinion counts, the most authentic books after the Holy Quran that Umar delivered a sermon to the people upon his return from the Hajj in which he said, 'It has reached me that someone among you says, 'If Umar dies, I will pledge allegiance to so-and-so.' Let no man be deceived (or misled) into saying, 'The pledge of allegiance to Abu Bakr was a sudden matter.' Indeed, it was so, but Allah protected (the community) from its evil. Today, there is none among you to whom necks would stretch (in eagerness and recognition) like they did to Abu Bakr. Among the matters that befell us when the Messenger of Allah (s.a.w.a.) passed away was that Ali, Zubair and those with them held back in the house of Fatimah, and the Ansar altogether withheld from us in the Saqifah of Bani Saaedah, while the Muhaajiroon gathered around Abu Bakr. So, I said to him, 'O Abu Bakr! Come with us to our brothers from the Ansar.' We headed towards them, until we met two righteous men who informed us of what the people had done. They said, 'Where are you going, O group of Muhaajiroon?' We replied, 'We are going to our brothers from the Ansar.' They advised, 'There is no need for you to go to them. Settle your matter among yourselves, O group of Muhaajiroon!' I said, 'By Allah! We will certainly go to them.' So, we went until we reached them in the Saqifah of Bani Saaedah, and lo, they all had gathered there. In their midst was a man wrapped up (in a cloak). I asked, 'Who is this?' They said, 'Sa'd Ibn Ubaadah.' I asked, 'What is the matter with him?' They informed, 'He is ill.' When we sat down, their spokesman stood and praised Allah as He deserves, then said, 'We are the helpers of Allah (Ansar) and the battalion of Islam, and you, O group of Muhaajiroon, are a small band among us. Now, some of your people have come in a rush, seeking to elevate themselves above us, intending to push us from

our root and exclude us from authority, to seize it for yourselves alone.' When he fell silent, I wanted to speak, for I had already prepared a speech that pleased me, intending to present it before Abu Bakr, though I had blunted some of its bite. But he was more forbearing and more dignified than me. Abu Bakr said, 'Wait a moment.' I disliked angering him, and he was more knowledgeable than I. By Allah! He did not leave out a single word from what I had prepared that pleased me, except that he said it spontaneously, and better than I could have said it, until he finished. Thereafter he said, 'Whatever you have mentioned of good, you are indeed worthy of it. Yet, the Arabs do not recognize this matter (leadership) except for this clan of Quraish, for they (Quraish) are the most central of the Arabs in lineage and dwelling. I have therefore chosen for you one of these two men, whichever you wish.' He held my hand and that of Abu Ubaidah Ibn Jarrah. I disliked nothing from what he said except this (offer). For by Allah, that I advance and my neck be struck, this not bringing me closer to sin, would be more beloved to me than that I command a people among whom is Abu Bakr! A man from the Ansar, viz. Habbab Ibn Munzir, said, 'I am its well-rubbed stick and its well-propped palm.'¹ He continued, 'From us a leader, and from you a leader, O Quraish!' At that, the clamour grew, voices rose, and I feared division. So, I said, 'Stretch your hand, O Abu Bakr!' He stretched his hand, and I pledged allegiance to him. The Muhaajiroon pledged allegiance to him followed by the Ansar. By Allah! We did not find in what confronted us a matter more fitting than pledging allegiance to Abu Bakr. We feared that if we left the people without a pledge, they might afterward establish a pledge of allegiance (among themselves). Thus, we would either have to pledge to them for something we did not approve, or we would oppose them, and in that would lie corruption'."

¹ That is, my counsel and judgment are relied upon for relief and healing, and my strength and solidarity protect against whatever calamity may befall them. This is conveyed by his figurative speech, using metaphor.

Again, Ibn Hajar Makki in **al-Sawaaeq al-Muhriqah** pens, “The delay of Ali, Zubair, Abbas, and Talha for some time does not undermine the consensus, for several reasons: among them is that they saw the matter had already been concluded by those of authority (*ahl al-hull wa al-aqd*) who were present at that time; and also because when they came and pledged allegiance, they offered their excuses, as has been reported from the early narrators, that they had delayed due to being excluded from consultation, even though they had a right to it, not in order to criticize the caliphate of Siddiq (referring to Abu Bakr). Even though, given the grave importance of this matter, it required a complete consultation. This is why it has been transmitted from Umar with a sound chain that that pledge was sudden and irregular (*faltah*), yet Allah protected (the Ummah) against its evil.”

Seventhly, Amirul Momineen Ali Ibn Abi Talib (a.s.), concerning whom it is established by the Prophetic text that the truth is with him and he is with the truth, knew that the pledge of Abu Bakr had occurred in the absence of the proper consultants and those in the know. Hence, he would declare its corruption and invalidity openly to the intelligent, the discerning, and the adherents of Islam and faith. The evidence for this is his eloquent and piercing words, which Sayyid Razi (r.a.) recorded in **Nahj al-Balaaghah**. Ibn Abi al-Hadeed himself acknowledged them in his **Sharh-o- Nahj al-Balaaghah**, adding explanation, reinforcement, clarification, and strengthening in manifesting the truth. When responding to the content of those words, laden as they are with realities, he found himself compelled, out of necessity, to take a path of weakening (*tazjee'*), which invites nothing but reproach.

Sayed Razi (r.a.) records in **Nahj al-Balaaghah** that Amirul Momineen Ali (a.s.) said, “*How astonishing! Should the caliphate be decided by mere companionship, and not by both companionship and kinship?*” The following poem has also been narrated from him (a.s.):

If you claimed rule over their affairs through consultation, then how was this, while the true consultants were absent?

If you argued against them by kinship (to the Prophet), Then someone other than you is more entitled to the Prophet and nearer (in relation)."

Ibn Abi al-Hadeed in **Sharh-o- Nahj al-Balaaghah** writes, "The words of Amirul Momineen Ali (a.s.), in both prose and poetry, which he directed toward Abu Bakr and Umar, 'As for the prose, it was directed to Umar. For when Abu Bakr said to him, 'Stretch your hand!' Umar replied, 'You are the companion of the Messenger of Allah (s.a.w.a.) in all situations, in hardship and in ease, so you stretch your hand!' Then Alī (a.s.) said, 'If you use his companionship in those situations as proof for his entitlement to the matter, then why did you not hand it over to the one who shared that with him and, in addition, possessed kinship?' As for the poetry, it was directed to Abu Bakr. For Abu Bakr had argued with the Ansar in the Saqifah saying, 'We (Quraish) are the clan of the Messenger of Allah (s.a.w.a.) and his very core.' Then, when he was pledged allegiance, he argued with the people that his pledge had come from those of authority (*ahl al-hull wa al-aqd*). Ali (a.s.) contended, 'As for your argument with the Ansar that you are from the core and people of the Messenger of Allah (s.a.w.a.), then there is one other than you who is closer in lineage to him than you are. As for your argument that your selection and the community's satisfaction established it, then there were some among the companions absent from that contract, so how can it be proven?' Know that this discussion is included in the writings of our companions on the Imamate, and they have given responses to this claim, though this is not the place to mention them.¹" End of quote from Ibn Abi al-Hadeed.

To make the matter clearer, some of our great scholars, after citing

¹ Sharh-o-Nahj al-Balaaghah, vol. 18, p. 416, Chapter of Letters and Treatises, No. 85

these words, said, "I say: It is not hidden from you that this (Ibn Abi al-Hadeed's statement) is nothing but sophistry. For, there is no answer to this objection at all; had there been a correct answer to it, he would never have left it unsaid, for there is no fragrance after the bride herself."

Eighthly: Mentioning this statement (of Umar) to the followers, who are ignorant masses, is extremely harmful. Rather, it brings down upon a man the greatest calamity. Because the indication of these words (of Umar) clearly shows the obligation and necessity of consultation with *all* the Muhaajiroon and the Ansar. Yet, Abu Bakr, when appointing Umar as his successor, never consulted with all the Muhaajiroon and Ansar. Rather, despite the opposition of the foremost companions of the noble Messenger (s.a.w.a.), the pure ones, and despite their consensus on rejecting and rebuffing Umar Ibn Khattab, that harsh, hard-hearted man, he (Abu Bakr) imposed him (Umar) upon the blessed community. He became so heated in his defence of Umar, and so zealous in empowering that arrogant, overbearing figure, that he (Umar) rebuked, censured, scolded, and reproached the greatest of the companions of the Noble Prophet (s.a.w.a.). He vilified, humiliated, blamed, criticized and condemned the most eminent companions of the best of mankind (s.a.w.a.). If you do not believe this, I will cite for you some reports and narrations recorded by Sunni scholars of traditions in this regard. I will add them, in the best manner, as lessons for the knowledgeable.

The Incident of Abu Bakr's appointment of Umar Ibn Khattab as Successor, the people's objections to his action and his will appointing Umar, and the transmission of the statements and reports of biographers, historians and others on the subject of succession.

Qazi Abu Yusuf Yaqub Ibn Ibrahim, in his book **Al-Kharaaj**, chronicles, "Ismail Ibn Abi Khalid narrated to me from Zubaid Ibn

Haaris (or from Ibn Saabit), who said, ‘When death approached Abu Bakr, he sent for Umar to appoint him as his successor. The people asked, ‘Do you appoint over us a man who is harsh and severe? If he takes authority over us, he will be even harsher and severer! What will you say when you meet your Lord, having appointed Umar as ruler over us?’ He replied, ‘Are you frightening me with my Lord? I will say, ‘O Allah, I appointed over them the best of Your people’.¹”

Again, Abu Yusuf, in his book **al-Kharaaj**, transmitted a testament from Abu Bakr to Umar in which it is stated, “The first thing I warn you about, O Umar, is your own soul. For every soul has a desire, and if you grant it (what it seeks), it will persist and demand more. I warn you also about these companions of the Messenger of Allah (s.a.w.a.), whose bellies have become swollen, whose eyes have become ambitious, and each of them loves things for himself. If one of them stumbles into humiliation, they all fall into confusion because of it. So, beware lest you be that man! Know that they will remain fearful of you so long as you fear Allah, and they will remain upright with you so long as your path is upright. This is my counsel to you, and peace be upon you’.²”

Muhammad Ibn Sa’d Baṣrī, in **Al-Tabaqaat al-Kubra**, in the biography of Abu Bakr, in the story of Umar’s appointment, records, “Some of the companions of the Prophet (s.a.w.a.) heard that Abd al-Rahman and Usman went to Abu Bakr and had a confidential meeting with him. So, they too went to Abu Bakr. One of them said, ‘What will you say to your Lord when He asks you about your appointment of Umar over us, when you already see his harshness?’³”

Again, Muhammad Ibn Sa’d Baṣrī, in **Al-Tabaqaat al-Kubra**, in the biography of Umar, writes, “Saeed Ibn Aamir narrated to us from

¹ Al-Kharaaj, p. 11

² Ibid.

³ Al-Tabaqaat al-Kubra, vol. 3, p. 199, Chapter of Abu Bakr’s Will

Salih Ibn Rustam from Ibn Abi Mulaikah from Ayesha who said, 'When my father (Abu Bakr) grew gravely ill, such-and-such persons came to him and said, 'O successor of the Messenger of Allah (s.a.w.a.)! How will you answer your Lord when you meet Him tomorrow, having appointed Ibn Khattab over us?' He said, 'Seat me upright! Do you frighten me with Allah? I will say, 'I appointed over them the best of them'.¹"

Zahhaak Ibn Makhlad Abu Aasim Nabil narrated to us from Obaidullah Ibn Abi Ziyad from Yusuf Ibn Maahak from Ayesha, who reports, 'When Abu Bakr's death approached, he appointed Umar as successor. Ali and Talha came to him and said, 'Whom have you appointed?' He responded, Umar.' They said, 'How will you answer your Lord?' He replied, 'Do you make me fear Allah? By Allah! I know Allah and Umar better than you do. I will say, 'I appointed over them the best of Your people'.²"

Abu Bakr Abdullah Ibn Muḥammad Absi, known as Ibn Abi Shaibah, writes in his **Al-Musannaf**, "Wakee' and Ibn Idris narrated to us from Ismail Ibn Abi Khalid from Zubaid Haaris, that when death approached Abu Bakr, he sent for Umar to appoint him as successor. The people protested, 'Do you appoint over us one who is harsh and severe? Even now, when he has no authority, he is harsher and severer! How will you answer your Lord when you meet Him, having appointed Umar over us?'"

Abdullah Ibn Muslim Ibn Qutaibah Dinawar, in his book **al-Imamah wa al-Siyasah**, said, "The illness of Abu Bakr al-Siddiq and his appointment of Umar. He said, 'Abu Bakr administered (the caliphate) for two years and some months, then fell into the sickness in which he died. Some of the companions of the Prophet (s.a.w.a.) went to him, among them was Abd al-Rahman Ibn Auf, and inquired, 'How are you this morning, O Caliph of the Messenger of Allah? I hope you are recovering.' He asked, 'Do you think so?' He

¹ Al-Tabaqaat al-Kubra, vol. 3, p. 274, Discussion about Umar's Succession

² Al-Tabaqaat al-Kubra, vol. 3, p. 274, Discussion about Umar's Succession

said, 'Yes'. Abu Bakr, 'By Allah! I am in severe pain, and what I am facing (of death) is heavy, but you, O Muhaajiroon, are harder upon me than my illness. I have entrusted your affairs to the best of you in my view, yet each of you has swollen his nose at this, desiring that the matter be his. This is because you have seen the world turning towards you, and it will continue to do so until you take for yourselves couches of silk and brocade, until one of you will find it painful to recline upon the thorns of *sa'dān*. By Allah! For one of you to advance and have his neck struck (wrongfully) would be better for him than to plunge into the floodwaters of the world.' Abd al-Rahman Ibn Auf said to him, "Ease up on yourself, may God have mercy on you, for this only aggravates what you are suffering. People are only of two types: a man who is pleased with what you have done, and his opinion is like yours; and a man who is displeased with what you have done, so he gave you his counsel according to his opinion. We have seen nothing from your companion whom you appointed except good, and you have always been righteous and reforming. I do not see you grieving over anything of this world that has slipped away from you." He said, 'Indeed. By Allah! I do not grieve except over three things that I did, and I wish I had not done them and had left them; and three things that I neglected, and I wish I had done them; and three things that I wish I had asked the Messenger of God (s.a.w.a.) about. As for the three things I did, and I wish I had not done them:

- ◆ I wish I had not violated the house of Fatimah, even if they had declared war against me!
- ◆ I wish, on the day of Saqifah of Bani Saaedah, that I had placed my authority in the hand of one of the two men, Abu Ubaydah or Umar so that he would have been the commander, and I would have been the minister!
- ◆ I wish that when Fuja'ah Sulami was brought to me, I had killed him outright or released him outright and not burned him with fire!

As for the three things I neglected, and I wish I had done them:

- ◆ When Ashas Ibn Qais was brought to me as a prisoner, I wish I had killed him and not spared him, for I heard from him, and I think he never saw any misguidance or evil without helping it!
- ◆ I wish that when I sent Khalid Ibn Walid to Syria, I had instead sent Umar Ibn Khattab to Iraq, so that both my hands would have been outstretched in the path of Allah!
- ◆ (third left implicit here but follows the same regret pattern).

And as for the three things I wished I had asked the Messenger of Allah (s.a.w.a.) about:

- ◆ I wish I had asked him: to whom does this matter (caliphate) belong after him, so that no one would dispute it!
- ◆ I wish I had asked him: Is there for the Ansar any right in it!
- ◆ I wish I had asked him about the inheritance of the daughter of a brother and the paternal aunt, for there is something in my heart about that!

Then some of the companions of the Messenger of Allah (s.a.w.a.) entered upon him and said, 'O Caliph of the Messenger of Allah! Shall we not call a physician for you to examine you?' He said, 'A physician has already examined me.' They said, 'And what did he say?' He replied, 'He said, 'I am one who does what I will.' Then he said to them, 'Look at what I have spent from the treasury of the Muslims.' They checked, and it amounted to eight thousand dirhams. He then instructed his family to repay it to the caliph who would succeed him. Then he called Usman Ibn Affan and said, 'Write my will.' So, Usman wrote and Abu Bakr dictated to him, 'In the Name of Allah, the Most Merciful, the Most Compassionate. This is what Abu Bakr Ibn Abī Quhafa bequeaths at the end of his time in this world, departing from it, and at the beginning of his time in the Hereafter, entering it, I appoint over you Umar Ibn Khattab. If he is

righteous and just, then that is my expectation of him and my hope in him. If he changes or alters, then my intention was good, but I do not know the unseen. Those who do wrong will come to know what return they will meet.' Thereafter, he sealed the document and raised it up. The Muhaajiroon came to him when they heard that he was appointing Umar as successor, and said, 'We see you appointing Umar over us while you know him and the severity of his dealings with us, and you are still among us! How will it be if you leave us, and you meet Allah and He asks you, what will you say?' Abu Bakr replied, 'By Allah! If He asks me, I will say, 'I appointed over them the best of them in my view.' Then he ordered that the people be gathered for him, so they gathered. He addressed them, 'O people! Allah's decree has come near for me. What do you say? Indeed, you must have a man to govern your affairs, to lead you in prayer, to fight your enemies, and to distribute your spoils among you. If you wish, you may gather and consult, then appoint over yourselves whomever you will. If you wish, I will exert my judgment for you. By Allah! There is no god but He, I will not fall short in what is good for you and myself.' The people wept and said, 'O successor of Allah's Messenger! You are the best of us and the most knowledgeable among us; choose for us!' He said, 'I will exert my judgment for you and choose for you the best among you, Insha Allah.' They left him, and then he sent for Umar and said, 'O Umar! The one who loves you loves sincerely, and the one who hates you hates bitterly. You have long loved goodness and hated evil.' Umar said, 'That is no proof for me.' Abu Bakr said, 'But it is a proof upon you. By Allah! I have not honoured you with it, but I have honoured it with you.' Then he said, 'Take the document, go out with it to the people, and inform them that it is my covenant. Ask them for their hearing and obedience.' Umar went out with the document to the people and informed them. They said, 'We hear and we obey.' A man said to him, 'What is in the document, O Abu Hafs?' He said, 'I do not know, but I am the first to hear and obey.' The man said to him, 'But by Allah! I know what is

in it. He appointed him last year, and this year he has appointed you!”

Ahmad Ibn Ishaq Ibn Jafar Ibn Wahb Ibn Waazeh the scribe Abbasi, known as Yaqubi, scripts in his **Tarikh**, “Abu Bakr fell ill in Jamaadi al-Aakhir in the year 13 A.H. When he became seriously ill, he entrusted the succession to Umar Ibn Khatta, and he ordered Usman to write his covenant, and he wrote it, ‘In the Name of Allah, the Most Merciful, the Most Compassionate. This is the covenant of Abu Bakr, the successor of Allah’s Messenger, to the believers and the Muslims. Peace be upon you. Indeed, I praise Allah to you. I have appointed over you Umar Ibn Khattab, so listen to him and obey him. Indeed, I have not fallen short in giving you sincere counsel. Peace be upon you.’ Thereafter, he said to Umar Ibn Khattab, ‘O Umar! The one who loves you truly loves, and the one who hates you truly hates. If he hates the truth, then long has he done so; and if he persists in falsehood, then perhaps he will continue.’ Abd al-Rahman Ibn Auf entered upon him in the illness in which he died and said, ‘How are you this morning, O successor of Allah’s Messenger?’ He replied, ‘I woke up as one burdened with responsibility, and you have only increased my burden! If you see that I have appointed a man over you, then each of you has woken up with his nose in the air, each of you desiring it for himself!’ Abd al-Rahman remarked, ‘By Allah! I know of your companion nothing but that he is righteous and one who will set things right, so do not grieve for this world.’ He replied, ‘I grieve only for three things that I did, wishing I had not done them; and three that I did not do, wishing I had done them; and three things I wish I had asked the Messenger of Allah about. As for the three things that I did:

- ◆ I wish I had not taken upon myself this authority and placed Umar ahead of me, for it would have been better for me to be a minister rather than an Amir!
- ◆ I wish I had not searched the house of Fatimah, daughter of the Messenger of Allah, and entered men into it, even if it

had been closed against war!

- ◆ And I wish I had not burned Fuja'ah Sulami, but rather killed him outright or released him in safety!

And the three things I wish I had done:

- ◆ I wish I had put forward Ash'as Ibn Qais (Kindi) and struck his neck, for it seems to me that he does not see any evil except that he aids it.
- ◆ I wish I had sent Abu Ubaidah to the West and Umar to the East, so that I might have extended my hands in the path of Allah.
- ◆ I wish I had not sent Khalid Ibn Walid to Buzaakhah but rather gone forth myself so that I might have been his support in the path of Allah.

And the three things I wish I had asked the Messenger of Allah about:

- ◆ This matter (the caliphate) to whom does it belong, so that we would not contend with him over it?
- ◆ Whether the Ansar have any share in it?
- ◆ And about the paternal aunt and the maternal aunt, do they inherit or do they not inherit?

And I did not take from your worldly wealth anything. Rather, I placed myself regarding the wealth of Allah and the booty of the Muslims in the position of a guardian over the property of the orphan; if he is wealthy, he refrains; if he is poor, he consumes in a reasonable way. If Umar Ibn Khattab takes the authority after me, then I have taken a loan from the treasury. When I die, let my orchard in such-and-such place be sold, and let it be returned to the treasury. Abu Bakr willed that his wife, Asma bint Umais, should wash him; so, she washed him. He was buried at night, and Abu Quhafa inherited one-sixth of him. Umar Ibn Khattab was dominant over Abu Bakr. His death occurred on Tuesday, with eight days remaining of Jamaadi al-Aakhir (or, as others said, with two days

remaining), in the year 13 A.H. According to the non-Arab (Gregorian) calendar, it was in the month of August. Umar Ibn Khattab prayed over him, and he was buried in the chamber in which is the Messenger of Allah's grave. At his death he was sixty-three years old."

Muhammad Ibn Jarir **Tabari** said in his **Tarikh al-Umam wa al-Mulook**, "Abu Bakr, during the illness in which he died, bound the contract of the caliphate to Umar Ibn Khattab after him. He mentioned that when he intended to appoint him, he summoned Abd al-Rahman Ibn Auf, as Ibn Sa'd narrated from Waaqedi from Ibn Abi Sabra from Abd al-Majid Ibn Suhail from Abu Salamah Ibn Abd al-Rahman, who said, 'When death approached Abu Bakr, he summoned Abd al-Rahman Ibn Auf and said, 'Tell me about Umar!' He replied, 'O Caliph of Allah's Messenger! By Allah, he is better than what you think of him, but he has harshness.' Abu Bakr justified, 'That is because he sees me as gentle, but if the matter is entrusted to him, he will abandon much of his present behaviour. O Aba Muhammad! Sometimes, when I am angry with a man about something, he shows me satisfaction with him, and when I am lenient with him, he shows me severity against him! Do not mention, O Aba Muhammad, anything of what I have said to you.' He said, 'Yes.' Then he summoned Usman Ibn Affan and said, 'O Aba Abdillah! Tell me about Umar.' He replied, 'You know him better.' Abu Bakr insisted, 'Even so, O Aba Abdillah.' He said, 'By Allah! My knowledge of him is that his inner self is better than his outward appearance, and there is none among us like him.' Abu Bakr said, 'May Allah have mercy on you, O Aba Abdillah! Do not mention what I have told you.' He replied, 'I will not.' Thereafter, Abu Bakr said to him, 'If I leave it, I will not go beyond you. Yet I do not know perhaps I will leave it, and the choice for him is not to be involved in your affairs at all. I wish I had been free of your affairs and that I were among those who passed before you. O Abu Abdillah, do not mention anything I have told you about Umar or anything for which I summoned you!'

Ibn Humaid narrated to us from Yahya Ibn Waazeh from Yunus Ibn Amr from Abu Safar, who said, 'Abu Bakr appeared before the people from his balcony, while Asma bint Umais was holding him, her hands being tattooed, and he said, 'Do you accept the one I have appointed over you? By Allah! I have not spared any effort in judgment, nor have I appointed a relative. Indeed, I have appointed Umar Ibn Khattab, so listen to him and obey him!' They said, 'We hear and obey!' Usman Ibn Yahya narrated to me from Usman Qurqasaani, who said, 'Sufyan Ibn Uyaynah narrated to us from Ismail from Qais, who said, 'I saw Umar Ibn Khattab sitting with the people around him, holding a date-palm stalk in his hand, and he said, 'O people! Listen and obey the word of the Caliph of Allah's Messenger. He says, 'Indeed, I have not withheld from you any advice.' With him was a servant of Abu Bakr called Shadeed, carrying the document in which the succession of Umar was written.' Abu Jafar (Ṭabari) said, 'Waaqedi narrated to me from Ibrahim Ibn Abi Nasr from Muhammad Ibn Ibrahim Ibn Haaris, who said, 'Abu Bakr summoned Usman privately and said, 'Write: In the name of Allah, the Most Merciful, the Compassionate. This is what Abu Bakr Ibn Abi Quhaafah has bequeathed to the Muslims, 'As for what follows...' Then Abu Bakr fainted and it passed from him, so Usman wrote, 'As for what follows, indeed I have appointed over you Umar Ibn Khattab, and I have not withheld from you any good.' Then Abu Bakr regained consciousness and said, 'Read it to me.' It was read to him, and Abu Bakr said Allahu Akbar, and said, 'I see you feared that the people might differ if my soul departed while I was in my fainting!' Usman replied, 'Yes! May Allah reward you well on behalf of Islam and its people.' Abu Bakr approved it from that point'."

Yunus Ibn Abd al-A'la narrated to us from Yahya Ibn Abdillah Ibn Bukair from Lais Ibn Sa'd from Alwan from Salih Ibn Kaisan from Umar Ibn Abd al-Rahman Ibn Auf from his father, that he entered upon Abu Bakr during the illness in which he died, and found him distressed. So, Abd al-Rahman said to him, 'You have awakened

today and recovered, praise be to Allah!' Abu Bakr replied, 'Do you think so?' He answered, 'Yes!'. Abu Bakr said, 'Indeed, I placed over you in authority the one whom I considered the best among you. But each of you has flared up with envy over that, wishing the matter would be his instead. You have seen the world turning toward you, yet it has not fully arrived; but it is surely coming, until you will set up curtains of silk, cushions of brocade, and you will feel pain when lying upon Adhari wool mattresses, just as one of you would feel pain if forced to lie on rough ground. By Allah! It would be better for one of you to be brought forward and his neck struck outside of a prescribed punishment than to plunge into the flood of this world. Tomorrow, you will be the first to mislead the people, diverting them from the straight path to the right and to the left! O guide of the way, it is nothing but dawn or the sea (i.e. clear truth or destruction).' I said to him, 'Calm yourself, may God have mercy on you! This agitation only wears you down in your condition. The people regarding your matter are only of two types: either a man who sees as you see, and thus is with you; or a man who disagrees with you, yet he is still your adviser and companion as you wish. We know of you only that you intended good, and you have always been righteous and reforming. You are not one to grieve over anything of this world.' Abu Bakr said, 'Yes, indeed! I do not grieve over anything of this world except for three things I did, which I wish I had left; and three things I left, which I wish I had done; and three things I wish I had asked the Messenger of Allah (s.a.w.a.) about.'

Abu Bakr said, "As for the three things I did which I wish I had left:

1. I wish I had not exposed the house of Fatima (peace be upon her), even if they had locked it up for war.
2. I wish I had not burned Fujaa'ah Sulami, but rather killed him swiftly or released him safely.
3. I wish that on the day of Saqifah Bani Saaedah I had placed the matter on the neck of one of those two men (meaning

Umar or Abu Ubaidah), so that one of them would have been the leader and I would have been the minister.

As for the three things I left which I wish I had done:

1. On the day Ash'as Ibn Qais was brought to me as a prisoner, I wish I had struck his neck, for it seems to me that he never sees any evil without supporting it.
2. I wish that when I dispatched Khalid Ibn Walid against the people of apostasy, I had remained at Zu Qissa; if the Muslims had prevailed, they would have prevailed, and if they were defeated, I would have been in a position either to meet the enemy or to send reinforcements.
3. I wish that when I sent Khalid Ibn Walid to Syria, I had sent Umar Ibn Khattab to Iraq, so that I would have extended both my hands in the way of Allah.

And as for the three things I wish I had asked the Messenger of God (s.a.w.a.):

1. I wish I had asked him to whom does this authority belong, so that no one would dispute it.
2. I wish I had asked him: Is there any share for the Ansar in this matter?
3. I wish I had asked him about the inheritance of the daughter of a brother and of an aunt, for something in myself remains unsettled about them.'

Yunus said, 'Yahya told us this, then Alwan came to us after the death of Lais, and I asked him about this report, so he narrated it to me exactly as Lais Ibn Sa'd had narrated it, word for word. He informed me that it was indeed he who had narrated it to Lais Ibn Sa'd, and when I asked him about his father's name, he told me he was Alwan Ibn Dawud.

Muhammad Ibn Ismail Muradi narrated to me from Abdullah Ibn Salih Misri from Lais from Alwan Ibn Salih from Salih Ibn Kaisaan from Humaid Ibn Abd al-Rahman Ibn Auf that Abu Bakr said, '...'

and said something similar to this report, though in his version he did not mention ‘from his father’.”

Abu Umar Ahmad Ibn Abd Rabbih Qurtubi in **al-Iqd al-Farid** writes, “Abu Salih narrates from Muhammad Ibn Wazzah from Muhammad Ibn Zamj Ibn Muhaajir Najibi from Lais Ibn Sa’d from Alwan from Salih Ibn Kaisan from Humaid Ibn Abd al-Rahman Ibn Auf from his father that he entered upon Abu Bakr during the illness in which he died. He found him somewhat recovered, and said to him, ‘You have awakened, praise be to God, in health.’ Abu Bakr replied, ‘May Allah grant health! (Do you think I have recovered?)’ He said, ‘Yes!’ Abu Bakr said, ‘Even so, I am in severe pain. Yet what I have met from you, O Muhaajiroon, is harder upon me than my illness. I placed in charge over you the one I considered the best among you, and all of you turned up your noses at that; each one wishing the matter for himself. You have seen the world advancing, though it has not fully arrived. It will certainly come, until you adopt silk curtains and brocade cushions, and feel pain when lying on Adhri wool just as one of you feels pain lying upon the thorns of sa’daan! By Allah! It would be better for one of you to be brought forward and his neck struck outside of a prescribed punishment, than for him to plunge into the flood of this world. Surely, you will be the first to mislead the people tomorrow, diverting them from the path to the right and to the left! O guide of the way, it is nothing but dawn or the sea (salvation or destruction).’ I said to him, ‘Calm down, may Allah have mercy on you! This agitation only wears you down in your condition. People regarding your matter are only of two kinds: either a man who sees what you see, so he is with you; or a man who disagrees with you, yet he advises you with his opinion, and he is still your companion as you wish. We know of you only that you intended good, and you have always been righteous and reforming. Indeed, you are not one to grieve over anything of this world’. He (Abu Bakr) said, ‘Yes indeed! I do not grieve over anything of this world except for three things I did, which I wish I had not done; three things I left, which I

wish I had done; and three things I wish I had asked the Messenger of Allah (s.a.w.a.) about. As for the three things I did, which I wish I had left:

1. I wish I had not uncovered the house of Fatima (peace be upon her) for anything, even if they had shut it up for war.
2. I wish I had not burned Nihaam (Fujaa'ah) Sulami, but rather killed him outright, or released him unharmed.
3. I wish that on the day of Saqifah Bani Saaedah I had entrusted the matter to one of those two men, so that one of them would have been the leader, and I would have been his minister (meaning by the two men Umar Ibn Khattab and Abu Ubaidah Ibn Jarrah).

As for the three things I left, which I wish I had done:

1. On the day Ash'as Ibn Qais (Kindi) was brought to me as a captive, I wish I had struck his neck; for it seems to me that he never sees any evil without supporting it.
2. I wish that on the day I dispatched Khalid Ibn Walid against the people of apostasy, I had remained at Zu Qissa; if the Muslims had prevailed, they would have prevailed, and if they were defeated, I would have been in position either to meet the enemy or to send reinforcements.

I wish that when I directed Khalid Ibn Walid to Syria, I had directed Umar Ibn Khattab to Iraq, so that I would have stretched both my hands in the path of Allah.

And as for the three things I wish I had asked the Messenger of God (s.a.w.a.) about:

1. I wish I had asked him: to whom does this authority (i.e. caliphate) belong after him so that none would dispute it.
2. I wish I had asked him (s.a.w.a.): Do the Ansar have a share in this matter so that their right would not be denied to them.

I wish I had asked him about the daughter of a brother and about

the paternal aunt in inheritance, for something remains unsettled in my soul about them.”

Abu Bakr Baqilaani chronicles in **Ejaz al-Quran**, in the narration of Abd al-Rahman Ibn Auf, who said, “I entered upon Abu Bakr during the illness in which he died. I said, ‘I see you recovered, O successor of Allah’s Messenger (s.a.w.a.)!’ He replied, ‘Indeed, even with that I am in severe pain. What I have met from you, O Muhaajiroon, is harder upon me than my illness. I placed over your affairs the one I considered the best among you in my judgment, yet all of you turned up your noses, wishing the matter to be yours instead. By Allah! You shall adopt brocade cushions and silk curtains, and you will feel pain in sleeping on Azarbi wool just as one of you feels pain in sleeping on the thorns of sa’daan. By the One in Whose hand is my soul, for one of you to be brought forward and his neck struck outside of a prescribed punishment would be better for him than plunging into the floods of this world! O guide of the way, by Allah, it is nothing but dawn or the sea (i.e. salvation or destruction)!’ I advised, ‘Calm down, O successor of Allah’s Messenger (s.a.w.a.)! This only wears you down in your illness. By Allah! You have always been righteous and reforming, not grieving over anything that has passed you of this world. You bore this responsibility alone, and I have seen nothing from you but good.”

Zamakhshari writes in **Al-Faaeq fi Gharib al-Hadees**, “Abd al-Rahman Ibn Auf entered upon Abu Bakr during the illness in which he died, and remarked, ‘I see you recovered, O successor of Allah’s Messenger!’ He replied, ‘Even so, I am in severe pain. And what I have faced from you, O Muhaajiroon, is harder upon me than my illness! I entrusted your affairs to the one I considered the best among you in my judgment, but every one of you turned up his nose, wishing the matter for himself instead. By Allah! By Allah! You shall surely adopt brocade cushions and silk curtains, and you will feel pain in sleeping on Adharbi wool just as one of you feels pain in sleeping on the thorns of sa’daan! By the One in whose hand is my soul, for one of you to be brought forward and his neck struck

outside of a prescribed punishment would be better for him than plunging into the depths of this world. O guide of the way, it is nothing but dawn or the sea! Abd al-Rahman comforted him, 'Ease up, O successor of Allah's Messenger! For this only wears you down in your illness.' It is narrated that so-and-so entered upon Abu Bakr and criticized Umar, and said, 'Why not appoint so-and-so as successor?' Abu Bakr replied, 'If I were to do that, I would have turned your nose to the back of your head, and I would never have taken a rightful due from your family!' Some of the Muhaajiroon entered upon him while he was sick in his illness. They said to him, 'Do you appoint Umar over us as successor, when he has already shown arrogance towards us without authority, and if he were to rule over us, he would be even more tyrannical? What will you say to Allah when you meet Him?' Abu Bakr said, 'Seat me!' They seated him. He said, 'Do you frighten me with Allah? By Allah! I will say to Him when I meet Him, 'I appointed over them the best of Your people!'"

Again, Zamakhshari in **Asaas al-Balaaghah** under the entry 'waram' (swelling) pens, "From figurative usage: *warama anfuhu* (his nose swelled) means when he became angry. In the tradition of Abu Bakr, 'All of you had your noses swell when the matter of authority did not fall to you'."

Ibn Asir Jazari, in his lexicon under 'waram', said, 'And from it is the tradition of Abu Bakr, 'I placed your affairs in the hands of your best one, yet all of you had your noses swell at the thought of someone else having authority over you.' Meaning, they were filled with rage and swollen with anger. The nose was singled out for mention because it is regarded as the seat of pride and haughtiness, as in the expression 'he lifted up his nose in arrogance' (*shamkha bi-anfihi*). From it is the poet's saying, 'He is not provoked, even if his nose swells'."

Muhib al-Deen Tabari writes in **Al-Riyaaaz al-Nazrah**, "From Muhammad Ibn Sa'd with his chain of transmission, 'A group of the

companions entered upon Abu Bakr when he resolved to appoint Umar as his successor. Some of them said to him, 'What will you say to your Lord if He asks you about appointing Umar over us, while you see his harshness?' Abu Bakr said, 'Seat me!' They seated him. He said, 'Do you frighten me with Allah? Lost is the one who carries from your affairs nothing but injustice! I will say, 'O Allah! I appointed over them the best of Your people.' Convey from me that I have said to those behind you.' Then he lay back down."

Again, in **Al-Riyaaz al-Nazrah**, he reports, "From Ayesha, who said, 'Some people entered upon Abu Bakr and said, 'You are appointing Umar over us while you are about to depart to your Lord, what will you say to Him?' He replied, 'Seat me! Seat me! I will say I appointed over them the best of them'. This was transmitted by Abu Muawiyah."

Muhammad Ibn Mukrim Ansari Ifriqi Misri, famous as Ibn Manzur, in his famous lexicon **Lisan al-Arab**, under the entry 'waram' he said, 'Waram anfuhi' means he became angry. From it is the saying of the poet, 'He is not provoked, even if his nose swells.' In the tradition of Abu Bakr, 'I placed your affairs in the hands of your best one, yet all of you had your noses swell at someone else having authority over you' Meaning 'they were filled with anger and swelled with rage. The nose was specified because it is regarded as the place of dignity and arrogance, just as is said 'he lifted up his nose in pride' (shamkha bi-anfihi)."

Ibn Taimiyyah pens in **Minhaj al-Sunnah**, "If the Ansar had said, 'Ali is more entitled to it than Sa'd and Abu Bakr,' those few from the Muhaajiroon would not have been able to oppose them, and most of the people would have risen with Ali, especially since the majority of those in whose hearts was disease hated Umar because of his harshness toward them. The hatred of the disbelievers and hypocrites toward Umar was far greater than any dislike they may have had for Ali, to such an extent that there is no comparison between them. In fact, it is not known that disbelievers and

hypocrites particularly hated Ali except in the same way they hate anyone like him, whereas Umar was especially severe against them. By reason, then, they should have turned away from any side in which Umar was present. Thus, when Abu Bakr appointed him as successor, a group disliked his caliphate, until Talha said to him, 'What will you say to your Lord when you appoint over us one who is harsh and stern?' He replied, 'Do you frighten me with Allah? I will say, 'I appointed over them the best of Your people!'"

Ibn Hajar Makkī in **Al-Sawaaeq al-Muhriqah** mentions regarding Abu Bakr's appointment of Umar, "Some of the companions entered upon him, and one of them said to him, 'What will you say to your Lord if He asks you about appointing Umar, while you see his harshness?' Abu Bakr replied, 'Do you frighten me with Allah? I will say, 'O Allah! I appointed over them the best of Your people. Convey from me that I have said to those behind you'."

Mulla Ali Muttaqi in **Kanz al-Ummaal**, in the Book of the Caliphate, under the mention of Umar's succession, reports within a narration, "Some of the companions of the Prophet (s.a.w.a.) heard that Abd al-Rahman and Usman had entered privately with Abu Bakr. So, they entered upon Abu Bakr, and one of them said to him, 'What will you say to your Lord if He asks you about your appointing Umar over us, while you see his harshness?' Abu Bakr replied, 'Seat me! Do you frighten me with Allah? Lost is the one who takes from your affairs only injustice! I will say, 'O Allah! I appointed over them the best of Your people'. Convey from me that I have said to those behind you.' Then he lay down'."

Mulla Ali Muttaqi in **Kanz al-Ummaal**, under the mention of the caliphate of Umar, said, "From Ayesha, 'When Abu Bakr's death approached and he appointed Umar as successor, Ali and Talha entered upon him and said, 'Whom have you appointed?' He said, Umar!' They said, 'What will you say to your Lord?' He said, 'Do you frighten me with Allah? By Allah! I know Allah and Umar better than you two! I will say, 'I appointed over them the best of Your

people’.” (Reported by Ibn Sa’d). From Zaid (or Zubaid) Ibn Haaris, ‘When death approached Abu Bakr, he sent for Umar and appointed him as successor. The people said, ‘You are appointing over us Umar, who is harsh and stern; if he rules us, he will be even harsher and sterner. What will you say to your Lord when you meet Him, having appointed Umar over us?’ Abu Bakr said, ‘Do you frighten me with my Lord? O Allah! I appointed over them the best of Your people.’” (Reported by Shafei).

Ibn Jarir narrated from Asma bint Umais, and from Usman Ibn Obaidillah from Abdullah Ibn Umar Ibn Khattab, ‘When Abu Bakr death approached, he summoned Usman Ibn Affan and dictated to him his covenant (for succession). Then Abu Bakr fainted before dictating a name, so Usman wrote Umar Ibn Khattab.’ When Abu Bakr regained consciousness, he said to Usman, ‘Did you write anyone?’ He said, ‘I thought you were overwhelmed by what afflicted you, and I feared discord, so I wrote Umar Ibn Khattab.’ Abu Bakr said, ‘May Allah have mercy on you!’ If you had appointed yourself (Ali), you would have been worthy of it. Then Talha Ibn Obaidillah entered upon him and said, ‘I am a messenger from those behind me to you. They say, ‘You already know how harsh Umar has been toward us during your life, so how will it be after your death when our affairs are handed over to him? By Allah, He will question you about him, so consider what you will say.’ Abu Bakr replied, ‘Seat me! Do you frighten me with Allah? Lost is the one who takes from your affairs nothing but injustice! When Allah asks me, I will say, ‘I appointed over your people the best of them for their sake. Convey this from me to them’.” (Laalikaanee).

Mulla Ali Muttaqi’s **Kanz al-Ummaal** (Book of Virtues, under the virtues of Abu Bakr), “From Abd al-Rahman Ibn Auf, who said, ‘I entered upon Abu Bakr during the illness in which he died. He said, ‘I have made a covenant for you after me, and I have chosen for you the best one in my view. Yet, all of you had your noses swell (in anger), each hoping that the matter would be his. I have seen the world advancing, it has not yet fully come, but it is coming. Soon

you will cover your houses with curtains of silk and pile them with brocaded cushions. You will find the beds of coarse wool from Azerbaijan painful to lie upon, as though one of you were lying on the thorns of sa'daan. By Allah! For one of you to step forward and have his neck struck off outside the bounds of legal punishment would be better for him than to plunge into the depths of this world'." (Cited by Aqili, Tabarani, and Abu Nuaim Isfahani.)

Again, Ali Muttaqi Hindi writes in **Kanz al-Ummaal** (in the section on the virtues of Abu Bakr), 'From Ayesha, who said, 'When my father became seriously ill, so-and-so and so-and-so entered upon him and said, 'O Caliph of the Messenger of Allah! What will you say to your Lord tomorrow when you meet Him, having appointed Ibn Khattab over us?' He replied, 'Do you frighten me with Allah? I will say, 'I appointed over them the best of them'." (Reported by Ibn Sa'd)

Muhammad Tahir Fattani in **Majma' al-Behaar**, under the entry *waram* (swelling), he pens, "From it [is the tradition] of Abu Bakr (as also reported in al-Nehaayah), 'I placed your affairs in the hands of your best one, yet all of you had your noses swell at the matter being for someone other than yourselves.' Meaning: they were filled and puffed up with anger on account of that. The nose was singled out because it is considered the seat of pride and arrogance."

Ibrahim Ibn Abdillah Wasaabi Yamaani Shafei in **Al-Iktifaa fi Fazl al-Arba'ah al-Khulafaa**, "Some of the companions of the Prophet (s.a.w.a.) heard that Abd al-Rahman and Usman had entered privately upon Abu Bakr. So, they entered upon Abu Bakr and said to him, 'What will you say to your Lord if He asks you about appointing Umar over us, while you see his harshness?' Abu Bakr said, 'Seat me! Do you frighten me with Allah? Lost is the one who takes from your affairs nothing but injustice. I will say, 'O Allah! I appointed over them the best of Your people. Convey from me that I have said to those behind you.' Then, he lied down'."

Again, Wasaabi Yamaani Shafei writes in **Al-Iktifaa**, “From Usman Ibn Abdillah Ibn Khattab (and in another version, from Usman Ibn Obaidillah from Abdullah Ibn Umar Ibn Khattab, ‘When the death of Abu Bakr approached, he summoned Usman Ibn Affan and dictated to him his covenant. Then Abu Bakr fainted before naming anyone, so Usman wrote, Umar Ibn Khattab.’ When Abu Bakr regained consciousness, he said to Usman, ‘Did you write anyone?’ He replied, ‘I thought you were overcome by what afflicted you, and I feared division, so I wrote Umar Ibn Khattab.’ Abu Bakr said, ‘May Allah have mercy on you! By Allah, if you had written yourself, you would have been worthy of it!’ Thereafter, Talha Ibn Abdillah entered upon him and said, ‘I am a messenger from those behind me to you. They say, ‘You already know the harshness of Umar toward us in your lifetime, so how will it be after your death when our affairs are handed over to him? By Allah! He (Allah) will question you about him (Umar), so consider what you will say to Him.’ Abu Bakr said, ‘Seat me! Do you frighten me with Allah? Lost is the one who expects injustice from your affairs. When Allah asks me, I will say, ‘I appointed over Your people the best of them for their sake. Convey this from me to them.’” Wasaabi notes: This was narrated by Laalikaee in al-Sunnah.

Yet again, Wasaabi Yamaani Shafei pens in **Al-Iktifaa**, “From Zaid (or Zubaid) Ibn Haaris, ‘When death approached Abu Bakr, he sent for Umar to appoint him as his successor. The people said, ‘You are appointing over us one who is harsh and stern, and if he rules us, he will be even harsher and sterner. What will you say to your Lord when you meet Him, having appointed Umar over us?’ Abu Bakr said, ‘Do you frighten me with my Lord? I will say, ‘O Allah! I appointed over them the best of Your people.’” Wasaabi notes: This was narrated by Abd al-Rahman Ibn Sa’d¹ in **al-Tabaqaat al-Kubra**, and by Ibn Jarīr in Tahzeeb al-Aasaar from Asma bint Umais.”

¹ The correct name is Muhammad Ibn Sa’d Basri (not Abd al-Rahman).

Yet again, Wasaabi Yamaani Shafei writes in **Al-Iktifaa**, “From Ayesha who said, ‘When Abu Bakr’s death approached, he appointed Umar as successor. Then Ali and Talha entered upon him and said, ‘Whom have you appointed?’ He replied, Umar!’ They said, ‘What will you say to your Lord?’ He said: ‘Do you frighten me with Allah? By Allah, I know Allah and Umar better than you two! I will say, ‘I appointed over them the best of Your people.’”

Husain Ibn Ahmad Diyaarabakri in **Tarikh al-Khamees** narrates the story of Abu Bakr’s appointment of Umar, “Talha and Zubair said to him, ‘What will you say to your Lord if you appoint him, given his harshness?’ In another narration, Talha said, ‘Do you appoint over us one who is stern and harsh? What will you say to your Lord when you meet Him?’ (till the end of the narration).”

Kamaal al-Deen Ibn Fakhr al-Deen Jahrami in **Baraaheen Qateeah**, “It is narrated that one of the companions went to Abu Bakr and said, ‘What will you answer to Allah, the Exalted, when you make Umar our caliph, while you know of his severity and harshness?’ Abu Bakr responded, ‘I will say, ‘O Lord! I appointed over them the best of Your people, meaning the best of the Muhaajiroon, the people of the House of Allah. Convey this statement of mine to those who are not present here.’”

Shah Waliullah Dehlawi in **Izaalat al-Khafaa an Khilafah al-Khulafaa**, First Section, Chapter Four, Concerning the proof by Siddiq (Abu Bakr) of the caliphate of Faruq (Umar) on the basis of his superiority, “Tirmizi narrated from Jabir Ibn Abdillah that Umar said to Abu Bakr, ‘O best of people after the Messenger of Allah (s.a.w.a.)!’ Abu Bakr replied, ‘If you say that, then indeed I heard the Messenger of Allah (s.a.w.a.) say, ‘The sun has not risen upon any man better than Umar!’ Abu Bakr Ibn Abi Shaibah narrated from Zubaid Ibn Haaris that when death approached Abu Bakr, he sent for Umar to appoint him as successor. The people said, ‘You are appointing over us one who is harsh and stern, and if he rules us, he will be even harsher and sterner. What will you say to your Lord

when you meet Him, having appointed Umar over us?’ Abu Bakr said, ‘Do you frighten me with my Lord? I will say, ‘O Allah! I appointed over them the best of Your creation’.”

Again, Shah Waliyullah Dehlavi, in **Izaalah al-Khifaa An Khilaafat al-Khulafaa, Section Two, Appointment of Umar by Abu Bakr**, records, “It’s narrated from Qais ibn Abi Hazim that he saw Umar Ibn Khattab holding a handful of palm fibres while sitting among the people, saying, ‘Listen to what the Caliph of the Messenger of God (s.a.w.a.) says.” Then, a freedman of Abu Bakr, known as Shadeed, came forward with a scroll and read to the gathering, saying, ‘Abu Bakr says, ‘Hear and obey the one named in this scroll. By Allah, I would never impose anything on you.’” Qais then saw Umar standing on the pulpit afterward. (reported by Ibn Abi Shaibah).

Another narration relates that when Abu Bakr neared death, he sent for Umar to appoint him as his successor. Someone among the people asked him, ‘You wish to leave us a harsh, stern man to succeed you? We’ve endured harsher in the past. What will you say to your Lord when you meet Him, having left us Umar as our leader?’ Abu Bakr replied, “Do you frighten me? I will reply, ‘O Lord! I have appointed over them the best of Your creation’.”

Yet again, Shah Waliullah chronicles in **Izaalah al-Khifaa An Khilaafat al-Khulafaa, Section Two, Appointment of Umar by Abu Bakr**, “From Asma bint Umais that [Abu Bakr] said to him (Umar), ‘O son of Khattab! Indeed, I am appointing you only with regard to what I leave behind. You accompanied the Messenger of Allah (s.a.w.a.), and I saw that he would prefer others over himself, and his family over his own family, until we used to continue sending gifts to his family from the surplus of what came to us through him. You have accompanied me, and you saw that I only followed the path of those who came before me. By Allah! I have not slept to dream nor imagined erring. Truly, I am upon the path, I have not deviated. The first thing I warn you about, O Umar, is your

own soul. For every soul has a desire, and if it yields to its desire, it continues to others beyond it. I warn you against these men from the companions of Muhammad (s.a.w.a.): their bellies have swelled, their eyes have become greedy, and each man among them loves things for himself. If even one of them slips, it will leave the others in confusion. So, beware lest you be like that. Know that they will continue to fear you as long as you fear Allah. They will remain upright if your path is upright. And I bid you peace'. This was narrated by Abu Yusuf."

Again, Shah Waliullah writes in **Izaalah al-Khifaa An Khilaafat al-Khulafaa, In the Section Pertaining to Abu Bakr's Death**, "In his final moments, he summoned Usman, who in the time of Siddiq was his scribe and said to him, 'Write: This is what Abu Bakr Ibn Abi Quhaafah has appointed for the Muslims. I have appointed over you...' Then he fainted. Usman, based on what he already understood of Abu Bakr's intent, completed the words in writing and added from himself, Umar Ibn Khattab.' When Abu Bakr regained consciousness from his fainting, he said to Usman, 'What have you written?' Usman read it to him till he mentioned Umar, which Usman had inserted himself. Abu Bakr said, 'O Usman! May Allah reward you with good on behalf of Islam.' Then, he said, 'Write: So, listen to him (Umar) and obey him. If he acts justly, that is what I hoped and what I knew of him. But if he transgresses, then for every soul is what it has earned. I intended good, but I do not know the unseen. **And those who have done wrong shall soon know to what return they will be brought back**¹. Peace be upon you, and the mercy of Allah, and His blessings'."

Shah Waliullah Dehlawi pens in **Qurrah al-Ainain**, "The third type (of evidence): When Siddiq (Abu Bakr) appointed Faruq (Umar) as his successor, he openly declared the superiority of Umar, and no rebuttal or denial arose. As in the tradition of Zubaid Ibn Haaris. Indeed, when death came to Abu Bakr, he sent for Umar to appoint

¹ Surah Shuaraa (26): Verse 227

him as his successor. The people said, 'Do you appoint over us a harsh and stern man? If he rules us, he will be even harsher and sterner! What will you say to your Lord when you meet Him, having appointed Umar over us?' Abu Bakr retorted, 'Do you frighten me with my Lord? I will say, 'O Allah! I have appointed over them the best of Your creation!' Then he summoned Umar and said, 'I advise you with a counsel...' (till the end of the narration). He (Dehlavi) notes, "This was reported by Ibn Shaibah (i.e. Ibn Abi Shaibah)."

Mohib al-Deen Abu Faiz Muhammad Murtaza Zubaidi pens in **Tāj al-Uroos**, "And among the figurative expressions: *Warima anfuhu* ('his nose swelled') means he became angry. From it comes the saying 'he is not provoked when his nose swells'. In the tradition of Abu Bakr, 'I have appointed over your affairs the best among you, but each of you had his nose swell (*warima anfuhu*) that the authority was not his.' That is, each one was puffed up and filled with anger at this. The nose is mentioned because it is the locus of pride and arrogance, just as it is said, 'he raised his nose haughtily'."

The Belief of a Group of Companions regarding the Error of Abu Bakr becoming caliph, as well as his appointing Umar as Caliph

Ninthly: A group of the companions of Allah's Messenger (s.a.w.a.), among whom was Amirul Momineen Ali Ibn Abi Talib (a.s.), believed that both Abu Bakr's becoming caliph and his appointing Umar as caliph after him were illegitimate matters. The occurrence of these two matters, without consultation or mutual agreement, increased the indignation of the eminent companions of the pure Messenger (s.a.w.a.). The proof of this is a report narrated by Mughirah Ibn Sho'bah, the close friend and confidante of Umar. Since this report contains numerous benefits and meaningful points, lifting the veil from many hidden affairs and making clear to the discerning eyes the inner realities of the enemies of the People

of the Household (a.s.), it must therefore be read with full attention and regarded as a lesson with thoughtful consideration.

Ibn Abd Rabbih Qurtubbi writes in **al-Iqd al-Farid**, “Mughirah Ibn Sho’bah said, ‘I was with Umar Ibn Khattab, and there was no one with him besides me, when a man came to him and said, ‘O Commander of the Faithful! Shall I inform you about a group from among the companions of the Messenger of Allah (s.a.w.a.)? They claim that what Abu Bakr did regarding himself and you was not his right, and that it took place without consultation and without counsel. They said, ‘Come, let us pledge together that we will never return to the like of it again.’ Umar asked, ‘Where are they?’ He informed, ‘In the house of Talha.’ So, he (Umar) went towards them, and I went with him, though I do not think he even noticed me due to the intensity of his anger. When they saw him, they disliked his coming and thought he had come precisely because of what they had said. He stood over them and said, ‘Are you the ones who have said what you said? By Allah! You will never truly love one another until four things love one another: man and the devil who seduces him while he curses him; and fire and water; water extinguishes it while it burns him! The time has not yet come for you. Your appointed time is the appointed time of the Messiah, when he shall come forth!’ At this they dispersed, each going his own way. Mughirah continues, ‘Then Umar said to me, ‘Catch Ibn Abi Talib and detain him for me!’ I said, ‘Do not do it, O Commander of the Faithful. By Allah! He is no worse than the rest of them.’ Umar insisted, ‘Catch him, or else I will say to you, O son of the tanner woman!’ So, I caught up with him and said to him (Ali), ‘Stay where you are for your leader. Show forbearance, for he is the ruler. He will regret it, and you will regret it too!’ Umar came up and said, ‘By Allah! This affair could never have come about except by your instigation!’ Ali retorted, ‘Beware, lest you be the one we obey only to be led into tribulation!’ Umar said, ‘Would you like to be the one?’ Ali said, ‘No. But we only remind you of what you have forgotten.’ Umar then turned to me and said, ‘Leave now, for you

have heard from us in anger what should suffice you.’ So, I withdrew a little distance, but I remained nearby out of fear that something might occur between them. They spoke then—without anger and without satisfaction—then I saw them laugh together, and they parted ways. Thereafter, Umar came to me, and I walked with him. I said, ‘May Allah forgive you, were you angry?’ He gestured towards Ali and said, ‘Indeed, by Allah, were it not for a jesting nature in him, I would not have doubted his right to authority, even if it should descend in spite of the noses of Quraysh!’”

The Story of Usman’s Caliphate, the third caliph; the Manner of Umar’s killing and his Testament; the Deceit of Abd al-Rahman Ibn Auf; and other important events, from which many scattered but significant points can be derived

Tenthly: Mentioning this statement to an inattentive audience brings them the greatest harm, for indeed the flood of annihilation runs through the very foundations of the caliphate of their third caliph. The explanation is that the wording of this statement clearly indicates that consultation with the entirety of the Muhaajiroon and Ansar was obligatory, as evident as the midday sun. Yet, Usman was never made caliph by the consultation of all the Muhaajiroon and Ansar. This is because when the second caliph was struck with the dagger of Firoz (Abu Lolo) and found himself near his appointed station, he, in the sense of “fleeing from the rain but standing under the gutter,” refrained from personally designating a successor and instead hastened toward establishing a council (*shura*). He excluded all the Ansar from participation, confining the council to six men from among the Muhaajiroon, thereby raising the banner of their monopoly and domination over the Ansar. When the appointment of Usman Ibn Affan was brought forward, with the oppression of Amirul Momineen Ali Ibn Abi Talib (a.s.), the intensity of their partisan prejudice made them hand over the reins

of the council without any hesitation or fear to Abd al-Rahman Ibn Auf. By this vile scheme, the caliphate of Usman appeared in the public eye solely based on one man's pledge, that of Abd al-Rahman himself. By such a robbery and tyranny, their despotism trampled the carpet of justice and fairness in this matter until the end of time. All this is clear to people of reason and understanding, especially to anyone who looks into the book **Tashyeed al-Mataaen** by my noble father (may Allah place him in the abode of peace and grant him the loftiest rank in the highest levels of Illiyyeen). Although, to confirm my words, it would be better to refer to that esteemed book, since besides what I have presented, it contains many other accounts and details related to the *shura* incident, recorded in such a way that without doubt it tears away the veils and exposes the secrets of the great leaders of the opponents, pouring the dust of humiliation and disgrace upon the heads of the deniers. Nevertheless, here, for the sake of brevity, I will cite some of their reports and narrations concerning the *shura* so that the true nature of this false council, despite the embellishment and distortion of their unjust forefathers, may be generally exposed, and the reality of this hollow display of consultation, despite the deceit and misguidance of the tyrannical ones, may be bared.

Muhammad Ibn Sa'd Basri, in his **Al-Tabaqaat al-Kubra** under the biography of Umar, chronicles, "Affan Ibn Muslim reported to us from Hammad Ibn Salamah from Ali Ibn Zaid Ibn Jud'aan from Abu Raafe' that Umar Ibn Khattab was leaning on Ibn Abbas, while with him were Ibn Umar and Seed Ibn Zaid. He said, 'Know that I have not given any ruling regarding inheritance when there are no direct heirs (*kalaalah*), and I have not appointed a successor after me. Whoever among the captives of the Arabs reaches my death, he is free from the wealth of Allah.' Saeed Ibn Zaid said, 'If you were to point to any man from among the Muslims, the people would trust you.' Umar replied, 'I have seen an evil eagerness among my companions, so I will place this matter among these six men with

whom the Messenger of Allah (s.a.w.a.) died while he was pleased with them.’ He continued, ‘If either of two men had been alive and I had entrusted this matter to him, I would have trusted him, Saalim, the freedman of Abu Huzaifah, and Abu Ubaidah Ibn Jarraah.’

Wakee’ Ibn Jarraah reported from Amash from Ibrahim that Umar asked, ‘Whom should I appoint a successor if Abu Ubaidah had been alive?’ A man inquired from him, ‘O Commander of the Faithful! What about Abdullah Ibn Umar?’ He (Umar) replied, ‘May Allah fight you! By Allah, you did not intend Allah with this. Should I appoint as leader a man who could not even manage to divorce his own wife properly?’”

Again, Muhammad Ibn Sa’d Basri in **Al-Tabaqaat al-Kubra**, within a lengthy narration transmitted from Amr Ibn Maimoon, reports, “Then Umar said, ‘Call for me Ali, Usman, Talha, Zubair, Abd al-Rahman Ibn Auf, and Sa’d. He did not speak to any of them except Ali and Usman. He (Umar) said, ‘O Ali! Perhaps these people will recognize your kinship to the Prophet (s.a.w.a.), your relation by marriage, and what Allah has granted you of knowledge and jurisprudence. If you are given this matter, then fear Allah in it!’ Then he called Usman and advised, ‘O Usman! Perhaps these people will recognize your relation by marriage to the Messenger of Allah (s.a.w.a.), your age, and your honour. If you are given this matter, then fear Allah and do not let the sons of Abu Muait ride upon the necks of the people.’ Then he said, ‘Call for me Suhaib. He was summoned, and Umar said, ‘Lead the people in prayer for three days, and let these men meet together in a house. When they agree upon one man, then whoever opposes them, strike off his head.’ When they went out from Umar, he said, ‘If the bald one (viz. Ali) is given authority, he will guide them upon the right path. Ibn Umar asked him, “Then what prevents you, O Commander of the Faithful?” He replied, ‘I dislike to carry this burden in life and in death’.”

Yet again, Muhammad Ibn Sa’d Basri in **Al-Tabaqaat al-Kubra**, in a

report he narrates from Sammaak, records, "He (Umar) said to the Ansar, 'Confine them in a house for three days. If they settle the matter, then good; but if not, then enter upon them and strike off their necks!'"

Again, Muhammad Ibn Sa'd Basri in **Al-Tabaqat al-Kubra** writes, "Muhammad Ibn Umar narrated to us from Muhammad Ibn Musa from Ishaq Ibn Abdullah Ibn Abi Talha from Anas Ibn Maalik, who said, Umar Ibn Khattab, an hour before his death, sent for Abu Talha Ansari and said, 'O Aba Talha! Be with fifty of your men from the Ansar together with these men of the council. I think they will gather in the house of one of them. Stand at that door with your men, and do not allow anyone to enter upon them, nor allow them to pass the third day without having chosen one among them. O Allah! You are my successor over them."

Once more, Muhammad Ibn Sa'd Basri in **Al-Tabaqat al-Kubra**, in a lengthy narration transmitted from Amr Ibn Maimoon, reports, "When death approached him, they said to Umar, 'Appoint a successor!' He replied, 'I do not find anyone more deserving of this matter than those men with whom the Messenger of Allah (s.a.w.a.) passed away while being pleased with them. Whichever of them is chosen, he is the caliph. He named Ali (a.s.), Usman, Talha, Zubair, Abd al-Rahman (Ibn Auf), and Sa'd (Ibn Abi Waqqas). If the choice falls upon Sa'd, then so be it, but if not, then let whoever becomes caliph seek his counsel, for I did not dismiss him due to incapacity or treachery.' Thereafter, he (Umar) placed Abdullah (Ibn Umar) among them to be consulted, though he had no share in the authority. When they gathered, Abd al-Rahman said, 'Entrust your matter to three of you'. So, Zubair gave his authority to Ali, Talha gave his to Usman, and Sa'd gave his to Abd al-Rahman. Thus, the matter remained with those three. Thereafter, Abd al-Rahman asked, 'Which of you will withdraw from the matter and entrust it to me, and I pledge before Allah that I will not spare any effort to choose the best and most suitable of you for the Muslims?' Both elders, Ali and Usman, remained silent. So, Abd al-Rahman said, 'Do

you both agree to entrust it to me, while I step aside? By Allah, I will not fall short in selecting the best among you for the Muslims'. They said, 'Yes.' Then, he secluded himself with Ali (a.s.) and said, 'You have kinship with the Messenger of Allah (s.a.w.a.) and precedence in Islam. I place Allah as witness upon you, if I appoint you, that you will act with justice. If I appoint Usman, you will listen and obey.' He replied, 'Yes.' After that, he secluded himself with Usman and said likewise. Usman replied, 'Yes.' Then, Abd al-Rahman said, 'Stretch your hand, O Usman! Usman stretched his hand, and he pledged allegiance to him'."

Abu Bakr Abdullah Ibn Muhammad Absi, known as Ibn Abi Shaibah, in his **Musannaf**, in the narration concerning the killing of Umar, transmitted from Amr Ibn Maimoon, reported, "They said to him (Umar) when death approached him, 'Appoint a successor!' He replied, 'I do not find anyone more deserving of this matter than these men with whom the Messenger of Allah (s.a.w.a.) was pleased at the time of his death. So, whichever of them the people appoint, he will be the caliph after me.' Then he named Ali, Usman, Talha, Zubair, Abd al-Rahman Ibn Auf, and Sa'd (Ibn Abi Waqqas). He said, 'If the position falls to Sa'd, then so be it. Otherwise, whichever of them is chosen should seek his assistance, for I did not remove him because of weakness or treachery.' He included Abdullah Ibn Umar to consult with them, but he had no authority in the matter. He said, 'When they gathered, Abd al-Rahman Ibn Auf said, 'Entrust the matter to three among you.' So, Zubair entrusted his say to Ali, Talha to Usman, and Sa'd to Abd al-Rahman. Then those three deliberated when the matter was placed with them. Abd al-Rahman asked, 'Which of you will withdraw from the matter and entrust it to me, and you have Allah as a witness over me that I will not fall short in choosing the best and most righteous for the Muslims?' They said, 'Yes.' Hence, he spoke privately with Ali and said, 'You have kinship with the Messenger of Allah (s.a.w.a.) and precedence. By Allah, if I appoint you, you will be just; and if I appoint Usman, you will hear and obey.' He (Ali) replied, 'Yes.' Thereafter, he spoke

privately with Usman and said the same, and Usman replied, 'Yes.' Then he said, 'O Usman, stretch your hand!' So, he stretched out his hand, and Ali and the people pledged allegiance to him."

Again, Ibn Abi Shaibah pens in his **Musannaf**, "Wakee' narrated to us from Israil from Abu Ishaq from Amr Ibn Maimoon Awdi, that when death approached Umar Ibn Khattab, he said, 'Call to me Ali, Talha, Zubair, Usman, Abd al-Rahman Ibn Auf and Sa'd.' He did not speak to any of them except Ali and Usman. He said, 'O Ali, perhaps these people will recognize your kinship (to the Messenger of Allah, s.a.w.a.), and what Allah has granted you of knowledge and jurisprudence. So, fear Allah, and if you take charge of this matter, do not raise the sons of so-and-so above the necks of the people!' He said to Usman, 'O Usman, perhaps these people will recognize your kinship by marriage to the Messenger of Allah (s.a.w.a.), your age, and your honour. So, if you take charge of this matter, fear Allah, and do not raise the sons of so-and-so above the necks of the people!' Then he said, 'Call Suhaib for me.' He said [to Suhayb], 'Lead the people in prayer for three days, and let these men gather together and deliberate in private. If they agree upon one man, then strike the neck of whoever opposes them.'

Bukhari, in his **Sahih**, in the narration concerning the killing of Umar, from Amr Ibn Maimun, reports, "They said, 'Give a will, O Commander of the Faithful (referring to Umar)! Appoint a successor!' He said, 'I do not find anyone more deserving of this matter than these men, or this group, with whom the Messenger of Allah (s.a.w.a.) was pleased at the time of his death.' Then he named Ali, Usman, Zubair, Talha, Sa'd, and Abd al-Rahman. He said, 'Abdullah Ibn Umar will witness with you, but he has no share in the matter, except as a gesture of consolation for him. If the leadership falls to Sa'd, then so be it. Otherwise, whichever of you assumes the matter should seek his help, for I did not remove him due to weakness or treachery.'

Again, Bukhari reports in his **Sahih**, within this same narration,

“When the burial was completed, those men (the six) gathered. Abd al-Rahman said, ‘Entrust this matter to three of you.’ So, Zubair said, ‘I give my say to Ali.’ Talha said, ‘I give my say to Usman.’ Sa’d said, ‘I give my say to Abd al-Rahman Ibn Auf.’ Then Abd al-Rahman said, ‘Which of you will withdraw from this matter, so we place it with him, with Allah and Islam as witness, that he will only look for the best among you in his view?’ The two shaikhs (Ali and Usman) remained silent. Then Abd al-Rahman said, ‘Will you entrust it to me, with Allah as my witness, that I will not fall short in choosing the best among you?’ They replied, ‘Yes’. So, he took the hand of one of them and said, ‘You have kinship with the Messenger of Allah (s.a.w.a.) and precedence in Islam, which is well known. By Allah, if I appoint you, you will surely be just; and if I appoint Usman, you will surely hear and obey.’ Then he spoke privately with the other and said the same to him. When he had taken the covenant, he said, ‘Stretch your hand, O Usman!’ He stretched his hand and pledged allegiance to him. Then Ali pledged allegiance to him as well, and the people of the house entered and pledged allegiance to him.”

Yaqubi (Ahmad Ibn Ishaq Ibn Jafar Ibn Wahb Ibn Waazih Kaatib Abbasi, known as Yaqubi) reports in his **Tarikh**, “He made the matter (of succession) a council (*shura*) between six men from among the companions of the Messenger of Allah: Ali Ibn Abi Talib, Usman Ibn Affan, Abd al-Rahman Ibn Auf, Zubair Ibn Awwam, Talha Ibn Abdillah and Sa’d Ibn Abi Waqqas. He said, ‘I excluded Saeed Ibn Zaid because of his kinship with me.’ He was asked about his son, Abdullah Ibn Umar. He replied, ‘The family of Khattab have borne enough of this matter. As for Abdullah, he could not even manage to divorce his wife properly.’ He ordered Suhaib to lead the people in prayer until the six reached an agreement on one man and he placed Abu Talha Zaid Ibn Sahl Ansari in charge, saying:

- ◆ “If four are satisfied and two dissent, then strike the necks of the two!

- ◆ If three are satisfied and three dissent, then strike the necks of the three who do not include Abd al-Rahman!
- ◆ And if three days pass and they do not agree upon anyone, then strike the necks of them all!

The *shura* took place in the remainder of Zu al-Hijjah, in the year 23 A.H. Suhaib led the people in prayer, and he was the one who performed the funeral prayer over Umar. Abu Talha used to put his head into them and say, 'Hurry! Hurry! The time has drawn near, and the deadline has expired.'

Again, Yaqubi chronicles in his **Tarikh**, "When Umar died, they gathered for the *shura*. Abd al-Rahman Ibn Auf Zuhri asked them to withdraw his own candidacy on the condition that he would choose one of them. They accepted this. So, he stayed for three days. Then he spoke privately with Ali Ibn Abi Talib and said, 'Give us Allah as witness over you, that if you take this matter you will rule among us by the Book of Allah, the Sunnah of His Prophet, and the conduct (*seerah*) of Abu Bakr and Umar.' Ali replied, 'I will rule among you by the Book of Allah and the Sunnah of His Prophet as much as I am able.'"

Then he spoke privately with Usman and said, 'Give us Allah as witness over you, that if you take this matter you will rule among us by the Book of Allah, the Sunnah of His Prophet, and the conduct of Abu Bakr and Umar.' Usman replied, 'I will rule among you by the Book of Allah, the Sunnah of His Prophet, and the conduct of Abu Bakr and Umar.' Again, he met privately with Ali and repeated the same condition, and Ali gave the same reply as before. Then he again met privately with Usman and repeated the same condition, and Usman gave the same reply as before. Then he again met privately with Ali and repeated the same words. Ali said, 'The Book of Allah and the Sunnah of His Prophet do not require, along with them, anyone else's precedent. You are striving to turn this matter away from me!' Then he spoke privately with Usman, repeated the same words to him, and Usman gave the same reply he had given

before. Therefore, Abd al-Rahman struck his hand [in pledge] and Usman came out, and the people congratulated him.”

Again, Yaqubi writes in his **Tarikh**, “The people leaned toward Ali Ibn Abi Talib, and they criticized Usman in their speech. It is reported that some said, ‘I entered the mosque of the Messenger of Allah, and I saw a man kneeling on his knees, sighing with grief as though the world had once belonged to him and had been stripped away. He was saying, ‘How astonishing of Quraish, to push this matter away from the household of their Prophet, when among them is the first of the believers, the cousin of the Messenger of Allah, the most knowledgeable of the people, the most learned in the religion of Allah, the most beneficial in Islam, the most insightful in the path, and the most rightly guided to the straight way!! By Allah, they heard it from the rightly guided, the pure, the undefiled (meaning the Prophet), yet they did not intend reform for the community nor correctness in religion. Rather, they preferred this world over the Hereafter. So away with, and destruction upon, the wrongdoing people!’ I drew near to him and asked, ‘Who are you? May Allah have mercy on you! And who is this man you are speaking about?’ He replied, ‘I am Miqdad Ibn Amr, and this man is Ali Ibn Abi Talib.’ I inquired, ‘Will you not rise up for this matter, so I may help you in it?’ He answered, ‘O son of my brother! This matter cannot be carried through by one man, nor by two.’ Then, I went out and met Abuzar, and I mentioned it to him. He said, ‘My brother Miqdad has spoken the truth.’”

Yet again, Yaqubi pens in his **Tarikh**, “It is narrated that Usman fell into a severe illness, so he summoned Humran Ibn Aban and wrote a covenant for the one who would succeed him, but he left the place of the name blank. Then he himself wrote with his own hand, ‘Abd al-Rahman Ibn Auf’, sealed it, and sent it to Umm Habiba bint Abi Sufyan. Humran read it on the road and went to Abd al-Rahman and informed him. Abd al-Rahman became extremely angry and said, ‘He appoints him publicly, and he appoints me secretly!’ News of this spread throughout Madinah, and the Banu Umayya became

enraged. Then Usman summoned his freedman Humran, had him beaten with one hundred lashes, and exiled him to Basra. This was the cause of enmity between him and Abd al-Rahman Ibn Auf. Abd al-Rahman then sent his son to Usman with a message. He said to him, 'Tell him: By Allah, I pledged allegiance to you even though I have three qualities by which I am superior to you: I was present at Badr, but you were not; I was present at the pledge of Rizwan, but you were not; and I stood firm on the day of Uhud, while you fled!' When his son conveyed this message to Usman, Usman replied, 'As for my absence from Badr, I stayed back because I was with the daughter of the Messenger of Allah (s.a.w.a.), and the Messenger of Allah (s.a.w.a.) allotted me my share and reward. As for the pledge of Rizwan, the Messenger of Allah (s.a.w.a.) struck his right hand upon his left and said it was on my behalf, and the left hand of the Messenger of Allah (s.a.w.a.) is better than your right hand. As for the day of Uhud, it was as you said, but Allah has pardoned me. Indeed, we did deeds for which we do not know whether Allah has forgiven us or not.'

Abu Jafar Muhammad Ibn Jarir Tabari in his **Tarikh** chronicles, "Salamah Ibn Junaadah narrated to me from Sulaiman Ibn Abd al-Aziz Ibn Abi Saabit Ibn Abd al-Aziz Ibn Umar Ibn Abd al-Rahman Ibn Auf from his father from Abdullah Ibn Jafar from his father from Miswar Ibn Makhrama (whose mother was Aatikah bint Auf), who said, 'One day, Umar Ibn Khattab was going around the market. He was met by Abu Lulu, the slave of Mughirah Ibn Sho'bah, and he was a Christian. He said, 'O Commander of the Faithful! Seek justice for me against Mughirah Ibn Sho'ba, for he has imposed on me a heavy tax.' Umar asked, 'And how much is your tax?' He replied, 'Two dirhams a day.' He inquired, 'And what is your craft?' He answered, 'I am a carpenter, a painter, and a blacksmith.'

Umar countered, 'I don't see your tax as heavy considering the trades you practice. I have heard that you say, 'If I wanted to make a mill that grinds by wind, I could do it.' He said, 'Yes.'

Umar said, 'Then make me a mill.' He replied, 'If I survive, I will make you a mill that people in the East and the West will talk about.' Then he left. Umar said, 'The slave has just threatened me.' He returned to his home. The next day Ka'b Ahbaar came to him and said, 'O Commander of the Faithful! Make your will, for you will die within three days.' Umar inquired, 'How do you know?' He replied, 'I find it in the Book of God, the Mighty and Majestic, in the Torah.' Umar said, 'By God! Do you find Umar Ibn Khattab mentioned in the Torah?' He retorted, 'O God, no. But I find your description and your qualities, and that your appointed time has come to an end.' At that time, Umar felt no pain or illness. The next day Ka'b came again and said, 'O Commander of the Faithful! One day has passed, two remain.' Then he came the following day and said, 'Two days have passed, and one day and a night remain for you, until the morning after.' When the morning came, Umar went out for the prayer. He would place men to oversee the rows, and when the lines were straight, he would come forward and say the *takbeer*. At that moment, Abu Lulu entered among the people. In his hand was a dagger with two blades, its handle in the middle. He struck Umar six times, one of them under his navel, and that was the fatal blow. With him he also killed Kulaib Ibn Abi Bukair Laisi, who was behind him. When Umar felt the heat of the weapon, he fell and said, 'Is Abd al-Rahman Ibn 'Awf among the people?' They said, 'Yes, O Commander of the Faithful, he is here.' He said, Abd al-Rahman Ibn Auf stepped forward and led the people in prayer while Umar lay fallen. Then they carried him and brought him into his house. He summoned Abd al-Rahman Ibn Auf and said, 'I wish to entrust you (with succession).' He replied, 'O Commander of the Faithful, yes. If you point me to it, I will accept from you.' Umar asked, 'What do you intend?' Abd al-Rahman asked, 'I adjure you by God, do you want to put this burden upon me?' Umar replied, 'By God, no! I swear I will never enter into it.' Then he said, 'Grant me silence so that I may entrust the matter to the group with whom the Messenger of Allah (s.a.w.a.) passed away while he was pleased

with them. Call for me Ali, Usman, Zubair, and Sa'd. Wait three days for your brother Talha. If he arrives, then decide your matter; if not, then proceed without him. I adjure you by God, O Ali, if you are given authority over the people, do not place the Banu Hashim upon the necks of the people. I adjure you by God, O Usman; if you are given authority over the people, do not place the Banu Abi Muait upon the necks of the people. I adjure you by God, O Sa'd; if you are given authority over the people, do not place your relatives upon the necks of the people. Stand, consult among yourselves, and then settle your matter. Let Suhaib lead the people in prayer.' Then he called for Abu Talha Ansari and said, 'Stand at their door and do not allow anyone to enter upon them.' He instructed regarding the caliph who would come after him, 'I counsel the caliph after me concerning the Ansar, those who made their homes and their faith a refuge, that he treats their good-doers well and pardon their wrong-doers. I counsel the caliph after me concerning the Arabs, for they are the backbone of Islam, that their charity be taken from them in its due measure and distributed among their poor. I counsel the caliph after me concerning the people under the covenant of the Messenger of Allah (s.a.w.a.), that he fulfils their covenant. O God, have I delivered the message? I have left the caliph after me upon clarity as clear as the palm of the hand.' Then he said: "O 'Abd Allāh ibn Umar, go out and see who has killed me.' He went out and returned saying, 'O Commander of the Faithful, it was Abu Lulu, the slave of Mughirah Ibn Sho'bah, who killed you.' Umar said, 'Praise be to God, who did not make my death at the hands of a man who had prostrated even once to God.' Then he said, 'O Abdallah Ibn Umar, go to Ayesha and ask her permission that I may be buried with the Prophet (s.a.w.a.) and Abu Bakr. O Abdallah Ibn Umar! If the people differ, so stay with the majority. If they are three and three, then follow the group in which is Abd al-Rahman (Ibn Auf). O Abdallah! Give permission for the people to enter. So, the Muhaajiroon and the Ansar came to greet him, and he would say to them, 'Was this by agreement among you?' They

would reply, 'God forbid.' Ka'b entered with the people. When Umar looked at him, he began to recite, 'Ka'b warned me of three things, I count them, and there is no doubt that the saying is as Ka'b told me. It is not that I fear death, I am indeed mortal; but I fear the sin, that one sin be followed by another.' It was said to him, 'O Commander of the Faithful! Why don't you call a doctor?' Hence, a doctor from Banu Haaris Ibn Ka'b was called. He gave him a date drink (*nabeez*) to drink, but he (Umar) vomited it mixed. He said, 'Give him milk.' They gave him milk, and he puked it white. It was said to him, 'Commander of the Faithful, make your will!' He said, 'I have already done it.' He passed away on the night of Wednesday, with three nights remaining of Zu al-Hijjah, in the year 23 A.H. They brought him out on Wednesday morning and buried him in the house of Ayesha, alongside the Prophet (s.a.w.a.) and Abu Bakr. Suhaib went forward and led his funeral prayer. Before that, two of the companions of the Messenger of Allah (Ali and Usman) stepped forward, one at his head and the other at his feet. Abd al-Rahman said, 'There is no god but God, how eager you two are for the leadership! Don't you know that the Commander of the Faithful said Suhaib should lead the people?' So, Suhaib went ahead and led his prayers. Five men descended into his grave'."

Again, Tabari, in his **Tarikh al-Umam wa al-Muluk**, transmitted within a long report from Amr Ibn Maimoon, "Then they went and said, 'O Commander of the Believers! If only you would appoint a successor.' He said, 'After my words to you I had resolved to look and entrust your affairs to a man who is most able to hold you to the truth.' He pointed to Ali, then a faintness overtook me and I saw a man enter a garden that he had planted. He began picking every fresh and ripe fruit, gathering it to himself and placing it beneath him. I realized that God prevails over His command and that He would take the soul of Umar. I do not want to bear it alive and dead. Over you are these men about whom the Messenger of Allah (s.a.w.a.) said that they are people of Paradise: Saeed Ibn Zaid Ibn Amr Ibn Nufail is among them, though I am not including him, but

rather the six viz. Ali, Usman, the two sons of Abd Manaf; Abd al-Rahman and Sa'd, both freedmen of the Messenger of Allah (s.a.w.a.); Zubair Ibn Awwam, the disciple of Allah's Messenger (s.a.w.a.) and his cousin through his aunt; and Talha the good, son of Ubaidullah; let them choose one among themselves."

Tabari also reports in the same account, "He said to Abu Talha Ansari, 'O Aba Talha, God – Mighty and Majestic – has long strengthened Islam through you. Choose fifty men from the Ansar and urge these men of the council until they select one among themselves.' He said to Miqdad Ibn Aswad, 'When you place me in my grave, gather these men in a house until they choose one among themselves.' He said to Suhaib, 'Lead the people in prayer for three days, and admit Ali, Usman, Zubair, Sa'd, Abd al-Rahman Ibn Auf, and Talha if he arrives, and bring Abdullah Ibn Umar, though he has no say in the matter. Stand over them: If five agree on one man and one refuses, smash his head or strike him with the sword. If four agree on one man and two refuse, strike off the heads of the two. If three choose one man and the other three choose another, appoint Abdullah Ibn Umar as judge. Whichever group he favours, let them choose one of theirs. If they do not accept Abdullah Ibn Umar's judgment, then side with the party that includes Abd al-Rahman Ibn Auf, and kill the rest if they reject what the people have agreed upon.' They went out, and Ali said to a group of Banu Hashim who were with him, 'If your people obey others regarding you, you will never be given authority.' Abbas met him and said, 'You have been set aside!' Ali replied, 'How do you know?' Abbas said, 'He paired me with Usman and said, 'Be with the majority. If two choose one and two another, then be with the group that includes Abd al-Rahman Ibn Auf.' Sa'd will not oppose his cousin Abd al-Rahman, and Abd al-Rahman is Usman's in-law; they will not differ. Abd al-Rahman will grant it to Usman or Usman will grant it to Abd al-Rahman. Even if the other two are with me, they will not benefit me. I expect only one of the two.'

Yet again, Tabari relates in the same report, "Ali met Sa'd and said,

‘Fear Allah, by whom you ask, and the bonds of kinship; for God is ever watching over you. I ask you by the tie of my son to the Messenger of Allah (s.a.w.a.) and by the tie of my uncle Hamza to you, that you don’t support Abd al-Rahman against me for Usman. I have claims that Usman does not have.’

Tabari also reports in the same account, “He summoned Ali and said, ‘You are bound by Allah’s covenant and pledge that you will act according to the Book of Allah, the Sunnah of His Messenger, and the practice of the two caliphs after him.’ Ali said, ‘I hope to do so and act according to my knowledge and ability.’ He then summoned Usman and said to him the same words he had said to Ali. Usman replied, ‘Yes.’ So, he pledged allegiance to him. Ali said, ‘You have given him the old favouritism! This is not the first day you have banded together against us. So, patience is good. Allah is the one whose help is sought for what you describe. By Allah! You have only appointed Usman so that he might return the matter to you. And Allah, every day, is in a new affair.’”

Tabari continues in the same account, “Miqdad said, ‘I have never seen anything like what has been done to the people of this House after their Prophet. I am amazed at Quraish: they have set aside a man about whom I do not think anyone is more knowledgeable or more just in judgment. By Allah! If only I could find helpers for him...’ Abd al-Rahman said, ‘Miqdad, fear Allah, for I am afraid for you of tribulation.’ A man said to Miqdad, ‘May Allah have mercy on you! Who are **“the people of this House”** and who is this man?’ He replied, ‘The people of the House are the sons of Abd al-Muttalib, and the man is Ali Ibn Abi Talib.’

Ali said, ‘The people look to Quraish, and Quraish look among themselves, saying, ‘If the sons of Hashim take authority over you, it will never leave them. But if it is among others of Quraish, you will share it among yourselves’.¹“

¹ Tarikh al-Umam wa al-Muluk, Muhammad Ibn Jurair Tabari, vol. 4, p. 228, Incidents of the year 23 A.H.

Abu Umar Ahmad Ibn Muhammad Ibn Abd Rabbih Qurtubi, in **Al-Iqd al-Farid**, in his account of the story of the Shura, reports, "Yunus Ibn Hasan and Hisham Ibn Urwah from his father said, 'When Umar Ibn Khattab was stabbed, it was said to him, 'O Commander of the Believers! If only you would appoint a successor.' He said, 'If I leave you without appointing, then one better than me left you without appointing. If I appoint, then one better than me appointed over you. If Abu Ubaidah Ibn Jarraah were alive, I would have appointed him; and if my Lord were to ask me, I would say, 'I heard Your Prophet say that he is the trustee of this community. If Saalim, the freed slave of Abu Huzaifah, were alive, I would have appointed him; and if my Lord were to ask me, I would say, 'I heard Your Prophet say that Saalim loves Allah with a love that, were he not to fear Him, he would never disobey Him.' They said to him, 'What if you were to entrust it to Abdullah, for he is worthy because of his religion, virtue, and early Islam?' He said, 'It is enough for the family of Khattab that one man of them should be held accountable for the community of Muhammad (s.a.w.a.). I would prefer to escape from this matter having neither for me nor against me.'

Then they went away and said, 'O Commander of the Believers! If only you would appoint someone.' He said, 'After speaking to you I had resolved to place over you a man whom I hoped would hold you to the truth,' and he pointed to Ali. 'Then I thought not to bear it, alive or dead. So, take these men about whom the Prophet (s.a.w.a.) said they are people of Paradise: among them is Saeed Ibn Zaid Ibn Amr Ibn Nufail; but I am not including him rather the six viz. Ali, Usman, the two sons of Abd Manaf; Sa'd; Abd al-Rahman Ibn Auf, the uncle of the Messenger of Allah (s.a.w.a.); Zubair, the disciple of Allah's Messenger (s.a.w.a.) and his cousin through his aunt; and Talha the good. Let them choose one of them. When they appoint a governor over you, then support him well. Abbas said to Ali, 'Do not enter with them!' Ali replied, 'I dislike division.' Abbas said, 'Then you will see what you dislike.' When morning came,

Umar summoned Ali, Usman, Sa'd, Zubair and Abd al-Rahman, and said, 'I have looked and found that you are the chiefs and leaders of the people, and this affair belongs only among you. I do not fear the people for you, but I fear you for the people. The Messenger of Allah (s.a.w.a.) died while he was pleased with you, so gather in Ayesha's chamber with her permission, consult, and choose one from among you. Let Suhaib lead the people in prayer for three days; do not let the fourth day come without a commander from among you. Let Abdullah attend as an adviser, though he has no share in the decision. Talha is your partner in the matter: if he arrives within the three days, include him in your deliberation; if the three days pass before he arrives, proceed with your decision. Who will guarantee Talha for me?' Sa'd said, 'I will, Insha Allah.' Then he said to Abu Talha Ansari, 'O Aba Talha! Allah has strengthened Islam through you. Choose fifty men from the Ansar to be with these men of the council until they select one of themselves.' He said to Miqdad Ibn Aswad Kindi, 'When you place me in my grave, gather these men so they may choose one among them.' He said to Suhaib, 'Lead the people in prayer for three days, and admit Ali, Usman, Zubair, Sa'd, Abd al-Rahman, and Talha if present. Bring Abdullah Ibn Umar, but he has no part in the matter. Stand over them. If five agree on one opinion and one refuses, strike his head with the sword. If four agree and two refuse, strike off the heads of the two. If three approve one man and three approve another, make Abdullah Ibn Umar the arbiter. If they refuse Abdullah, then be with the group that includes Abd al-Rahman Ibn Auf, and kill the rest if they depart from what the people have agreed upon.'

They went out, and Ali said to a group of Banu Hashim who were with him, 'If your own people obey others regarding you, you will never be appointed.' Abbas met him and said, 'You have been set aside!' Ali said, 'How do you know?' Abbas replied, 'He paired me with Usman and said, 'If two agree on one man and two on another, be with the group that includes Abd al-Rahman Ibn Auf. Even if the

other two side with me, they will not help me.' Abbas said, 'Whenever I have advised you, you come back later with something I dislike. I advised you at the Prophet's death, and you refused. I advised you after the Prophet's death to act quickly, and you refused. I advised you when Umar named you in the Council not to enter with them, and you refused. Take this advice from me, 'Whenever the people present the matter to you, hold back until they give it to you, and beware of this Council, for they will never stop pushing us away from this affair until other rises over us.' When Umar died and his body was brought out, Ali and Usman each stepped forward to pray over him. Abd al-Rahman said, 'Both of you want the affair! You have no part in this; Suhaib was appointed by Umar to lead the people in prayer for three days until they agree on an Imam.' So, Suhaib prayed over him. When Umar was buried, Miqdad Ibn Aswad gathered the members of the council in Ayesha's chamber with her permission; they were five, with Ibn Umar among them, and Talha absent. They instructed Abu Farwah to guard the door. Amr Ibn Aas and Mughirah Ibn Sho'bah came and sat at the entrance, but Sa'd pelted them with pebbles and drove them away, saying, 'You want to be able to say, 'We were present, we were in the council!' The men then vied with one another over the affair, and their talk grew heated, each thinking himself the one most entitled to it. Abu Talha said, 'Do not push one another, for I fear you will spoil it. By Him who took the soul of Muhammad! I will not give you more than the three days that Umar ordered, or else I will sit at home.' Abd al-Rahman said, 'Which of you will withdraw from this and take on the responsibility, on condition that he will give authority to the best among you?' None answered. He said, 'Then I will withdraw.' Usman said, 'I am the first to agree, for I heard the Messenger of Allah (s.a.w.a.) say, 'Abd al-Rahman is trustworthy in heaven and trustworthy on earth.' The people said, 'We agree,' while Ali remained silent. Abd al-Rahman said, 'What do you say, O Aba al-Hasan?'

Ali said, 'Give me a solemn pledge that you will prefer the truth, not

follow desire, not show favour to relatives, and will spare no effort in wishing well for the community.’ Abd al-Rahman said: ‘Give me your pledges that you will support me against whoever breaks his word, and that you will accept what I decide for you.’ They pledged to one another, and they entrusted the matter to Abd al-Rahman. He met privately with Ali and said, ‘You are the most entitled to this matter, because of your kinship, precedence, and good record. If you are set aside, who among them is more entitled than you?’ Ali replied, ‘Usman.’ Then he met privately with Usman and asked him the same, and Usman replied, ‘Ali.’ Then he met privately with Sa’d, who said, ‘Ali.’ Then privately with Zubair, who said, ‘Usman.’ Ammar Ibn Yasir said to Abd al-Rahman, ‘If you want no one to dispute with you, then appoint Ali.’ Ibn Abi Sarh (the foster brother of Usman) remarked, ‘If you want no Quraishite to dispute with you, then appoint Usman.’ Abd al-Rahman said, ‘By Allah! I did not withdraw while seeing good in this matter except because I knew that no one after Abu Bakr and Umar will take charge whose rule people will accept.’ When Usman later did what he did, appointing the young men of his family and advancing his relatives, it was said to Abd al-Rahman, ‘All of this is your doing!’ He replied, ‘I did not expect this from him, but I have made a vow to Allah never to speak to him again.’ Abd al-Rahman died estranged from Usman; when Usman came to visit him, he turned away toward the wall and did not speak to him.”

Ibn Abd Rabbih Qurtubi also said in **al-Iqd al-Farid**: “Abu al-Hasan said, ‘When Ali Ibn Abi Talib feared that Abd al-Rahman Ibn Auf, Zubair, and Sa’d might side with Usman, he met Sa’d while Hasan and Husain were with him. He said to him, **‘Fear Allah, by Whom you ask one another, and by the wombs; surely Allah is ever watching over you**¹. I ask you, by the kinship of these two sons of mine with the Messenger of Allah (s.a.w.a.), and by the kinship of my uncle Hamzah with you, not to stand with Abd al-Rahman

¹ Surah Nisaa (4): Verse 1

against me in favour of Usman, for I have claims that Usman does not.' Then Abd al-Rahman spent those nights going around to the elders of Quraish, consulting them, and all of them advised him to choose Usman. When the night came, whose morning would complete the appointed term, he went to the house of Miswar Ibn Makhramah after a short sleep and woke him up, saying, 'Do you sleep while I have not tasted sleep these nights?' Then he said, 'Go and call Zubair and Sa'd for me.' So, he called them, and he began with Zubair at the back of the mosque and said, 'Leave the sons of Abd Manaf out of this matter.' He replied, 'My share is for Ali.' Then he said to Sa'd, 'You and I are like two tools; give me your share, then choose.' Sa'd retorted, 'If you choose yourself, then yes; but if you choose Usman, Ali is dearer to me than him.' Abd al-Rahman said, 'O Aba Ishaq! I have withdrawn myself from it to choose. Had I not done so and been given the choice, I would not have wanted it. I saw in a dream that I was in a green meadow thick with grass. A stallion entered, the most noble stallion I had ever seen, and passed through it like an arrow, not turning to anything in the meadow until he crossed it. Then a sturdy camel entered and followed his track until it went out of the meadow. Then a superb stallion came in, pulling its halter, looking right and left, and went straight after the first two, then left the meadow. Then a fourth camel entered and grazed in the meadow. By Allah, I will not be the fourth camel! After Abu Bakr and Umar, no one will rise so that the people will be content with him!' Thereafter, Miswar sent for Ali and spoke privately with him for a long time, and he had no doubt that he was the one intended for the office. Then Miswar sent for Usman and spoke privately with him for a long time until the call to the dawn prayer separated them. When they had prayed the morning prayer, he gathered the group and sent for those of the Muhaajiroon and Ansar who were present, as well as the commanders of the troops, until the mosque shook with its people. He said, 'O people! The masses have wished that those from the provinces return to their towns, and they already know their leader.' Ammar Ibn Yasir said,

'If you want the Muslims not to be divided, then pledge allegiance to Ali.' Miqdad Ibn Aswad said, 'Ammar has spoken the truth. If you pledge to Ali, we will say, 'We hear and we obey.' Abdullah Ibn Abi Surah (Usman's foster brother) said, 'If you want Quraish not to be divided, pledge allegiance to Usman. If you pledge to Usman, we will say, 'We hear and we obey.' Ammar insulted Ibn Abi Surah and said, 'Since when you have become the well-wisher of the Muslims?' Then the Banu Hashim and the Bani Umayyah spoke. Ammar said, 'O people! Allah has honoured us through our Prophet (s.a.w.a.) and strengthened us through His religion. How can you turn this matter away from the house of your Prophet?' A man from Banu Makhzum chided him, 'You have overstepped your limit, O son of Sumayyah! What concern is it of yours if Quraysh appoints one of themselves?' Sa'd Ibn Abi Waqqas said, 'Finish before the people are thrown into discord, and do not make, O group, a way against yourselves.' Then, he called for Ali and said to him, 'Do you accept the covenant of Allah and His pledge that you will act according to the Book of Allah, the Sunnah of His Prophet, and the practice of the two caliphs after him?' Ali said, 'I will act according to my knowledge and my ability.' Thereafter, he called Usman and asked him, 'Do you accept the covenant of Allah and His pledge that you will act according to the Book of Allah, the Sunnah of His Prophet, and the practice of the two caliphs after him?' He replied, 'Yes!' So, he pledged allegiance to him. Ali said, 'You favoured him out of partiality. This is not the first day you have shown yourselves against us! By Allah, you only placed Usman in charge so that he would return the matter to you. Yet, Allah is every day in a new affair.' Abd al-Rahman said, 'O Ali! Do not put yourself in blame. I have considered and consulted the people, and they see no one equal to Usman.' Ali left, saying, 'The decree will reach its term.' Miqdad said, 'By Allah! You have left the one who judges with truth and by it is just.' He replied, 'O Miqdad! By Allah! I strove for the Muslims.' He said, 'If you sought by that the face of Allah, may He reward you with the reward of the doers of good.' Then Miqdad

said, 'I have not seen the like of what has been done to the people of this house after their Prophet. I am amazed at Quraish, that they left a man I dare say that anyone is more knowledgeable, nor more just in judgment, nor more knowing of the truth than he. By Allah, if only I had helpers!' Abd al-Rahman said, 'O Miqdad! Fear Allah, for I fear for you the trial.' Then Talha arrived on the day when Usman was pledged allegiance. It was said to him, 'The people have pledged allegiance to Usman.' He said, 'Have all of Quraish accepted him?' They said, 'Yes.' Then he came to Usman, who said to him, 'You are at the head of your affair.' Talha asked, 'If I refuse, will you return it?' Usman replied, 'Yes!' Talha asked, 'Have all the people pledged allegiance to you?' He replied, 'Yes!' Talha said, 'Then I am content. I will not turn away from what the people have agreed upon,' and pledged allegiance to him. Mughirah Ibn Sho'bah said to Abd al-Rahman, 'O Aba Muhammad! You have done well when you pledged to Usman. Had you pledged to anyone else, we would not have been pleased.' Abd al-Rahman replied, 'You lie, you one-eyed man! If I had pledged to someone else, you would have pledged to him and said this same thing'.¹

Ibn Asir Jazari pens in **al-Kaamil**, "Miswar Ibn Makhramah said, 'Umar Ibn Khattab went out one day to walk through the market. There he met Abu Lulu, the slave of Mughirah Ibn Sho'bah, who was a Christian. He said, 'O Commander of the Believers, help me against Mughirah Ibn Sho'bah, for he has imposed a heavy tax on me.' Umar asked, 'How much is your tax?' He replied, 'Two dirhams every day.' Umar asked again, 'What is your craft?' He answered, 'I am a carpenter, an engraver, and a blacksmith.' Umar said, 'I do not see your tax as too much, given the kinds of work you do. I have heard that you say, 'If I wished, I could make a mill that grinds by the wind.' Is that true?' He replied, 'Yes.' Umar said, 'Then make me such a mill.' Abu Lulu said, 'If I survive, I will make you a mill that will be talked about from East to West!' Saying this, he left him.

¹ Al-Iqd al-Farid, vol. 4, pp. 281-282

Umar said, 'The slave has just threatened me.' Then Umar returned home. The next day Ka'b al-Ahbaar came to him (Umar) and said, 'O Commander of the Believers, make a bequest, for you will die in three nights.' Umar asked, 'How do you know that?' He said, 'I find it in the Torah.' Umar inquired, 'Do you find the name Umar Ibn al-Khattab in the Torah?' He said, 'By God, no, but I find your description and qualities, and that your appointed term has come to an end.' At that time Umar felt no pain. The next day Ka'b came and said, 'Two days remain.' The third day he came and said, 'Two have passed and one remains.' When morning came, Umar went out for prayers. He had appointed men over the rows to straighten them, and when they were aligned, he said the opening takbeer. Abu Lulu entered among the people with a dagger that had two blades, its handle in the middle. He struck Umar six times, one of them below the navel, that was the fatal blow. He also killed with him Kulaib Ibn Abi Bukair Laisi, his ally, and killed others besides them. When Umar felt the heat of the weapon, he fell. He ordered Abd al-Rahman Ibn Auf to lead the people in prayer while Umar lay fallen. They carried him and brought him into his house. He summoned Abd al-Rahman and said to him, 'I want to entrust the matter to you.' Abd al-Rahman said, 'Do you advise me to take it?' Umar replied, 'By God, no!' Abd al-Rahman said, 'By God, I will never enter into it!' Umar said, 'Then grant me silence so I may entrust the affair to the group about whom the Messenger of Allah (s.a.w.a.) passed away while he was pleased with them.' He called Ali, Usman, Zubair, and Sa'd, and said, 'Wait for your brother Talha for three days. If he comes, consult him; if not, settle your matter. I beseech you by God, O Ali, if you are put in charge of the people's affairs, do not burden the Bani Hashim upon the necks of the people. I beseech you by God, O Usman, if you are put in charge of the people's affairs, do not burden the Bani Umayyah upon the necks of the people. I beseech you by God, O Sa'd, if you are put in charge of the people's affairs, do not burden your relatives upon the necks of the people. Stand up, deliberate, and then decide, and

let Suhaib lead the people in prayer.’ Thereafter, he called Abu Talha Ansari and said, ‘Stand at their door and do not let anyone enter upon them.’ He gave the caliph after him the following counsel: regarding the Ansar, who settled in the abode and embraced faith, that he should be kind to their good-doers and overlook their wrongdoers; regarding the Arabs, for they are the backbone of Islam, that their alms should be taken at their due and distributed among their poor; and regarding the people under the covenant of the Messenger of Allah (s.a.w.a.), that their rights be fulfilled after them. He said, ‘O Allah! Have I delivered? I have left the caliph after me with as much ease as possible.’ Then he said, ‘O Abdallah Ibn Umar! Go out and see who has killed me.’ Abdullah said, ‘O Commander of the Believers, it was Abu Lulu, the slave of al-Mughirah Ibn Sho’bah.’ Umar remarked, ‘Praise be to God, who did not make my death at the hands of a man who prostrated to God even once.’ Then he said, ‘O Abdallah Ibn Umar! Go to Ayesha and ask her to permit me to be buried beside the Prophet (s.a.w.a.) and Abu Bakr. O Abdallah! If the people disagree, stay with the majority. If they are equal in number, then stay with the group in which is Abd al-Rahman Ibn Auf. O Abdallah! Admit the people.’ So, the Muhaajiroon and the Ansar began entering to greet him, and he would say to them, ‘Is this by the consensus of you all?’ and they would reply: ‘God forbid!’ Ka’b al-Ahbaar came in with the people. When Umar saw him, he said, ‘Ka’b warned me of three [days]; I have counted them, and there is no doubt that what he told me was true. It is not death itself I fear; I am bound to die but I fear the sin that drags another sin behind it.’ Ali came in to visit him and sat by his head. Then Ibn Abbas came and praised him. Umar said to him, ‘You are doing this for me, O son of Abbas!’ and motioned toward Ali, as if to say, ‘Say ‘Yes.’’ Ibn Abbas said, ‘Yes.’ Umar said, ‘Do not deceive me, you and your companions!’ Then he said, ‘O Abdallah! Take my head off the cushion and place it on the ground; perhaps God, exalted be His remembrance, will look upon me and have mercy on me. By Allah, if I owned all that the sun rises upon, I

would give it as ransom from the terror of the final sight.' A physician from Bani Haaris Ibn Ka'b was brought to him. He gave him some date wine (nabeez), but he puked it as it is. Then he gave him milk, and he vomited this too. The physician said to him, 'Make your will, O Commander of the Believers!' He said, 'I have finished (making the will)'."

Ibn Asir Jazari, in **Al-Kaamil**, relating the story of the Shura, writes, "Umar said to Abu Talha Ansari, 'O Aba Talha! God has long strengthened Islam through you. Choose fifty men from the Ansar and urge these six men until they choose one among themselves.' He said to Miqdad Ibn Aswad, 'When you place me in my grave, gather these six in a house until they choose one.' And he said to Suhaib, 'Lead the people in prayer for three days, and put these six in a house, and stand over them. If five agree and one refuses, strike off his head with the sword. If four agree and two refuse, strike off their heads. If three are pleased with one man, and three with another, appoint Abdullah Ibn Umar as judge between them. If they are not content with the judgment of Abdullah Ibn Umar, then be with the group among whom is Abd al-Rahman Ibn Auf, and kill the rest if they turn away from what the people have agreed upon.' When they left, Ali said to some of his clan from Bani Hashim, 'If your people prevail over you in this matter, you will never again be put in charge.' His uncle Abbas met him and said, 'They have turned the matter away from us!' Ali asked, 'How do you know?' He replied, 'He (Umar) has paired me with Usman and said, 'Be with the majority; and if two men are pleased with one man, and two with another, and one with yet another, then be with the group in which is Abd al-Rahman.' Sa'd will not oppose his cousin, and Abd al-Rahman is the in-law of Usman; they will not disagree. One of them will hand it over to the other. Even if the other two were with me, it would not benefit me'."

Ibn Asir continues in **Al-Kaamil** regarding the incident of the Shura, "Abd al-Rahman called Ali and said, 'Do you accept, by the covenant of God and His pledge, that you will act according to the

Book of Allah, the Sunnah of His Messenger, and the conduct of the two caliphs after him?’ Ali said, ‘I hope to do so; I will act according to my knowledge and ability.’ Then he called Usman and said to him the same words he had said to Ali.

Usman replied, ‘Yes, I will do so.’ Abd al-Rahman raised his head toward the roof of the mosque, while his hand was in Usman’s, and said, ‘O God, hear and bear witness! O God, I have placed what is on my neck concerning this into the neck of Usman.’ Then he pledged allegiance to him. Ali said, ‘This is not the first day you have shown yourselves against us. Patience is beautiful, and God is the One whose help is sought against what you describe. By God, you have not appointed Usman except to return the matter to you; but Allah is every day in a new affair.’

Abd al-Rahman said, ‘O Ali! Do not give yourself an excuse and a cause.’ Ali went out saying, ‘The decree will reach its appointed term.’ Miqdad said, ‘By God, you have left him and he is one of those who judge with truth and by it are just.’

Abd al-Rahman said, ‘O Miqdad! By God, I have striven for the good of the Muslims.’ Miqdad said, ‘If you intended by that the face of God, may He reward you with the reward of the doers of good. But I have not seen anything like what has been done to the people of this house after their Prophet. I am amazed at Quraish: they have left a man I do not say, nor do I know, that any man is more just in judgment or more knowledgeable than him. By God, if only I had helpers!’ Abd al-Rahman said, ‘O Miqdad, fear Allah, for I fear for you the trial.’ A man said to Miqdad, ‘May Allah have mercy on you! Who are the people of this house, and who is this man?’ He replied, ‘The people of the house are the Banu Abd al-Muttalib, and the man is Ali Ibn Ali Talib.’ Ali said, ‘People look to Quraish, and Quraish look among themselves and say, ‘If you put the matter under the Bani Hashim, it will never come out from them; but if it is with someone else, you will pass it among yourselves’.”

Abu al-Fida writes in **Al-Mukhtasar fi Akhbaar al-Bashar**, “Then

came the year 24 A.H. After the death of Umar, the people of the Shura viz. Ali, Usman, Abd al-Rahman Ibn Auf, Sa'd Ibn Abi Waqqas, and Abdullah Ibn Umar. Umar had stipulated that his son 'Abd Allāh should share in their counsel, but he was to have no share in the caliphate. The matter dragged on between them, and Umar had set for them a limit of three days, saying: "Do not let the fourth day come without an emir over you. If you disagree, then be with the one with whom is Abd al-Rahman. Ali went to Abbas and said, 'They have turned the matter away from us, for Sa'd will not oppose Abd al-Rahman, since he is his cousin, and Abd al-Rahman is the in-law of Usman. They will not differ, and one of them will hand it to the other.' Abbas said, 'You always come back to me late after I warn you. I advised you before the death of the Messenger of Allah (s.a.w.a.) to ask him in whose hands this affair would be, but you refused. I advised you when Umar named you among the Shura not to enter with them, but you refused. These men will not cease to push us from this matter until it is raised up for someone other than us. By Allah, none will attain it except a man for whom no good will avail.' Then Abd al-Rahman gathered the people after excusing himself from the caliphate. He called Ali and said, 'Do you accept, by the covenant of Allah and His pledge, that you will govern according to the Book of God, the Sunnah of His Messenger, and the practice of the two caliphs after him?' Ali said, 'I hope to do so; I will act according to my knowledge and ability.' Then he summoned Usman and said to him the same as he had said to Ali. Usman said, 'Yes.' Abd al-Rahman raised his head toward the roof of the mosque while holding Usman's hand and said, 'O God, hear and bear witness! O God, I have placed what is on my neck concerning this in the neck of Usman.'" Then he pledged allegiance to him. Ali said, 'This is not the first day you have shown yourselves against us. Patience is beautiful, and Allah is the One whose help is sought against what you describe. By Allah, you have not appointed Usman except so that he will return the matter to you; but Allah is, every day, in a new affair. Abd al-Rahman said, 'O Ali! Do not put a

case or an argument against yourself.' So, Ali went out saying, 'The book will reach its term.' Then Miqdad Ibn Aswad said to Abd al-Rahman, 'By Allah, you have left him viz. Ali even though he is among those who judge with the truth and act with justice.' Abd al-Rahman replied, 'O Miqdad! I have exerted myself for the sake of the Muslims.' Miqdad said, 'I am amazed at Quraish. They have turned away from a man, I do not say nor do I know of any man, who judges more justly than he does.' Abd al-Rahman said, 'O Miqdad, fear Allah, for I fear for you the trial (*fitnah*).' Later, when Usman introduced what he introduced, appointing to the provinces some of his young relatives, it is reported that someone said to Abd al-Rahman Ibn Auf, 'All of this is your doing!' He said, 'I did not think this of him, but I swear by God that I will never speak to him again.' Abd al-Rahman died while still estranged from Usman. When Usman entered to visit him in his illness, Abd al-Rahman turned to the wall and did not speak to him.¹

Ibn al-Wardi, in **Tattemah al-Mukhtasar**, reporting about Umar at the time of his death, said, "He entrusted the caliphate to the group whom the Messenger of Allah (s.a.w.a.) passed away while he was pleased with them (and) they are: Ali, Usman, Talha, Zubair, and Sa'd, after he had offered it to Abd al-Rahman Ibn Auf, but he refused."

Mulla Ali Muttaqi, in **Kanz al-Ummaal**, within a long narration from Amr Ibn Maimoon, reports, "They said to him viz. Umar when death approached him, 'Appoint a successor!' He replied, 'I do not find anyone more deserving of this affair than those men with whom the Messenger of Allah (s.a.w.a.) passed away while pleased with them. Whichever of them you choose will be the caliph after me.' He named Ali, Usman, Talha, Zubair, Abd al-Rahman Ibn Auf, and Sa'd. He said, 'If the leadership settles on Sa'd, so be it; otherwise, whichever one of them is chosen should seek his help,

¹ Al-Mukhtasar fi Akhbaar al-Bashar, vol. 1, p. 166, Incidents of the year 24 A.H.

for I have not removed him due to incapacity or treachery.’ He also included Abdullah (Ibn Umar) as a consultant among them, though he had no share in the matter itself. When they gathered, Abd al-Rahman Ibn Auf said, ‘Entrust the matter to three among you.’ Zubair gave his authority to Ali; Talha gave his to Usman; Sa’d gave his to Abd al-Rahman. The three then deliberated when the matter was placed in their hands. Abd al-Rahman said, ‘Will you withdraw from the affair and entrust it to me, with God as my witness, that I will not fall short in choosing the best and most suitable for the Muslims?’ They said, ‘Yes!’ He then met privately with Ali and said, ‘You have kinship with the Messenger of Allah, and precedence. By Allah! If I appoint you, you must act with justice; and if I appoint Usman, you must listen and obey.’ Ali said, ‘Yes.’ He met privately with Usman and said the same to him. Usman replied, ‘Yes.’ Then he said to Usman, ‘Extend your hand, O Usman.’ So, he extended it, and Abd al-Rahman pledged allegiance to him; Ali also pledged allegiance, and the people followed.”

Muttaqi Hindi also chronicles in **Kanz al-Ummaal**, “From Amr Ibn Maimoon Awdi that when Umar Ibn Khattab was near death, he said, ‘Call for me Ali, Talha, Zubair, Usman, Abd al-Rahman Ibn Auf, and Sa’d.’ He did not speak to any of them except Ali and Usman. He said to Ali, “O Ali, these men know your kinship to the Messenger of Allah (s.a.w.a.), and what Allah has granted you of knowledge and jurisprudence. So, fear Allah: if you are given this authority, do not place the sons of so-and-so above the people’s necks.’ He said to Usman, ‘O Usman, these men know your relationship by marriage to the Messenger of Allah (s.a.w.a.), your seniority and your nobility. If you are entrusted with this affair, fear Allah and do not raise the sons of so-and-so above the people’s necks.’ Then he said, ‘Call for me Suhaib.’ He said to him, ‘Lead the people in prayer for three [days], and let these six (men) gather and deliberate in a house. If they agree on a man, then strike the neck of whoever opposes them.”

Yet again, Muttaqi Hindi pens in **Kanz al-Ummaal**, “From Abu

Jafar: Umar Ibn Khattab said to the members of the council (*Shura*), 'Consult among yourselves about your affair. If you are divided two against two against two, return to consultation; but if you are four against two, take the side of the majority.' (**Ibn Sa'd**). From Aslam from Umar, 'If the opinion is split three and three, then follow the group of Abd al-Rahman Ibn Auf, and listen and obey.' (Ibn Sa'd) reports from Abd al-Rahman Ibn Saeed Ibn Yarbu' that when Umar was stabbed, he said, 'Let Suhaib lead you in prayer for three [days], and consult among yourselves about your affair. The matter is for these six; whoever revolts against the decision of your group, strike his neck'. (Ibn Sa'd) reports from Anas Ibn Maalik, 'Umar sent to Abu Talha an hour before his death and said, 'O Abu Talha! Be with fifty of your people from the Ansar at the door of these men of the Shura. I think they will gather in the house of one of them. Stand with your companions at that door. Do not allow anyone to enter upon them, and do not let them delay beyond the third day until they appoint one of themselves. O Allah! You are my successor over them.'"

(Ibn Sa'd) reports from Ibn Umar: 'Umar said to the people of the Shura, 'By Allah, if they entrust it to the bald one, how he will carry them to the truth, even if he carries it upon his own neck with the sword.' I said, 'You know this of him, yet you will not appoint him?' He said, 'If I appoint, I have appointed one better than me; and if I leave it, I have left it as one better than me left it.'

Also, he reports in **Kanz al-Ummaal**, "From Muhammad Ibn Jubair from his father, 'Umar said, 'If Abd al-Rahman Ibn Auf strikes one of his hands against the other [in pledge], then give him allegiance.' From Aslam, 'Umar Ibn Khattab said, 'Pay allegiance to whomever Abd al-Rahman Ibn Auf pays allegiance to; and whoever refuses, strike his neck'."

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shower His infinite blessings on the author, Mir Hamid Husain Kinturi (r.a.).

O Allah! Hasten the reappearance of our Master, Imam Mahdi (a.t.f.s.) so that he retrieves the right of Amirul Momineen Ali Ibn Abi Talib (a.s.) and all the infallible guides (a.s.) from the usurpers and dispatches them to their deserving abode! Aameen, O Lord of the worlds!