

Al-Ghadeer

In Quran, traditions and literature

Vol. 1

Allamah Shaykh Abdul Husain Amini (r.a.)

Selection:

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Translator's Foreword

In the Name of Allah, the Beneficent, the Merciful. Praise to Allah, the Mighty and Sublime and benedictions on Muhammad al-Mustafa (s.a.w.a.) and Ahle Bayt (a.s.).

Al-Ghadeer by Allamah Abdul Husain Amini (r.a.) is among the most important Shia polemic books of all times and the most outstanding book of modern times. I will not mention more than this about the book or the author, as the preface and introduction after this are quite sufficient and detailed in this regard.

However, I would like to thank **Dr. Ali Mohammed Bhayani** for sponsoring the English translation of this book and also **Ja'fari Propagation Centre** for sponsoring translation and publishing it.

JPC has made remarkable contribution in publishing some of the most important books on Shia Islam. May it continue this work with same interest and zeal, as there is nothing better in the world than propagating the Islam of Ahle Bayt (a.s.).

May Allah, the Mighty and Sublime bless Muhammad and Aale Muhammad (a.s.) and shower His favors on our learned scholars, who dedicated their lives to the preservation and dissemination of the knowledge of Ahle Bayt (a.s.). May He give us Taufeeq to strive on the path of Ahle Bayt (a.s.) under the guidance of last successor of Prophet Muhammad (s.a.w.a.).

As always, we invite the readers to correspond with the translator, in case of doubts about any point mentioned therein and also to make suggestions.

Peace be on all of you and mercy of Allah and His blessings.

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In the name of Allah, the Beneficent, the Merciful

Praise is only for Allah, Who is the true Lord and Master; and blessings be on Muhammad Mustafa (s.a.w.a.); and his descendants, who are illuminated lamps and clear proofs for the folks of discernment.

Preface¹

This preface consists of three parts:

First: About the author of *Al-Ghadeer*.

Second: About the book of *Al-Ghadeer*.

Third: About the present book; that is Selections from *Al-Ghadeer*.

First: About the author of Al-Ghadeer

Lineage

Ayatullah Shaykh Abdul Husain, son of Shaykh Ahmad Amini Tabrizi Najafi, was a prominent Imamiyah scholar of the fourteenth century and the author of the most valuable book of *Al-Ghadeer fil Kitab was Sunnah wal Adab* (Ghadeer in Quran, traditions and literature).

Birth

Shaykh Abdul Husain, son of Shaykh Ahmad Amini was born in Tabriz in the year 1320 A.H. and he was brought up in an intellectual and a scholarly family.

The academic history of this family begins with the grandfather, Shaykh Najafqali Amin, who was born in Sardha, a suburb of Tabriz (Iran), in the year 1275 A.H. and basically this family is known as Amini, because their grandfather was known as the *Amin* (Trustee) of Shariah. Amin of Shariah was a very intelligent littérateur, who was well known for his piety and religion; and the scholarly and literary environment of this family was shaped by him and this environment left an imprint on his sons and grandsons from the aspects of ethics, ideals, behavior and manners. And his father also was the jurisprudent of his time and well known for his knowledge, cognition and conduct.

Education

His elementary education commenced under his father, Shaykh Ahmad Amini. After that he attended Madressa Talibiya Tabriz, which at that time was an important center of knowledge in that city. He continued his elementary education there. Then he studied law and principles under well known teachers of his time. The following were his main teachers:

1. Ayatullah Sayyid Muhammad Abdul Karim Musawi, A *Maraja Taqleed* (Supreme jurist) in Tabriz.
2. Ayatullah Sayyid Murtada bin Ahmad bin Muhammad Husaini

¹ Introduction of *Mausuatal Ghadeer*, edited by Markazul Ghadeer Ad-Darasaatul Islamiyya, and *Seeri dar Ghadeer*, by Agha Muhammad Amini Najafi, and the present book.

Khosroshahi. He was an expert of knowledge and jurisprudence. He is considered as the most accomplished scholar of Tabriz.

3. Ayatullah Shaykh Husain bin Abde Ali Tutunchi, a prominent scholar of jurisprudence, principles and *Ilme Kalam* (scholastics). He held a high status among scholars of jurisprudence.
4. Allamah Shaykh Mirza Ali Asghar Malaki; he was a senior scholar of jurisprudence and literature.

Commission in Najaf Ashraf

The late Allamah Amini traveled to Najaf Ashraf to continue higher studies (*Darse Kharij*) under the teachers of jurisprudence, principles, traditions and science of traditions. Therefore, he attended the classes of teachers of jurisprudence and its principles, like:

1. Ayatullah Sayyid Muhammad bin Muhammad Baqir Husaini Firozabadi (d. 1354 A.H.).
2. Ayatullah Sayyid Abu Turab bin Abul Qasim Khwansari (d. 1346 A.H.).
3. Ayatullah Mirza Ali bin Abdul Husain Erawani (d. 1354 A.H.).
4. Ayatullah Mirza Abul Hasan bin Abdul Husain Mishkini (d. 1358 A.H.).

Return to Tabriz

After a long stay in Najaf, during which he attended classes and held discussion with students, so that he may gain perfect knowledge and know-how, he returned to Tabriz, his hometown. There he became engrossed in teaching and further research. It was during this period that he began lessons on the exegesis of Surah Hamd.

To Najaf Ashraf again

The Shaykh did not stay in Tabriz for a long time. He was always in pursuit of advanced knowledge and his mind was always inclined to Najaf Ashraf. The holy city, which is the abode of knowledge and intellectuality. He was so much attracted to it that he returned to Najaf Ashraf once more, inspite of having a comfortable life and fame in Tabriz.

Permission for jurisprudence (Ijtehaad)

After returning to Najaf Ashraf, he continued his higher education in the Najaf Seminary and along with senior students, gained advanced knowledge in his chosen field. He was able to obtain the license to practice jurisprudence (*Ijtehaad*) from great scholars like:

1. Ayatullah Sayyid Mirza Ali bin Mujaddid Shirazi (d. 1355 A.H.).
2. Ayatullah Shaykh Mirza Husain Naini Najafi (d. 1355 A.H.).
3. Ayatullah Shaykh Abdul Karim bin Mulla Muhammad Ja'far Yazdi Haeri (d. 1355 A.H.).

4. Ayatullah Sayyid Abul Hasan bin Sayyid Muhammad Musawi Isfahani (d. 1365 A.H.).
5. Ayatullah Shaykh Muhammad Husain bin Muhammad Hasan Isfahani Najafi, famous as Kampani (d. 1361 A.H.).
6. Ayatullah Shaykh Muhammad Husain bin Ali Kashiful Ghita (d. 1373 A.H.).

He obtained permission from them to practice jurisprudence (*Ijtehaad*). Some senior scholars of Najaf also issued permission for him to narrate traditions; and in this way he joined the category of tradition narrators. From this we can conclude his caliber in reporting of traditions and traditional reports. Some of them are as follows:

1. Ayatullah Sayyid Abul Hasan Musawi Isfahani.
2. Ayatullah Sayyid Mirza Ali Husaini Shirazi.
3. Ayatullah Shaykh Ali Asghar Maliki Tabrizi.

Scholarly pursuits

He possessed unlimited eagerness for scholarly pursuits and gaining of knowledge and he did not leave any stone unturned in this way. He had hair-splitting expertise in researching intellectual subjects and he never felt exhausted; such was his stamina for pursuit of knowledge and sciences.

The proof is the wide range of books and writings, which studied for the writing of *Al-Ghadeer*.

With this aim in mind, he sifted through books in Kerbala, Baghdad, Kazmain and Samarra, and in the end traveled to Iran, India, Syria and Turkey for his research, in order to obtain the sources of his subject. Whenever it was possible, he obtained a copy of the book for himself.

Due to his intense love for the world of books and libraries, it is narrated from him that he paid no attention to the discomfort of this intellectual pursuit. So, there was no pleasure in his life except studying and researching. He forsook all pleasures of life for this aim; and did not give priority to his personal health and family life.

It is also narrated about him that so engrossed he was in his pursuit that he did not pay attention to food and personal needs. Many a times his family members had to call him at dinner times and he was found immersed in his books. He did not care if the food went cold or even if he was given the leftovers of the previous day. He did not care what he ate and drank. Even during meals, he was immersed in his thoughts concerned with the topics of his research.

He never relied solely on quotations from written manuscripts of the past scholars. He made it a point to himself go through the source, so that there is no scope of doubt and uncertainty.

Even great scholars do not go to such extent when they are compiling books,

because it is known that source books are dispersed in various libraries around the world. But this was not a big problem for the Shaykh. With this aim he traveled to far off places in order to gain direct access to the books of reference.

Regarding this, it is narrated that he traveled to India and sifted through the books present in the libraries there. He obtained the manuscripts available and referred to the books, whose copies were not available anywhere else.

Incident

Some of his close friends have narrated an incident, which shows his deep efforts in pursuit of knowledge. Its gist is that one day he was weeping, because an important book concerned with his subject was not obtainable.

The Shaykh sought the mediation of Ameerul Momineen (a.s.) to help him to obtain the book as it was meant as a reference for his book of *Al-Ghadeer*.

Allamah Amini says: I woke up after a short sleep as someone was knocking at the door and found that it was my neighbor. He said: "I have purchased a new house and shifted my things over there. This book was found in a corner of my house and my wife suggested that I should present it to Allamah Amini."

It was the same manuscript that Allamah Amini had been searching for.

Another story

Another incident narrated by Allamah Amini is as much amazing. Its gist is that the Allamah required the book of *Rabiul Abrar* of Zamakhshari. We should know that before its publication, the manuscripts of this book were very rare and only three manuscripts existed. One of them was with Imam Yahya in Yemen, the second was present in the Zahiriyya Library in Damascus and the third was with a great scholar in Najaf Ashraf. After his passing away, his library, including this book, was inherited by his son.

Allamah Amini went to the house of that scholar and asked his son to lend him the book only for three days, but he declined. Allamah requested him to give it for two days, yet he disagreed. Then he asked for only a day.

Allamah Amini says: I asked him for only three hours, but he still did not agree. I said: "Allow me to sit in your place to study the book there itself." This was also not accepted. In the end the Allamah was completely disappointed.

The Allamah adds:

After that I met a great Maraja scholar, Sayyid Abul Hasan Isfahani and requested him to recommend my case; but the man still refused. Then I came to Shaykh Muhammad Husain Kashiful Ghita, that perhaps he will accept his recommendation, but he continued to decline. I became completely hopeless of getting the book and went for the Ziyarat of the holy tomb of Ameerul Momineen (a.s.). I complained about my problem and returned home crestfallen. I fell asleep and saw the Imam in dream and complained to him about the distress I had to

face in obtaining that book.

The Imam said: "The reply to your request is with my son, Husain."

I woke up immediately, performed the ablution and it was dawn. I put on my garments and set out for Kerbala. After prayers, I complained to Imam Husain (a.s.) about the trouble I had gone through in obtaining the book. Then I came out for the Ziyarat of the shrine of His Eminence, Abbas. After the Ziyarat, I petitioned Almighty Allah through the right of Abbas and his brother. I implored Him to help me in this difficulty.

Then I came out in the holy courtyard just as the sun was rising and I sat in one of the halls and began to intone divine utterance.

Suddenly the great orator of Kerbala, Mohsin Abul Hubb came towards me and after asking about my well being invited him to his house near the shrine for breakfast. I accepted his invitation. It was summer.

I seated myself in the place he offered me in his orchard and after sometime, I said: "Please allow me to visit your library." He took me to his library.

I found a large number of fine books in that library. As I was scanning through the books, I noticed the book I was searching for all along. I looked carefully and found that it was indeed the same. I wept in joy.

Shaykh Abul Hubb asked what the matter was. I narrated to him my dream, how Imam (a.s.) had directed me to refer to his son. When Shaykh Mohsin Abul Hubb heard my story, he was also moved.

He said: "This manuscript is very rare and Qasim Muhammad Rajab owner of the Al Musanna Library in Baghdad offered me a thousand dinars¹ for the copy, but I refused."

Then the Shaykh removed his pen and wrote that it was a gift for Allamah Amini and said that it was upon the recommendation of two Imams.

Personal qualities and noble manners

1. The late Allamah Amini dedicated his life for the pursuit of research and writing and a major part of his days was spent in study and research into the records of Islamic heritage, till he became such a point of reference that complex problems related to religion were addressed to him. He became the final authority on history and science of narrators of traditions. He had the final word on this subject for researchers, authors and scholars.
2. He was a religious and pious man. He possessed deep piety and a good behavior. He was a man of pure temperament. He did not harbor suspicion on anyone. He always had a nice expectation from others, even if he had academic differences with them. He possessed great determination and a good nature. He was moderate in food and dress. He paid scant attention to

¹ During that time one thousand dinars was a huge amount and it was possible to buy a house with that money in a good locality.

- the material aspects of life and focused his attention to the hereafter and was always in its pursuit.
3. He was fond of reciting the Quran, supplications and Midnight Prayers and his daily life followed a well organized time table. After the breakfast, he came to his personal library and became engrossed in his studies till his students arrived. Then he started lessons and discussions till noon, when he arose for the Noon Prayer. After the prayer, he ate and rested a little, then returned to his library and stayed there till midnight.
 4. He went for the Ziyarat of the shrine of Ameerul Momineen (a.s.) often and regularly went for the Ziyarat of Imam Husain (a.s.) eighty kilometers away. He covered this distance in three days on foot. Throughout the journey, he rendered advices to people, enjoining good and forbidding evil.
 5. Along with these preoccupations, he did not neglect his obligations and assisted the poor and needy. He did good turns with his friends and acquaintances and regarded it as his duty. He dealt with everyone with justice and did not reject the request of anyone. He himself bore many hardships in order to fulfill the requests of others.
 6. He was of tall stature, handsome appearance and a fair complexion inclined to red. His voice was soft and delicate. He dressed in garments of spiritual persons. He wore gold framed glasses. His face was that of those who worship in excess. He was fluent in Arabic, Persian and Turkish.

Travels and travails

In 1380, Allamah Amini traveled to India in order to study the Islamic sources and books present in the libraries there.

With this object in mind, he spent four months going through the books available there. Sometime he spent has days and nights, without experiencing any exhaustion. During this period he was able to derive all the information of the past scholars, without caring for his health and comfort.

He continuously studied the books till the last day of his journey; then he returned to his quarters and studied the manuscripts that he had brought with himself.

In addition to the book and study – and in spite of the advice of the physicians regarding his health and their dissuading him from taking classes and advising him to take care of his health, and not to strain himself – the Shaykh on that continent saw upon himself a great religious responsibility and regarded it obligatory to sit on the pulpit for exhortation, advice and justification for Muslims to call them to Quran and Sunnah and what the Holy Prophet (s.a.w.a.) brought.

With this aim in mind, the late Allamah Amini, traveled to Syria in the year 1384 A.H. and stayed there for four months, during which, he sifted through libraries to glean all information pertaining to the field of his studies. Some of the

libraries where studied manuscripts, are as follows:

Darul Kutubul Wataniyya Zahiriyya, Damascus.

Library of Majmuatul Lughatul Arabiyya. Damascus.

Library of Awaqaful Ahmadiyya in Aleppo.

Maktabal Wataniyya in Aleppo.

Allamah Amini described each book that he studied in these libraries and they are more than two hundred and fifty books.

Then in 1388 A.H. he traveled to study ancient manuscripts in Turkey and procured a large number of books from there regarding Islamic heritage. He remained in that country, in spite of his pain and illness, from which he was suffering since the past year. He paid no heed to his health and physical well being in order to accomplish his aim of compiling *Al-Ghadeer*.

He stayed in Istanbul for fifteen days, then moved to Borsa, where he stayed for ten days and researched through the books present in libraries over there. Some of the libraries he referred there were: Sulaimaniya Library, Library of Jame Ayah Sufiya, Noore Uthmaniya Library, Ughuli Library, Chalbi library etc.

Due to his failing health, he was unable to study all the books that he had planned. He was content only to study fifty-five written manuscripts and historical records as follows: *Saheeh Ibne Habban*, *Saheeh Ibne Khuzaima*, Muhammad bin Ishaq Nishapuri, *Azfa* of Muhammad bin Ismail Bukhari, *Musnad Abad* bin Hamid of Imam Abu Muhammad Abad bin Hamid Kishi, *Al-Mojamul Kabeer Tibrani*, *Najmus Thaqib fee Israqil Manaqib* of Hasan bin Umar bin Habib Halabi, *Al-Kamil* of Hafiz Abdullah Ibne Iddi Jurjani, *Lulu wal Maknoon* of Abdul Ghani Nablusy and so on.

Ameerul Momineen (a.s.) Library

Allamah Amini was not content only with guiding friends and writing books, he also felt the absence and dire need of a library in the cradle of the Islamic world – that is Najaf Ashraf; therefore he decided to take up the establishment of this library, which would one day, be a kind of second Ghadeer, so that seekers of truth may gather over there, and as far as possible, it should be filled with books, sources and manuscripts.

He initiated the project by purchasing two adjacent houses in the Huwaish locality in Najaf Ashraf and bought up as many houses around them as was possible; so that it may be a preface to the foundation of a grand library worthy of Najaf Ashraf and its fame in the Islamic world, and that an academic center for debate, compilation and research may come into being.

When the first phase of construction was over, he traveled to many countries, especially to Iran to collect important books for the library and equipped it in the best way.

This project was completed after seven years and it was inaugurated on Eid Ghadeer.

Then Allamah Amini accompanied by his son, Shaykh Reza travelled to India to visit the libraries over there, which contained tens of thousands of books. He visited the Aligarh Muslim University library and obtained microfilms of invaluable books. After that he returned.

Then he traveled to Iran and Damascus with the same aim.

Late Allamah Amini had microfilms prepared from the books present there as well.

Writings, compilation and research of the Allamah

Allamah Amini left many important writings on Islamic subjects, which are incomparable in the field. Some of them being:

1. *Shohadul Fazeela*: Published from Najaf Ashraf in 1355 A.H.

This is a book of history and it comprises of the biographies of martyrs from scholars of Islam from 4th century Hijri till the present age. Allamah Amini has included in it more than one hundred and thirty Shia scholar, who were martyred in defense of Islam and Shiasim.

This includes eight martyrs in the 4th century, five in the 5th century, fifteen in the 6th century, four in the 7th century, twelve in the 8th century, one in the ninth century, eighteen in the 10th century, seven in the eleventh century, twenty-two in the 12th century, nineteen in the 13th century and thirteen in the 14th century.

The most prominent scholars mentioned along with their biographies are as follows: Allamah Adeeb Abul Hasan Tahami, famous as Ali bin Muhammad Hasan Amili Shami, Imam Abul Mahasin Ruhayani Tabari, Abu Ali Fattal Nishapuri, Ibne Rawandi Tughrai, Allamah Tabarsi, whose martyrdom is not so well known, because he was poisoned. Shahid Awwal Muhammad bin Makki Amili Nabti Jazaini; he was the first of those, who became famous among the Imamiyah with this title. Ali bin Abul Fazal Halabi, Sayyidul Hukma Abul Maali and Sayyid Fazil Amir Ghayasuddin, Allamah Muhaqqiq Karki, Shahid Thani, Zainuddin bin Ali Amili, Third martyr, Shahabuddin bin Mahmud bin Saeed Tastari Khorasani, Shaykh Jalil Mulla Ahmad, Allamah Qazi Shustari Marashi, Allamah Sayyid Muhammad Momin, Allamah Mudarris Abul Fateh, Faqih Shaykh Muhammad, Allamah Shaykh Muhammad Husain Asim, Allamah Shaykh Fazlullah Ibne Mulla Abbas Noori and tens of other persons, who irrigated the tree of Islam and gave their blood for the religion and people of religion.

2. *Seeratina wa Sunnatina*: He wrote this book in Najaf Ashraf in 1384 A.H. and it was published in Tehran.

It is a collection of the lectures of Allamah Amini, which he delivered in Syria in 1384 A.H. and the book comprises of complete replies to questions posed to him regarding extremism in love for Ahle Bayt (a.s.) and Azadari of Imam Husain (a.s.).

Allamah Amini has replied to allegations that Shia regard Turbah as Sajdagah and he explained that Shia regard prostrating on Turbah as lawful and not obligatory, as they regard prostrating on all parts of lands lawful. They only prefer prostrating on the Turbah, since the son of the daughter of the Prophet was martyred on it and it is a mark of respect for him.

In other words, Allamah Amini implies that this is due to devotion for Imam Husain (a.s.), as he belongs to us and this is Azadari for him, and this Kerbala belongs to him and this is the Turbah, which is the place of our prostration, and the Almighty Allah is our Lord and our Sunnah is same as the Sunnah of the Messenger of Allah (s.a.w.a.).

3. Kamiluz Ziyaraat: This book is authored by Shaykhut Taifah Abul Qasim Ja'far bin Muhammad bin Quluwayh (d. 386), the chains of its narrators are valid and they are narrated extensively (*Mutawatir*) and trustworthy scholars have narrated them through numerous chains from the Holy Imams (a.s.) and its narrators reach almost 600 reliable narrators.

Allamah Amini researched this book and compared and corrected it with reliable sources like *Wasailush Shia* and its *Mustadrak*; *Biharul Anwar* and other reliable books of narrators of traditions.

4. Tafseer Faatehatul Kitab: It was published in Tehran in 1359 A.H.

This is one of the first writings of Allamah Amini and his first step in the world of compilation and research, and perhaps it is the clearest matter that could be derived for the exegesis of the verses of this chapter. Problems related to monotheism, destiny and free will and all important topics are explained through the sayings of the Holy Prophet (s.a.w.a.) and Ahle Bayt (a.s.). Inter alia, in this exegesis, Allamah Amini has hinted at various subjects, like divine qualities, qualities of actions, brief and detailed knowledge, eternal accidental and exigency, providential (*Takweeni*) and legislative (*Tashreei*) and other complex problems of scholasticism were satisfactorily solved for the inquirers.

5. Adabuz Zaair Liman Yaqmul Haair: Published in 1362 A.H. in Najaf Ashraf.

This a brief treatise comprising of the qualities with which the pilgrim of Imam Husain (a.s.) should be imbued and it explains the etiquette of supplication at the tomb of Imam Husain (a.s.) and in the same way, it explains Dua Al-Qama – which consists of very important points regarding mediation of the Almighty Allah and seeking refuge through Him and reliance upon Him.

6. Taaleeq fee Usoolil Fiqha Alaa Kitabur Rasail, by Shaykh Ansari: This is a manuscript.

7. Al-Maqasidul Aliyya fil Matalibul Sunniya: This is also a manuscript and it comprises of exegesis of verses of the Holy Quran.

8. Riyazul Uns: In two volumes; it is also in manuscript form.

9. Rijaal Azerbaijan: It is in manuscript form.

10. *Samaraatul Asfaar*: It is in manuscript form.

11. *Al Itratut Taahera fil Kitabal Azeez*.

12. *Al-Ghadeer*, which is the fruit of fifty years of the life of Allamah Amini.

Children

From his first wife, Allamah Amini had, in addition to daughters, three sons as follows: Dr. Shaykh Muhammad Hadi Amini, who is mostly busy in research and writing works.

Secondly, his son, Hujjatul Islam wal Muslimeen, Shaykh Reza Amini, who always accompanied his father everywhere, including his travels to India, Syria and Turkey etc.

As for his third son, it is the late Sadiq Amini. He was among the most ardent supporters of the Shia of Ahle Bayt (a.s.).

As for his children through his second, Alawite wife, the daughter of Sayyid Ali Khalkhali, they are as follows:

Shaykh Ahmad, Shaykh Muhammad Amini and so on.

Death and Burial

After a prolonged and troublesome malady, which doctors were helpless to cure, and which continued for a long time, and due to that illness, the Allamah spent time between his house and hospital, he passed away before Zuhr on Friday in Tehran, 28th Rabius Thani, 1390 A.H. corresponding to 1349, 12 Teer, and the last words that he uttered was the following supplication:

“O Allah, these are the throes of death, which appeared in me. So, turn to me with Your kindly face and help me upon myself as You render help to the righteous on their selves...”

After this, he passed away. His body was shifted to Najaf Ashraf to be buried at the place he had chosen near Ameerul Momineen Library.

He passed away when his heart was imbued with sincere devotion to Ahle Bayt (a.s.). May Allah bestow their intercession to him and be pleased with him. Indeed, the Almighty Allah is the guardian of every believer in this world and the hereafter.

Second Discussion – A Glance at the magnum opus, Al-Ghadeer

The Messenger of Allah (s.a.w.a.) passed away on Monday, the 28th of Safar, in the year 10 A.H. and three days later, his body was buried in the dead of the night. According to historical reports, during those three days, the grave digger, Abu Ubaidah, with the help of a broker of quadrupeds, dared to appoint a person as the Caliph of Muslims upon the pretext that he was the eldest of all.

That night when the Messenger of Allah (s.a.w.a.) was buried, people were in deep sleep due to fatigue; and the daughter of Prophet sat at the grave of her father, with her two sons, repeating the lines:

“O father, O Messenger of Allah (s.a.w.a.), what all my husband had to bear at the hands of so and so.”

People were exhausted. It is three days since they had been lamenting. It is three days since they surrendered their hands and legs to the opponents. Neither their legs helped them nor their hands have any strength to make a grave for a departed one.

Even Abu Bakr and Umar did not get time to attend the burial of the Messenger of Allah (s.a.w.a.). People had filled the mouths of the opponents of the Caliph with so much dirt that there was no need for them to lament about dropping soil on the grave of the Prophet. So much had the larynxes screamed about killing the opponents, that they did not have further need to recite dirges for the Messenger of Allah (s.a.w.a.).

Bodies are tired and eyes are congealed from the smoke of the fire of the house. O diggers, who are digging the grave of the Prophet, be quiet! Be quiet as the daughter of the Caliph – under the shade of the Caliphate of her father – is in sleep of coyness. O diggers, don’t make any noise, as the people are asleep, and tomorrow and after that they shall have many preoccupations.

Tomorrow is the day of plundering the property of people. Tomorrow in prayers, the Caliph has planned assassination with Khalid. Tomorrow on the pulpit of the Messenger of Allah (s.a.w.a.) will he innovate the practice of misbehaving with ladies of the Prophet. Tomorrow Baqi will witness another nocturnal burial. Tomorrow apology would be demanded from Fatima.

From tomorrow, no one will have the right to name their sons as Muhammad or to narrate traditions from Muhammad (s.a.w.a.).

Tomorrow the tree of Rizwan would have to be uprooted, which was a reminder of allegiance of the people to Prophet.

Tomorrow Malik bin Nuwairah would have to be beheaded and his wife would have to be raped.

Tomorrow the dogs of Hawwab would bark at a camel.¹

Tomorrow Ali would have to be attacked with the sword of independent judgment (*Ijtehaad*).

Tomorrow Hasan (a.s.) would be injured by the dagger of malicious poison.

Tomorrow the grandson of the Prophet will be deserted with his liver in shreds.

Tomorrow the severed head of Imam Husain (a.s.) would be placed in a gold

¹ The Messenger of Allah (s.a.w.a.) said to Ayesha: “O Ayesha, a day will come when the dogs of Hawwab will bark on you and you will fight against Ali, and usurp his right.”

pail and would be knocked by the stick of the Caliph.

Tomorrow is autumn of the garden of the Prophet.

Tomorrow would belong to the Khalids and Marwans.

Tomorrow begins the period of ascendancy of the accursed (family) tree and the sons of the freed slaves.

From tomorrow would begin the killings of people like Hujr bin Adi and Muhammad bin Abi Bakr.

Tomorrow the teeth of Abdullah bin Masuds would be broken up.

Tomorrow is the day of preparation of Rabdhas.

From tomorrow, people like Ammaar would have to be kicked and beaten up.

Tomorrow Kufa Masjid would be piled with severed hands.

Tomorrow 500 dirhams would be paid from the Governor's Palace for every severed head.

Tomorrow the tortured body of Mitham would be crucified on a date palm.

Tomorrow the severed head of Zaid would be fixed near the tomb of the Prophet.

Tomorrow the headless torso of Yahya would be hung for six years.

Tomorrow is the tomorrow of the strangeness of the religion of Prophet.

From tomorrow, Walids would lead the congregational prayer intoxicated.

From tomorrow, fellows like Mughira bin Shoba would fornicate and then prostrate in prayer niches to make a show of piety.

Tomorrow is the day for the search of fiction makers.

Tomorrow, Muawiyah would invite fabricators of reports to his Green Palace.

Tomorrow, the Caliph would swear that he would also bury the name of the Prophet.

Ghadeer is the history of these morrows.

Ghadeer is an evocative narrative of tragedies in Islamic history.

Ghadeer is the complain of one, who has a thorn on his eye and a bone struck in his throat.

Ghadeer is much above the fabricated reports in Islam.

And such years would follow one another...and the passage of time would repeatedly get Yazidite, Muawiyahi and Saqifaii Caliphs, and they would issue whatever orders they like on religion, human beings and wealth.

Muawiyah died and went away, but his practices of nominating successor remained in his descendants from the accursed tree and those who came after that also continued this practice.

Also, a long time would pass after the events of Saqifah, but same practice of harassing opponents and use of force continues in the political fields.

During these hard years...in order to make un-Islamic politics gain prominence; policies which have no basis at all, except personal desires of individuals, and worldly greed.

They made the noble practice of the Prophet (*Sunnah*) as a target and on this basis, created heresies and initiated the mischief of fabrication of traditions and reports and all the people, due to greed, foolishness or fear, accepted them.

A generation passed and then another generation...and Muslims arrived, who had not witnessed those incidents; on the contrary they only heard about these events through reporters, and flattering scholars testified to their authenticity and which were read out in the presence of the Caliph (called as chief of believers!); that is why they regarded those reports as religious principles issued by the Holy Prophet (s.a.w.a.). And generations grew up on this custom and with this thinking.

Such events, in which truth and falsehood becomes doubtful for ordinary and simple minded people and for whoever that came under the shade of ‘the chief of believers’!

After a passage of time, Muhammad bin Ismail, Muslim bin Hajjaj and others like them arrived and came across common people and court scholars, who were under the control of ‘the chief of believers’; they were narrating traditions, in which the good were mixed with the bad and the authentic with inauthentic and all of them being regarded as the practice (*Sunnah*) of the Prophet!

On the contrary, they even regarded as authentic, traditions that were fabricated to please the Caliph. After that generations arrived who regarded them as religion and other than them were labeled as heresies, whose owners should be declared apostates.

To prevent such calamities, confusion and innovations, the Messenger of Allah (s.a.w.a.) stood up on the day of Ghadeer and announced the Mastership (*Wilayat*) of Ali (a.s.).

To achieve this, the Holy Prophet (s.a.w.a.) made the people stand in the scorching noon and when the earth was burning their feet, so that Muslims may not get burnt in the fire of disunity and controversy and their back may not be lashed by the ‘chiefs of believers’ for centuries; because the Holy Prophet (s.a.w.a.) was seeing – through the eyes of the heart, if we don’t say the eyes of head – all that was going to befall upon his Ummah and his Ahle Bayt (a.s.) and near kindred.

The Messenger of Allah (s.a.w.a.) repeatedly warned people against disunity and disputes; and clearly announced what he was commanded to.

But after his passing away, when the personal lusts and greeds saw the opportunity, they began to grow up again in the selves, whom the Last Prophet had not been able to polish and who were not completely free of Ignorance,

began to turn back to Ignorance.

If you call a living man, you would definitely make him understand, but...

Yes, the coming generations imitate the former generations...and the facts become blurred and with the coming of persons with diseased thinking and breasts filled with malice and more than everything, ignorance and blind-heartedness, the facts gradually disappeared.

Circles of falsehood and deceit connected Ibne Kathir to Ibne Taymiyyah to Qaseemi to Muhammad Thabit Misri to Moosa, author of *Washiya* and their compatriots.

When Allamah Amini, who was concerned for Muslim unity, saw that they were sunk into mud and slime and caught up in the whirlpool of false and invalid statements, and they had made the people negligent and inverted the reality for them, he decided to save them from this whirlpool of ignorance and to throw light on the facts; so that truth and reality becomes clear to people, including the scholars and that they can distinguish the facts from fiction and the truth from falsehood for those who can see.

After writing the book of *Shohadaul Fazila*, he wrote *Al-Ghadeer*, to write which, he dedicated his whole life, like a solid rock, against which doubts strike to be broken up; and it became a mountain on whose fort truth shines. And *Al-Ghadeer* is a destroying refutation and will blacken the face of every sinful liar.

Yes, *Al-Ghadeer* is the running spring, which quenches those thirsty for truth; it is a school, which teaches different sciences and arts; on the contrary, it is a university, in which the lesson of unity is taught and Muslims develop attachment to each others.

This is the valuable book of *Al-Ghadeer*, from which a selection is presented to you.

We will mention four important points regarding the book of *Al-Ghadeer*:

Topic One: Aim of writing Al-Ghadeer

The secret of supremacy of Muslims was in abstaining from disunity and the basis of their success becomes clear in being attached to the rope of Allah.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرُّقُوا

“And hold fast by the covenant of Allah all together and be not disunited.”¹

As some Ahle Sunnat scholars² have narrated: that rope of Allah mentioned in the verse is the Mastership (*Wilayat*) of Ali Ibne Abi Talib (a.s.). Shafei, the Imam of the Shafeis, has mentioned this in his couplets and explained that rope of Allah is the Mastership (*Wilayat*) of Ahle Bayt (a.s.):

¹ Surah Aale Imran 3:103

² *Shawahidut Tanzil*, Vol. 1, Pg. 130 and 169.

1. “When I saw that the religion of people was in the ocean of deviation and ignorance, I boarded the ship of salvation of the Ahle Bayt of the Prophet and held to the rope of Allah as we are ordered to remain attached to the rope of Allah.”¹

Hakeem Haskani, who was prominent scholar of Hanafi school, in his book of *Shawahidut Tanzil*, has dedicated a separate section to this topic and quoted traditions in the exegesis of these verses. Among the traditional reports he has quoted from Abdullah Ibne Umar is the Hadees Qudsi: “Mastership (*Wilayat*) of Ali Ibne Abi Talib (a.s.) is My fort. One who enters My fort is secure from My chastisement.”²

The late Allamah Amini, for the exaltation of Islam, called the believers in this upright religion to the rope of Allah and began the book of *Al-Ghadeer* with the tradition: “The title of the scroll of the believer is love for Ali Ibne Abi Talib (a.s.).”³

Seekers of material wealth and power, after the passing away of Messenger of Allah (s.a.w.a.) - even though during the lifetime of the Prophet, they had paid allegiance to Ali (a.s.) as the successor of Prophet – left this divine rope and became followers of the path of disunity and discord among Muslims.

After that through the wealth of Muawiyah and his like, with their own hands, they wrote the life history of the Prophet and distorted the Sunnah of Prophet; traditions were fabricated in praise of the Caliphs and numerous reports, especially on the subject of Caliphate were falsely attributed to the Prophet.

Following the fabrication of traditions and divine commands, numerous books were compiled on traditions, history, exegesis, jurisprudence etc., largely based on these fabricated reports. By and by schools, founded during the period of early Caliphs, appeared one after another and Muslims were gradually divided into sects.

The path for creating a new unity among Muslims – that is the same unity and consensus which existed during the period of Messenger of Allah (s.a.w.a.) is only possible through careful discernment of the mentioned incidents and obtaining these facts requires an extensive efforts, so that through research and investigation, they may hunt for the pearls of reality in the boundless sea of books. That is why the late Allamah himself says that the book of Ghadeer is an effort to expose the reality.

It is mentioned in the introduction of Ameerul Momineen (a.s.) Library, founded by the Allamah that: Islamic unity should on the basis of expression of facts in the Ummah (facts of Quran and Sunnah of the Prophet) and not political unity, which the imperialists raise through their agents and when they obtain their

¹ Rashfatas Saadi, 24; Al-Ghadeer, 2:423.

² *Shawahidut Tanzil*, Vol. 1, Pg. 131 and 170.

³ Al-Jaame' al-Sagheer, Suyuti, 2:182; Kanzul Ummaal, 11:601; Tareekh Medinatal Damishq, Ibne Asakir, 5:230; Yanabiul Mawaddah, Qunduzi, 1:272.

objective they pit them against each other.

Topic Two: Sources of Allamah's research

A period of around fifty-five years went into the writing of the book of *Al-Ghadeer*. This book and its author became so famous that no one is ignorant about them.

This book comprises of 20 volumes in Arabic¹ with a very solid prose and literary writing. So far only eleven volumes from it are printed. Ayatullah al-Uzma Sayyid Mohsin al-Hakeem and Ayatullah Sayyid Husain al-Hamami have said regarding this book:

لَا يَأْتِيهَا الْبَاطُلُ مِنْ بَيْنِ يَدَيْهِ

“Falsehood shall not come to it from before it.”²

The great Ayatullah Sayyid Abdul Hadi Shiraz, Shaykh Muhammad Reza Aale Yasin and Allamah Urdubadi have said:

لَا رَيْبٌ فِيهِ هُدًى لِلْمُتَّقِينَ ﴿٧﴾

“There is no doubt in it, is a guide to those who guard (against evil).”³

In spite of the fact that points mentioned in *Al-Ghadeer* are not pleasing to the taste of many, since they are based on reliable sources and references, and till now, that is fifty-five years have passed since it was written, but so far, no one and no group has been able to write the rebuttal of *Al-Ghadeer*, or even a critique of a page of it.

Late Allamah Amini himself said: I fully read ten thousand books - many of them multi-volume - from the beginning to the end and I constantly referred to around a hundred thousand books.

Sources, on which the points mentioned in book of *Al-Ghadeer* are based, are all from books of Ahle Sunnat. This does not mean that Ahle Sunnat books were reliable in the view of Allamah Amini and the books of Shia were not reliable in his view.

One of the elemental basis of logic is to argue through the established principles of the opponent. The late Allamah has followed this same logical principle and based all the points on the established principles of Ahle Sunnat and he himself says:

“The points mentioned in *Al-Ghadeer* are not sectarian, they are Islamic; that is not limited to points in which only the Shia believe; on the contrary, they

¹ It is mentioned in the daily Irani Risalat in issue no. 3825 dated 17 Zilhajj 1419 A.H. that the Iranian historian, Rasul Ja'fariyan has stated that Allamah Amini wrote *Al-Ghadeer* comprising of 20 volumes.

² Surah Fussilat 41:42

³ Surah Baqarah 2:2

are points on which all schools of Islam have consensus.”

He also says:

“During debate with Ahle Sunnat, Shia argue through Ahle Sunnat traditions as their traditions are acceptable to them (Ahle Sunnat); otherwise Shia do not have any need for their traditions. It is also an established and reliable style of debate and not a style followed by Ahle Sunnat: because all the time, they reason through traditions and important books of their own sect; whereas such reasoning is beyond the pale of the rules of debate and discussion.”

Some have a false notion of Ghadeer and they think that it causes dispute among Islamic sects. Those, who have this notion, not only have they studied Ghadeer, on the contrary they are ignorant of the influence of Ghadeer in Islamic countries.

Firstly, one who reads *Al-Ghadeer*, will realize that the author is having healthy intention and his aim was only to compile history of Islam.

Secondly, the matter of Ghadeer is not only the personal view of Allamah Amini and extensive sources, which are hinted at in *Al-Ghadeer*, support this claim. Approximately, it can be said that not a single sentence is mentioned in *Al-Ghadeer*, without reasoning and without reference.

Therefore, if someone claims that the book can cause disunity, we would have to accept that all books, in which Ghadeer is mentioned, are roots of this cause. And we know that sources of Ghadeer comprise primary non-Shia Islamic sources including the six most authentic books (*Sihah Sitta*) of Ahle Sunnat.

Thirdly, after the publication of *Al-Ghadeer*, numerous articles appeared in the journals of Egypt, Syria and Iraq etc. extolling this book and a flood of appreciative letters started from all Islamic countries.

Most letter writers were important Ahle Sunnat scholars, who had obtained this book from rulers and ministers of Islamic countries so that Friday prayer leaders, congregation leaders and university teachers may write commendations and appreciate the value of the efforts invested by the author. Around fifty samples of such letters are mentioned in the introduction to the new edition of *Al-Ghadeer*.¹

These letters and articles show that *Al-Ghadeer* is a book, on the authentic matter of which, all Muslims sects have consensus.

Topic Three: Distinctions of Al-Ghadeer

1. Compilation of discussion in the style of argumentation; that is to defeat the opponent through their own beliefs.
2. It shows as authentic all challenges and points mentioned in the field of debate.

¹ Refer: Volume I, Preface, which is recently published by Maususa Sairatul Marif Fiqh Islami, under the aegis of Ayatullah Shahroodi Hashemi.

3. Use of very inimitable prose in all discussions, which is at the same time fluent and eloquent.
4. Use of Arabic language idioms throughout the book.
5. Quoting verses of Quran at the end of each discussion or within the discussion.
6. Discussions regarding numerous fundamental issues in different spheres: Traditions, history, beliefs, morals, jurisprudence, science of narrators etc. By way of example we mention below some discussions on various subjects mentioned in *Al-Ghadeer*:

Discussions

Traditional discussions

1. Regarding fabrication of traditions.
2. Traditions falsely attributed to the Messenger of Allah (s.a.w.a.).
3. Traditions fabricated regarding Caliphate.

Historical discussions

1. Regarding Muawiyah and nomination of Yazid through him.
2. Regarding the uprising of Imam Husain (a.s.).
3. Killing of Uthman.

Religious discussions

1. Refutation of the belief of the infallibility of the Ummah.
2. The Imams being *Muhaddath*.¹
3. Knowledge of the infallible Imams about the unseen.
4. Belief of Shia regarding Caliphate.
5. The discussion that Imamate is from the roots of religion.
6. Meaning of negation of qualities.
7. Discussion that Quran is created.
8. Regarding refutation of the belief that people will be able to see God in the hereafter.
9. Explanation that *Tawassul* (seeking mediation) is not contradictory to monotheism (*Tauheed*).
10. Regarding the creation of the action of people.
11. Regarding predestination.

Ethical discussions

1. Moral and ethical lessons – faith in the body of man like laws of kingdoms

¹ To whom the angels speak.

- formed through particular persons.
2. Meaning of modesty.

Jurisprudential discussions

1. Regarding Fixed-time marriage (*Mutah*).
2. Hajj-e-Tamatto.
3. Discussion regarding music.
4. Regarding prayers during journey.
5. Regarding the dress of ladies.
6. Regarding three divorces.
7. Regarding lawfulness of excessive worship.
8. Regarding the respect of Masjids.
9. Regarding the unlawfulness of shaving the beard.

Discussions about tradition narrators

A gallery of fabricators of traditions.

Linguistic discussions

It comprises of discussion that the maternal grandson of man is his son only.

Topic Four: Mastership (Wilayat) in Ghadeer

It is possible to divide the gist of all discussions of *Al-Ghadeer* into two topics:

First: Evidences of the absolute Mastership (*Wilayat*) of the Holy Imams (a.s.) through the evidence of immediate Caliphate of Ameerul Momineen (a.s.) after the passing away of the Messenger of Allah (s.a.w.a.).

Second: Negation of Mastership (*Wilayat*) of non-infallible in Islam and investigation of false traditions in favor of authority of fallible leaders.

In his discussion entitled: ‘Caliphate in our view is a divine matter,’ the late Allamah says:

“In view of Shia, it is not allowed for people to choose an Imam; even ‘the people of the say’ cannot choose an Imam, because reason dictates that imam should have some important qualities and conditions, including infallibility, piety, spirituality and a pure nature.”

In this discussion, the Allamah points out that appointment of an infallible Imam to whom general and absolute mastership of the Islamic society can be entrusted, can only be from Almighty Allah and people have no right of choosing an Imam.

Regarding the permanent rule of such selections, the late Allamah says: So numerous are the sanctities, which were trespassed through such selections; and so many rights were usurped because of it.

In these selections, public exigencies were trampled upon; proper rules, which should make the world tread the right path, were distorted and led the world into destruction. It was the basis of conspiracy, and the doors of peace and amity among the people were closed, and as a result of internal battles, innocent blood was shed; and the foundation and structure of correct Islam became weak, and disconnected from each other...in other words, as a result of selection of people, misfortunes and tragedies came into being and took the matter to such a point that debased persons like that cloth seller without personality, and that cattle broker, whom the trading in market had kept busy, and that cloth-dealer, who imposed his brothers and relatives on the people, and that grave-digger, who could not differentiate between his breadth and length, and that freshly released prisoner and the irreligious cheat, and that excessive imbibing of wine, and that careless greedy disturbance creator, all focused their sights on the rulership of Muslims, yes, these were the ones, who regarded the servants of God to be their slaves and the funds of the Public Treasury as their personal property and the book of God (Quran) as a means of deceit and cheating and the religion of God as the document of their destruction.

Belief of Shia Imamiyah regarding Caliphate

Our belief regarding Caliphate is that it is a God-given authority, like prophethood; although only a prophet can receive divine revelation of prophethood; and the functions of the Caliph are as follows: propagation and explanation, providing details of the brief and exegesis of difficult issues; application of words to the implications and details; and to fight on the interpretation of Quran¹ in the same way as the Prophet fought on the basis of revelation of Quran

It is an expression of what the Prophet was unable to introduce or the time for which had not been ripe to act on it, or the people did not have the capacity to bear it, or other causes; thus all those, who are appointed as prophets or caliphs from Almighty Allah, it is a divine grace for them and it is their function to make people proximate to obedience and remove them from disobedience as it is obligatory on Allah to make this appointment.

That is why He created them and called them to His worship and obedience and He taught them what they did not know and did not leave the human beings free like cattle so that they may eat and enjoy and remain engrossed in pleasures.

On the contrary, He created them so that they may recognize Him and He

¹ The Messenger of Allah (s.a.w.a.) introduced Ameerul Momineen (a.s.) in this way and said: "Among you is there is one, who would fight for the interpretation of Quran just I fought for its revelation." Abu Bakr asked: "O Messenger of Allah (s.a.w.a.), am I the one, who would do that?" He replied: "No." Umar asked: "Am I that person?" He replied: "No, but the one mending my sandals." And he had given his sandals to Ali for mending.
Some Huffaz have narrated this traditional report and Hakeem, Zahabi [in *Mustadrak Alas Saheehain*, 3/132, H. 4621 and in the same way, in its *Talkhis*] and Haithami [in *Majmauz Zawaad*, 9/133] have regarded it as authentic.

gave them capacity to achieve His pleasure. He also made this easy for them through sending of prophets and revealing scriptures in every period of time.

Since every prophet does not have a lifespan as long as the tenure of the world and they are not supposed to live forever, and the religious codes of laws (*Shariat*) have capacities to last longer; thus, whenever a prophet passed away, his Shariat remained valid for a time; after which it was necessary to repeal it through introduction of a new Shariat. As there would be laws, which have not been announced even though they were framed; or there are some laws the time to act upon which has not arrived; and new laws.

In such circumstances, it is not logical that the Ummah should be left without a guardian, because all the people are included in divine grace, which is obligatory on God and is same for all. Hence, it is obligatory for Him to appoint someone to safeguard the religion; that he may take religion to perfection, remove doubts of disbelievers through evidence and remove darkness of ignorance and prevent attacks of the enemy and with his hand and tongue, he should cure deviations and weakness.

When Almighty Allah has concern for the creatures and regards it obligatory to do good to them, He has to select leaders for them to bear this important function and perform all these duties. He should act like a prophet, whose successor he is and in whose words, his successorship was announced. Therefore, the Almighty Allah cannot leave the people to their devices, without appointing a successor of the prophet, leaving the people in lurch.

Did Abdullah bin Umar not say to his father (Umar):

“People ask that will you not appoint anyone as Caliph after you? Now, if you had some quadrupeds or cattle, would you have left them to their devices? If you did that it would be said that you were neglectful. Whereas the matter of leadership of people is more important than cattle and camels. What justification would you offer to the Almighty Allah if you meet Him, without having appointed anyone as Caliph?”¹

Ayesha said to Ibne Umar: “O son of my near kindred, convey my greetings and tell him not to leave the Ummah of Muhammad without a guardian. Appoint a Caliph for them and not to desert them after him, as I fear mischief for them.”²

And this is Muawiyah bin Abu Sufyan, who in appointing Yazid as Caliph, relied on this logical command completely and said: “I fear leaving the Ummah of Muhammad after me like a herd of cattle, without a shepherd.”³

Alas, if I only knew how the Prophet became neglectful of appointing a Caliph?! And how they blame the Prophet for this mistake?!

Entrusting this matter (appointment of Caliph) to members of public or to

¹ *Sonan Baihagi*, 8:149, quoting from *Saheeh Muslim*, 102:4, Tradition: 12, Kitabul Imarah.

² *Al-Imamah was Siyasah*, 1:22 [28/1].

³ *Tareekh Tabari*, 6:170 [5:304, Events of 56 A.H.]; *Al-Imamah was Siyasah*, 1:151 [159:1].

influential persons is not allowed, because common sense regards some conditions to be necessary in the Imam and some of them are personal and concealed and only the Knower of unseen is aware of them: like infallibility, divinity of soul and purity of self, so that he may ward off selfish desires; and knowledge; that he may not be misguided in any command, and other qualities, which are presented to the self and soul, and only its external parts become apparent.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُ صُدُورُهُمْ وَمَا يُعْلِمُونَ ﴿٤﴾

“And your Lord knows what their breasts conceal and what they manifest.”¹

اللَّهُ أَعْلَمُ حِينَ يَجْعَلُ رِسَالَةً

“Allah best knows where He places His message.”²

Thus, the Ummah, which has no unseen knowledge, cannot distinguish who is imbued with these qualities. People cannot differentiate good from evil.

When a prophet like Moosa chose seventy persons from thousands of his followers and before them asked Almighty Allah to manifest Himself, how ordinary people can select a person like that and how they could assure that they would not select a transgressor, or a deviated person?

Or that they gather at the door of anyone, who does not intend the well being of the Ummah, on the contrary he is in pursuit of personal profit. Or that they select an ignorant person, so that the laws are lost that he commits great mistakes, and that he commits crimes and sins due to his ignorance. Or that he knows, but he does not have the least hesitation in lying or issuing deceptive commands; and in this way they will deviate from all the paths of reformation and fall into corruption.

Since they would be unaware, they would fall into destruction, as is the example of their allegiance to Muawiyah, Yazid and the Umayyad Caliphs.

Since Almighty Allah does not like these circumstances to befall the people, it is obligatory that He should not leave this matter to discretion of people so that they create injustice and ignorance.³

أَلَا يَعْلَمُ مَنْ خَلَقَ طَوْهُ اللَّطِيفُ الْخَبِيرُ

“Does He not know, Who created? And He is the Knower of the subtleties, the Aware.”⁴

¹ Surah Qasas 28:69

² Surah Anaam 6:124

³ Surah Ahzab 33:72.

⁴ Surah Mulk 67:14

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمْ أَحْيَرَةُ

“And your Lord creates and chooses whom He pleases; to choose is not theirs.”¹

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمْ أَحْيَرَةٌ
مِّنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا²

“And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter; and whoever disobeys Allah and His Apostle, he surely strays off a manifest straying.”²

And since the first day, the Holy Prophet (s.a.w.a.) informed about this matter, when he mentioned his call to the clans and invited the Bani Aamir bin Saasa tribe to Almighty Allah and one of them asked:

“If we follow you and Almighty Allah makes you victorious over opponents, would rulership be there for us after you?”

The Prophet replied: “This matter is with the Almighty Allah and He places it wherever He wants.”³

How is it possible that people in this matter (in selecting a Caliph) should have discretion, inspite of excessiveness, vested interests, claims and inclinations, and desires regarding selection and in spite of differences, varying beliefs in analysis of capacities of people of the society and prominent personalities and in spite of numerous groups and sects and communities and different tribes, and in spite of social differences and tribes and clans which are present in the human society?

And the selection from the first day gave birth to enmity, conflict, injuries, anger and fury, plea and requests and severe enmity, and by this selection, how many sanctities are trespassed, rights are invalidated and righteous and learned persons are trampled upon and harmony and unity is destroyed; and safety and comfort are changed into distress and anxiety and pure blood is spilt on the earth and the structure of the right Islam is destroyed.

Some people vied for Caliphate, whereas they had no share and capability for it, except that they was busy selling cloth in the market, acting as brokers or spinning cloth and they were imposed as rulers on the people, or one who dug graves, while he was even unaware of its length and breadth, or a slave freed by

¹ Surah Qasas 28:68

² Surah Ahzab 33:36

³ Seerah Ibne Hisham, 2:32 [66/2]; Al Rauzal Unuf 1:264 [39-38:4]; Bahjatul Mahafil, Imaduddin Aamiri, 1:138; Seeratul Halabiyya, 2-3; Seerah Zaini Dahlan, 1-302 [1/147]; Marginal notes in the book of Seerah Halabiyya, Hayat Muhammad, Haikal, 152 [Pg. 201-202].

unjust or usurper, or one, who was always intoxicated, or a shameless man, who did whatever he liked. And mischief making persons, who enslaved people and gifted the funds of Almighty Allah to each other and misused the Book of Allah, and turned the religion of God upside down.

Conclusion

The conclusion of this discourse is that the Caliph should be superior to the creatures (he should be the best of men), because if during that time, there is someone who is equal or superior to him, he would be eligible for Caliphate, without any doubt.

If the imam is deficient in one of the qualities, in instances in which his knowledge is deficient and his insight regarding it, is less, it only can be removed through the two ways:

He can deliver a verdict without knowledge and offer a view without proof, or ask someone to bring him to the right path. The first path is a source of corruption and weakness, and the second path is source of decline of his status; when the imam is supposed to be obeyed like the Prophet.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

“And We did not send any apostle but that he should be obeyed by Allah’s permission.”¹

In the Holy Quran, obedience of the imam is regarded at par with obedience of God and the Prophet.

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَئِكَ الْمُرْسَلُونَ

“Obey Allah and obey the Apostle and those in authority from among you.”²

So that He may give him power to establish divine limits and destroy falsehoods. And how often if the source of establishment of religion and its elder, who calls people to religion, is unable to remove doubts from it, those doubts fall on the call of the Prophet and the reality of religion. And all of them demand that the imam should be perfect in all qualities and should have precedence on all people:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

“Say: Are those who know and those who do not know alike?”³

قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ إِنَّمَا هَلْ تَسْتَوِي الظُّلْمِنْتُ وَالنُّورُ

“Say: Are the blind and the seeing alike? Or can the darkness

¹ Surah Nisa 4:64

² Surah Nisa 4:59

³ Surah Zumar 39:9

and the light be equal?”¹

قُلْ هُلْ مِنْ شَرِّ كَلِمَاتٍ مَّنْ يَهْدِي إِلَى الْحَقِّ طَقْلِ اللَّهُ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ قَوْلٌ كَيْفَ تَحْكُمُونَ ⑤

“Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?”²

With attention to this explanation, we present in brief, excellences of Ahle Bayt (a.s.) and defects of their enemies, which are explained in the book of *Al-Ghadeer*.

As for excellence in the book of *Al-Ghadeer*: the excellence of Ahle Bayt (a.s.) generally; and excellence of our master, Ameerul Momineen (a.s.), Lady Fatima Zahra (s.a.) and Imams Hasan and Husain (a.s.) are especially mentioned although the actual topic of the book is explanation of excellences of Ameerul Momineen (a.s.) and evidences of his immediate Caliphate.

Excellence of Ahle Bayt (a.s.)

As for the excellence of Ahle Bayt (a.s.):

1. The Messenger of Allah (s.a.w.a.) said:

“The act of any person is not having any benefit, except that he acknowledges their rights.”

2. It is mentioned in reliable traditional reports that Almighty Allah has commanded invoking blessings on Ahle Bayt (a.s.) during Prayer.

3. Tradition of the Cloak (*Hadees Kisa*) is an authentic and widely narrated tradition, on which there is general consensus.

4. According to the command of the verse:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةُ فِي الْقُرْبَانِ

“Say: I do not ask of you any reward for it but love for my near relatives.”³

...love towards them is obligatory.

5. In the verse of:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥

¹ Surah Raad 13:16

² Surah Yunus 10:35

³ Surah Shura 42:23

“Keep us on the right path.”¹

‘The right path’ implies the path of Muhammad and Aale Muhammad (a.s.).

6. Names of Fatima, her father, her husband and her sons are inscribed under the shade of the divine throne (*Arsh*) and at the gate of Paradise.

7. The Prophet (s.a.w.a.) said:

“Recognition of Aale Muhammad (a.s.) is immunity from Hellfire; and love of Aale Muhammad (a.s.) is the permit on the Siraat Bridge; and Mastership (Wilayat) of Aale Muhammad (a.s.) is assurance from divine chastisement.”

8. And he said:

“None would love them, except the righteous and none would be inimical to them, except of illegitimate birth.”

9. The Messenger of Allah (s.a.w.a.) said:

“These two: Quran and Progeny will not separate from each other, till they arrive to me at the Pool.”

10. And he says:

“I and my Ahle Bayt (a.s.) are like the Ark of Nuh, whoever boards it, is saved and one, who refrains from it, is drowned.”

11. And he said:

“I am the tree and Fatima is its branch, Ali is its trunk, Hasan and Husain are its fruits; and our Shia are its leaves.”

12. The following verse of Surah Dahr was revealed about them:

وَيُظْعَنُ الظَّاعِنَ عَلَىٰ حُبِّهِ مُسْكِنًا وَّيَتِيمًا وَّآسِيرًا

“And they give food out of love for Him to the poor and the orphan and the captive.”²

13. Their names are derived from the names of the Almighty Allah.

14. The Almighty Allah has some angels, who roam the earth and they are appointed to help the Aale Muhammad (a.s.).

15. The Messenger of Allah (s.a.w.a.) had fixed a tent and was leaning at its entrance. Present in that tent were Ali, Fatima, Hasan and Husain. He said:

“O Muslims, I am at peace with those, who are at peace with the occupants of this tent and I am at war with those, who are at war with them.”

16. All purified Imams and Lady Fatima Zahra (s.a.) were *Muhaddath*.³

¹ Surah Fatiha 1:6

² Surah Insan 76:8

³ A person with whom the angels speak.

17. They are aware of the unseen.

Excellence of Ameerul Momineen (a.s.)

1. Ali (a.s.) is the most learned of the people after the Messenger of Allah (s.a.w.a.). And no verse was revealed, except that he knew in which regard it was revealed and regarding whom it was revealed.

2. Numerous verses regarding him were revealed.

3. And the tradition of the clansmen:

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿١٣﴾

“And warn your nearest relations,”¹

It is mentioned that it was regarding them.

4. The verse:

وَالسَّبِقُونَ السَّبِقُونَ ۚ أُولَئِكَ الْمُقْرَبُونَ ﴿١٤﴾

“And the foremost are the foremost, these are they who are drawn nigh (to Allah),”²

...was revealed about Ali (a.s.).

5. Almighty Allah himself selected Lady Fatima (s.a.) for her marriage to Imam Ali (a.s.) and He was her guardian and Jibreel recited the marriage sermon.

6. Dispensing of drinks from the Pool of Kauthar are with Ali (a.s.) and he will give drinks to his friends and followers and he would drive away the hypocrites and infidels.

7. The statement of the Messenger of Allah (s.a.w.a.) that no one will cross the Siraat Bridge, except one for whom Ali writes the permit.

8. The Messenger of Allah (s.a.w.a.) mentioned him to be the most superior of his Ummah, from the aspect of forbearance and the best of them from the aspect of nature.

9. Statement of the Messenger of Allah (s.a.w.a.) that Ali is the best of men, and one, who denies this is like a disbeliever.

10. Statement of the Messenger of Allah (s.a.w.a.) that Ali is from me and I am from him; and after me, he is the guardian of every believer.

11. Ali is with truth and the truth is with Ali. Wherever Ali turns, the truth turns in that same direction.

12. Statement of the Messenger of Allah (s.a.w.a.) that no one is inimical to Ali, except that Satan has shared and his seed.

¹ Surah Shoara 26:214

² Surah Waqiyah 56:10-11

13. None, but an illegitimate born would be inimical to Ameerul Momineen (a.s.).

14. He is the brother of the Messenger of Allah (s.a.w.a.) in the world and the hereafter.

15. The sun came back for him twice.

16. The verse:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا إِنَّمَا يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكُوَةَ وَهُمْ رَاكِعُونَ ﴿٤٤﴾

“Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.”¹

...was revealed about Imam Ali (a.s.), when he gave his ring in Sadaqah.

17. Statement of the Messenger of Allah (s.a.w.a.) that Ali is the *Farooq* of this Ummah, who will distinguish truth and falsehood.

18. Ali is the first of those, who brought faith in the Messenger of Allah (s.a.w.a.).

19. The Messenger of Allah (s.a.w.a.) closed all the doors opening to the Masjid, except for the door of Imam Ali (a.s.).

20. Tradition of *Manzilah* (rank). The Messenger of Allah (s.a.w.a.) said:

“*You are to me as Harun was to Moosa (a.s.).*”

21. Tradition of *Ashbah* (most resembling): The Messenger of Allah (s.a.w.a.) said:

“One, who wants see Adam with his knowledge, Nuh with his courage, Ibrahim with his forbearance, and Moosa with his power, he should look at Ali Ibne Abi Talib (a.s.).”

22. He spoke to the sun.

23. The Almighty Allah said:

وَتَعِيهَا أُذْنُ وَاعِيَةٌ ﴿٣٩﴾

“And that the retaining ear might retain it.”²

And the Prophet (s.a.w.a.) said to Ali (a.s.):

“*You are the retaining ear of my knowledge.*”

24. Tradition of the hand operated flour mill operating on its own.

25. Statement of the Messenger of Allah (s.a.w.a.):

¹ Surah Maidah 5:55

² Surah Haqqah 69:12

“From this cloud 313 prophets and 313 successors have eaten; among them there was no Prophet more exalted than me and no successor more exalted than Ali.”

26. The miracle of folding of the earth.
27. Imam Ali (a.s.) was born inside the Holy Kaaba in Mecca.
28. Statement of the Messenger of Allah (s.a.w.a.):
“I am the city of knowledge and Ali is its gate.”
29. The Messenger of Allah (s.a.w.a.) said in the tradition of immunity:
“I am commanded to convey this message personally or through a person, who is from me.”
30. Statement of the Messenger of Allah (s.a.w.a.) that the right of Ali on this Ummah is like the right of the father on his son.
31. One named by the Messenger of Allah (s.a.w.a.) as the chief of believers (*Ameerul Momineen*), was Ali (a.s.).

After extensive search of Shia and Sunni books, we have concluded that Ameerul Momineen (a.s.) is introduced with hundreds of qualities in the words of the Messenger of Allah (s.a.w.a.):

1. Ali is the chief of Muslims.
2. Ali is the Imam of the pious.
3. Ali is chief of the bright faced ones.
4. Ali is the leader of the believers.
5. Ali is the Master (*Wali*) of the pious.
6. Ali is the leader of faith (*Yasoobud deen*).
7. Ali is the chief of the believers.
8. Ali is the chief of sons of Adam, (except the prophets).
9. Ali is the seal of the successors.
10. Ali is the first to meet the Messenger of Allah (s.a.w.a.) on Judgment Day.
11. Ali is the first to shake hands with the Prophet on Judgment Day.
12. Ali is the great truthful one (*Siddiq Akbar*).
13. Ali is discriminator of good and evil (the *Farooq*) of this Ummah.
14. Ali is discriminator (*Farooq*) between truth and falsehood.
15. Ali is the first to testify for the Messenger of Allah (s.a.w.a.).
16. Ali is the first of those believed in Allah.
17. Ali is the chief of the Muslims.
18. Ali is the Caliph of the Messenger of Allah (s.a.w.a.) in the Ummah after him.
19. Ali is the chief of Quraish.

20. Ali is the best of what the Messenger of Allah (s.a.w.a.) left behind.
21. Ali is the chief of the Arabs.
22. Ali is the chief in the world and the hereafter.
23. Ali is the chief of the believers.
24. Ali is the vicegerent of the Messenger of Allah (s.a.w.a.).
25. Ali is the companion of the Messenger of Allah (s.a.w.a.).
26. Ali is among the first monotheists.
27. Ali is the fulfiller of the promises of the Messenger of Allah (s.a.w.a.).
28. Ali is the bearer of the secrets of the Messenger of Allah (s.a.w.a.).
29. Ali is the best of those, who survived the Messenger of Allah (s.a.w.a.).
30. Ali is the judge of the religion of the Messenger of Allah (s.a.w.a.).
31. Ali is the brother of the Messenger of Allah (s.a.w.a.) in the world and the hereafter.
32. Ali is the owner of the knowledge of the Messenger of Allah (s.a.w.a.).
33. Ali is the gate of the Messenger of Allah (s.a.w.a.).
34. Ali is the successor of the Messenger of Allah (s.a.w.a.).
35. Ali is the one, who is established by the command of the Messenger of Allah (s.a.w.a.).
36. Ali is the Imam on the Ummah of the Messenger of Allah (s.a.w.a.).
37. Ali is the Caliph of Allah on His earth after His Messenger.
38. Ali is the Imam of the creatures of Allah.
39. Ali is the master of the creatures.
40. Ali is the inheritor of the knowledge of the Messenger of Allah (s.a.w.a.).
41. Ali is the father of the progeny of the Prophet.
42. Ali is the arm of the Messenger of Allah (s.a.w.a.).
43. Ali is the trusted one of the Messenger of Allah (s.a.w.a.) on his message.
44. Ali is the master of those, whose master is the Messenger of Allah (s.a.w.a.).
45. Ali is the one having the standard of the Messenger of Allah (s.a.w.a.) in the gathering on Judgment Day.
46. Ali is the repayer of the debts of the Messenger of Allah (s.a.w.a.).
47. Ali is the one, who would drive away the enemies from the cistern of Kauthar.
48. Ali is the father of this Ummah.
49. Ali is the owner of the pool of the Messenger of Allah (s.a.w.a.).
50. Ali is the destroyer of the oath-breakers (*Nakiseen*), the unjust (*Qasiteen*) and apostates (*Mariqeen*).
51. Ali is the guardian of all believers after the Messenger of Allah (s.a.w.a.).

52. Ali is the chosen one of the Messenger of Allah (s.a.w.a.).
53. Ali is the beloved of the Messenger of Allah (s.a.w.a.).
54. Ali is the chief of the successors.
55. Ali is the most superior of the successors.
56. Ali is the seal of the successors.
57. Ali is the best of the successors.
58. Ali is the Imam of the pious.
59. Ali is the heir of the Prophet.
60. Ali is the sword of Allah.
61. Ali is the guide.
62. Ali is the father of the Holy Imams (a.s.).
63. Ali is the first of the believers.
64. Ali is the vizier of the Messenger of Allah (s.a.w.a.) in the heavens and the earth.
65. Ali is Allah's most beloved successor (of Prophet).
66. Ali is the most superior to men in lineage.
67. Ali is the most noble in lineage.
68. Ali is the most merciful of people on the subjects.
69. Ali is the most equitable on people.
70. Ali is the most expert in adjudication.
71. Ali is the favorite (*Wali*) of Allah.
72. Ali is the successor of the Messenger of Allah (s.a.w.a.) in the world and the hereafter.
73. Ali is the Master (*Wali*) of believers after the Messenger of Allah (s.a.w.a.).
74. Ali is the fulfiller of promises of the Messenger of Allah (s.a.w.a.).
75. Ali is the Imam of all believing men and women.
76. Ali is the Master (*Wali*) of all believing men and women.
77. Ali is the source for Sunnah of the Messenger of Allah (s.a.w.a.).
78. Ali is the defender of the community of the Prophet.
79. Ali is the most superior of people after the Messenger of Allah (s.a.w.a.).
80. Ali is the first of all in belief.
81. Among the people (believers), Ali is the greatest fulfiller of the covenant of Allah.
82. Ali is the most steadfast of the people with regard to the covenant of Allah.
83. Ali is the most equitable of the people.
84. Ali is the most kind for the subjects (believers).

85. Ali is the most equitable for the subjects.
86. Ali is the trustee of God on His secrets.
87. Ali is the greatest of men in the view of Allah in excellence.
88. Ali is the chief of the formers and latters, excepting the Messenger of Allah (s.a.w.a.).
89. Ali is the prayer direction (*Qibla*) of the Gnostics.
90. Ali is the first of Muslims.
91. Ali is the first of all in faith.
92. Ali is the most knowledgeable of people in Ummah.
93. Ali is the greatest one of the Ummah.
94. Ali is the most forbearing of the people.
95. Ali is the best of people in manners.
96. Ali is the most cognizant of God among the Ummah.
97. Ali is the first of those, who will reach the Hauz.
98. Ali is the last of men to whom the Messenger of Allah (s.a.w.a.) made his bequest.
99. Ali is the first of men to join the Messenger of Allah (s.a.w.a.).
100. Ali is the most valiant of people ever.
101. Ali is the most generous.
102. Ali is the distributor of Paradise and Hell.
103. Ali is the most correct in faith.
104. Ali is the most superior of the people in certainty.
105. Ali is the most perfect of men in forbearance.
106. Ali is the standard of guidance.
107. Ali is the minaret of faith.
108. Ali is the Imam of the Awliya of Allah.
109. Ali is the effulgence of all that Allah has bestowed.
110. Ali is the owner of the standard of the Messenger of Allah (s.a.w.a.) on Judgment Day.
111. Ali is the trustee of the Messenger of Allah (s.a.w.a.).
112. Ali is the key to the treasures of Allah.
113. Ali is the greatest of men.
114. Ali is the effulgence of saints (*Awliya*) of Allah.
115. Ali is the Imam of all who obeyed Allah.
116. Ali is the trustee of the Messenger of Allah (s.a.w.a.) on Judgment Day.
117. Ali is the owner of the pool of the Messenger of Allah (s.a.w.a.).

118. Ali is the beloved of the heart of the Messenger of Allah (s.a.w.a.).
119. Ali is the depository of the relics of the prophets.
120. Ali is the trustworthy one of Allah on His earth.
121. Ali is the Proof of Allah on the creatures.
122. Ali is the pillar of faith.
123. Ali is the prop of religion.
124. Ali is the brilliant lamp.
125. Ali is the minaret of guidance.
126. Ali is the raised standard for people of the world.
127. Ali is the clear path.
128. Ali is the straight path.
129. Ali is the word on which the Almighty Allah has united the pious.
130. Ali is the most learned of the believers about the days of Allah.
131. Ali is the greatest of the suffering believers.
132. Ali is the one, who gave funeral bath to the Messenger of Allah (s.a.w.a.).
133. Ali is the one, who buried the Messenger of Allah (s.a.w.a.).
134. Ali is the foremost in all calamities and hardships.
135. Ali is the most steadfast of the people on the command of Allah.
136. Ali is the most kind with the people.
137. Ali is the shelter.
138. Ali is forbearing.
139. Ali is the most superior of people in rank.
140. Ali is the most proximate of men in relationship.
141. Ali is the greatest of men in self sufficiency.
142. Ali is the proof of the Messenger of Allah (s.a.w.a.).
143. Ali is the gate of Allah.
144. Ali is the friend of Allah.
145. Ali is the friend of the Messenger of Allah (s.a.w.a.).
146. Ali is the sword of the Messenger of Allah (s.a.w.a.).
147. Ali is on the path to Allah.
148. Ali is the great news.
149. Ali is the supreme example.
150. Ali is the Imam of Muslims.
151. Ali is the chief of the truthful ones.
152. Ali is the leader of the Muslims towards Paradise.
153. Ali is the most pious of men.

154. Ali is the most superior of people in this Ummah.
155. Ali is the most learned of people.
156. Ali is the most righteous of believers.
157. Ali is the most learned of people.
158. Proof.
159. Worshipper.
160. Guide.
161. Mahdi (the guided).
162. The youth.
163. The chosen one for Imamate.
164. Companion of the Messenger of Allah (s.a.w.a.) at the Praised Station (*Maqame Mahmood*).
165. Kingdom of the hereafter.
166. Trustee of the secrets of the Messenger of Allah (s.a.w.a.).
167. The trustee on the creatures of the earth.
168. The trustee on the creatures of the heavens.
169. Reviver of the practice of the Messenger of Allah (s.a.w.a.).
170. Immersed in the being of Allah.
171. One, having the most perfect faith in the Ummah.
172. The most stable proof.
173. Proof of the Prophet on the Ummah on Judgment Day.
174. Ali is the chief (*Shaykh*) of Muhajireen and Ansar.
175. Ali is the flesh of the Messenger of Allah (s.a.w.a.), his blood and his hair.
176. Ali is the father of two grandsons.
177. Ali is the father of two blossoms.
178. Ali is the remover of the grief of the Messenger of Allah (s.a.w.a.).
179. Ali is the lion of Allah on His earth.
180. Ali is the sword of Allah on His enemies.
181. Ali is the beloved of Allah.
182. Ali is the carrier of the standard of the Messenger of Allah (s.a.w.a.).
183. Ali is the owner of the standard of praise.
184. Ali is the first of those, who will enter Paradise.
185. Ali is the first to knock at the gate of Paradise.
186. Ali is the monk of this Ummah.
187. Ali is the judge of the Arabs.
188. Ali is the judge of this Ummah.

189. Ali is the two-horned one of Paradise.
190. Genius from the companions of the Messenger of Allah (s.a.w.a.).
191. Chief of the creatures.
192. Slayer of transgressors.
193. Ali is the slayer of the infidels.
194. Ali is the most harsh in humility before Allah.
195. Ali is the son-in-law of the Messenger of Allah (s.a.w.a.).
196. Ali is the best of men.
197. Ali is the best of people.
198. Ali is the best of the humans.
199. Ali is the best of this Ummah after its prophet.
200. Ali is the best of those, on whom the sun shone after the Prophet.
201. Ali is the companion of the Messenger of Allah (s.a.w.a.) in Paradise.
202. Ali is the most equitable of the Ummah.
203. Ali is the chief of the verses of Quran.
204. Ali is the holder of the standard of the Messenger of Allah (s.a.w.a.) in the world and the hereafter.
205. Ali is the Imam of the creatures.
206. Ali is the companion (*Rafiq*) of the Messenger of Allah (s.a.w.a.) in Paradise.
207. Ali is the most beloved of the creatures to Allah and His Messenger.
208. Ali is the gate of knowledge.
209. Ali is the favorite of the Prophet.
210. Ali is the closest of people to the Messenger of Allah (s.a.w.a.).
211. Ali is the most generous of people in rank.
212. Ali is the greatest near Allah in obedience.
213. Ali is the greatest of people on Allah.
214. Ali is the chief of the Ummah towards Paradise.
215. Ali is the Proof of Allah on people after the Messenger of Allah (s.a.w.a.).
216. Ali is the trustee of the Messenger of Allah (s.a.w.a.).
217. Most truthful (*Siddiq*).
218. Ali is the witness (*Shahid*).
219. Most proximate of people to Paradise.
220. Ali is the guide of the believers to Paradise.
221. Ali is the guided one.
222. Ali is the father of the orphans and destitute.

- 223. Ali is the supporter of widows.
- 224. Ali is the refuge of all the weak.
- 225. Ali is the assurer to all the terrified.
- 226. Ali is the strong rope of Allah.
- 227. Ali is the firm rope.
- 228. Ali is the word of piety.
- 229. Ali is the eye of Allah.
- 230. Ali is the truthful tongue of Allah.
- 231. Ali is the side of Allah.
- 232. Widespread hands of Allah for creatures in forgiveness and mercy.
- 233. Ali is the gate of repentance.
- 234. Ali is the first of those, who testified to the Messenger of Allah (s.a.w.a.).
- 235. Ali is the first to testify divine monotheism.
- 236. Ali is the gate of the knowledge of the Messenger of Allah (s.a.w.a.).
- 237. Ali is the gate of the city of knowledge.
- 238. Ali is the father of the purified and guiding progeny.
- 239. Ali is the heir of the knowledge of the prophets.
- 240. Ali is the wisest in judgment.
- 241. Ali is the proof of Allah on the earth after the Prophet.
- 242. Ali is the trustee of the Messenger of Allah (s.a.w.a.) on his Pool (*Hauz*).
- 243. Ali is the guardian of all believer men and women, all Muslim men and women.
- 244. Ali is the guardian of those, whose guardian is the Messenger of Allah (s.a.w.a.).
- 245. Ali is the Caliph of Allah on the people.
- 246. Ali is the preacher from Allah and His Messenger.
- 247. Ali is distributor of the numbers of the Messenger of Allah (s.a.w.a.).¹
- 248. Ali is the confidant of Messenger of Allah (s.a.w.a.).¹

Excellence and merits of Lady Fatima (s.a.)

- 1. Statement of the Messenger of Allah (s.a.w.a.) that since Lady Fatima (s.a.) protected her chastity, the Almighty Allah prohibited hellfire on her progeny.
- 2. The Messenger of Allah (s.a.w.a.) named his daughter Siddiqa (most truthful).

¹ *Sharh Ihqaqul Haqq*, Qaazi Sayyid Nuruddin Marashi, who was martyred in India in 1019, with marginal notes by Ayatullah Marashi, 4:4-10.

3. Statement of the Messenger of Allah (s.a.w.a.):

"O Ali, indeed the earth belongs to Allah and whoever He likes, He makes him inherit it; and He revealed to me that one-fifth of the earth is dower of Fatima, which is given in your marriage with her. So, whoever is inimical to you, it is unlawful for him to walk on the earth."

4. Statement of the Messenger of Allah (s.a.w.a.):

"Fatima is a part of my body. One who makes her furious distresses me; and one, who pleases her, makes me happy."

5. Fatima, the daughter of Muhammad is the best of your women.

6. She is named as Fatima, because Almighty Allah kept her and her descendants away from Hellfire.

Indictments of the enemies and opponents of Ahle Bayt (a.s.) and usurpers of their rights

1. Bani Umayyah are the accursed tree mentioned in Quran.

2. Statement of the Messenger of Allah (s.a.w.a.):

"When the number of Bani Umayyah reaches forty, they would enslave the people, distribute the property of Allah among themselves and cheat through the Book of Allah."

3. One day, when the Messenger of Allah (s.a.w.a.) saw Abu Sufyan with Muawiyah: he said:

"May God curse the leading one and the following one."

4. One day the Messenger of Allah (s.a.w.a.) saw Abu Sufyan mounted and Muawiyah and his brother accompanying him: one of them held the reins and the other was driving from behind. The Messenger of Allah (s.a.w.a.) said:

"May God curse the rider, the one leading the mount and the one driving it from behind."

5. Abu Sufyan is the chief of the clans, who in the Battle of Uhud fought the Prophet and slain seventy best men of the Prophet from Muhajireen and Ansar, especially Hamza, the lion of Allah.

6. Amr Aas - his mother, Laila, was a well known wanton female in Mecca. When she became pregnant with Amr Aas, five persons, who had copulated with her, claimed that Amr was their child.

Abu Bakr

1. He used to gamble during the period of Ignorance (*Jahiliyya*).
2. He drank liquor even after the revelation of the verse of alcohol in Surah Baqarah.
3. We do not find any evidence that during the period of his being a Muslim,

he displayed any prominence in knowledge, initiative in Jihad, prominence in manners and morals, interest in worship or steadfastness on Islamic beliefs.

4. Nothing remarkable is related regarding his expertise in the science of exegesis (*Tafseer*).
5. His rank in knowledge of Sunnah and narrating of traditional reports: All that Imam Ahmad Hanbal has narrated from him in *Musnad* comprises of eighty traditions. And the paucity of narrations from him is due to his lack of access to traditions and incapability in memorizing them.
6. Some examples of his ignorance: His ignorance regarding the terms of *Abbun*, *kalala* and laws of inheritance of the grandmother and two grandmothers.
7. Some of his heresies: His viewpoint about the leadership of the inferior, his viewpoint about destiny and free will, his viewpoint in the incident of Malik bin Nuwairah.
8. The burden of Caliphate was heavy on his shoulders, and he was unable to solve difficult problems; he often mentioned the excuse that: "I would mention my opinion soon." Or: "The Messenger of Allah (s.a.w.a.) opined on the basis of divine revelation and he was accompanied by an angel; but I have a satan, who deceives me. Thus, when I am angry, leave me alone."
9. Since he had meager share of knowledge of Quran and Sunnah, whatever he said regarding them was on the basis of his personal views, which opened the door of personal deductions.
10. His ignoring the claim of Fatima (s.a.): Along with Bani Hashim ladies, Fatima protested, lamented and called out:

"O Abu Bakr, how soon have besieged the Ahle Bayt of the Messenger of Allah (s.a.w.a.)..." and she said: *"O father, O Messenger of Allah, what all we had to bear at the hands of the son of Khattab and son of Abu Qahafa!"*

Thus, Fatima was infuriated on and she kept aloof from Abu Bakr till she passed away.

Umar

1. **Some of his heresies and conjectures:** Regarding one, who has no water to make ablution; regarding recitation (*Qirat*) in prayers; regarding inheritance of aged father; regarding tree of Rizwan; regarding relics of prophets; regarding weeping on the dead; regarding puberty; regarding three divorces; regarding non-Arabs; regarding Hajj Tamatto and temporary marriages; regarding precedence (*Awl*) in inheritance; regarding Baitul Maqdas; regarding fasting in month of Rajab; regarding questions about the difficult portions of Quran; prohibition of narrating traditions; prohibition of writing down the Sunnah; destruction of books during conquests of other places; regarding names and agnomens (*kunniyat*).

2. **Some examples of his ignorance:** His ignorance about doubts in prayers; his order regarding the amount of dower; his command about the mentally challenged woman, who committed fornication; interpretation of Quran; method of divorcing a slave girl; his order about a pregnant woman, who confessed to adultery; his command regarding a woman, who married during the waiting period; his command regarding a black couple, who give birth to a red-skinned child; regarding penalty for drinking liquor; regarding a woman, who tried to snare a youth; regarding the command of *Kalala*; command regarding those slain from People of Book; command regarding human fingers; regarding a thief, whose one hand and leg is already cut off; command of Majus, meanings of terms.
3. Umar was so terrifying that when the copper was cupping him and he (Umar) coughed, his cough frightened the copper, who passed flatulence; so Umar tipped him forty dirhams for that.
4. He has a remarkable statement about marriage, which informs of his excessive lust.
5. He believed that music was lawful and he listened to it.
6. Anger of Lady Fatima Zahra (s.a.) on him. The beloved of Prophet came out of the house lamenting and saying: "O my father, O Messenger of Allah, what all we had to bear at the hands of the son of Khattab and son of Abu Qahafa." And she said: "By God, I will not speak to Umar till I meet God."
7. Umar was hard-hearted and nasty; wherever he went, he carried his lash and people feared it more than a sword; and very few senior companions were safe from it.

Uthman

1. Among the signs of his ignorance is that he ruled about a woman, who gave birth in the sixth month of pregnancy that she committed adultery; he asked Ubayy bin Kaab about divine commands.
2. Some of his heresies and conjectures: He prayed the prayers in full during journey; he trespassed on the divine limits, he did not apply them; prohibition of Hajj Tamatto; his viewpoint regarding sexual pollution (*Janabat*), regarding Zakat on horses, his recitation of sermon before the Eid prayers; regarding *Qirat* in prayers; regarding prayer of traveler; his viewpoint regarding taxes; omission of Takbeer while sitting and standing in prayers.
3. He found oratory difficult; worshippers did not like the unsystematic way he employed and dispersed from him.
4. He diverted public funds to himself and his relatives.
5. He gifted Fadak to Marwan.
6. His largesse on Hakam bin Aas.
7. His largesse on Marwan.

8. His largesse on Harith.
9. Share of Saeed from the bestowal of the Caliph.
10. His largesse on Walid from the property of Muslims.
11. His largesse on Abu Sufyan.
12. Great amount of wealth gathered during his Caliphate.
13. Caliphate and the accursed tree in Quran.
14. Expulsion of Abu Zar to Rabdha.
15. The Caliph forcibly expelled Ibne Masud from the Masjid.
16. Behavior of the Caliph with Ammaar.
17. Expulsion of righteous persons to Kufa and Syria.
18. Expulsion of Ameerul Momineen (a.s.).
19. The Messenger of Allah (s.a.w.a.) banned Uthman from visiting the grave of Ruqaiyyah, because he copulated with another woman on the night she lay dying in the house.
20. Uthman opened the door of audacity to Almighty Allah and attributing falsehood to Him and after him Muawiyah, Marwan and his other brothers played with the religion of God, like children play with toys.
21. He feared returning to Mecca lest he becomes one about whom the Messenger of Allah (s.a.w.a.) said:
“A man would apostatize and disbelieve in Mecca, who would be eligible for chastisement of half of the folks of the earth.”
22. He regarded music lawful.

Muawiyah

1. He imbibed wine.
2. He took usury.
3. Some of his heresies: He recited prayers in full during journey; he recited *Adhan* in Eid prayers; he recited the Friday Prayer on Wednesday; he regarded marrying two sisters at the same time lawful; his innovation regarding blood money; his leaving recommended Takbeers in prayers; his not reciting of *Talbiyah* in opposition of Ali (a.s.); he recited the Eid sermons before the prayers.
4. Among his crimes in the black record of his deeds is initiating the cursing of Imam Ali (a.s.) and he was the first to start this evil practice.
5. He trespassed the limits set by Allah.
6. His wearing of unlawful materials.
7. His relating Ziyad to Abu Sufyan.
8. His taking of allegiance for Yazid was among his four crimes.
9. His battle against Ameerul Momineen, Imam Ali (a.s.).

10. Shameless deeds recorded in the scroll of deeds of Hind's son.
11. Improper allegations regarding feats of the son of Hind, the liver-eater.
12. His behavior with Imam Hasan (a.s.): the son of Hind, the liver-eater, behaved with the beloved grandson of the Prophet, Imam Mujtaba (a.s.) in a way that makes one shudder.
13. Shedding the blood of Shia and destroying their property.
14. His killing of Hujr bin Adi and his friends.
15. His killing of two Hadramis due to their being Shia.
16. His killing of Malik Ashtar.
17. His killing of Muhammad bin Abu Bakr.
18. When Saad bin Abi Waqqas – one of the ten persons according to Ahle Sunnat to have received glad tidings of Paradise – quoted for Muawiyah, traditions of the Messenger of Allah (s.a.w.a.) regarding Ameerul Momineen (a.s.) and then rose up to leave, Muawiyah ridiculed Saad by releasing flatulence.
19. The Messenger of Allah (s.a.w.a.) said regarding him: “O Allah, curse him and do not fill his stomach, except with dirt.”

Note

In spite of the fact that the merits and distinctions of Ahle Bayt (a.s.) are numerous; and friends and enemies confess to them, and on the other hand, history has recorded innumerable condemnations and ridicules of enemies and opponents of Ahle Bayt (a.s.), it is surprising that some books are full of condemnation for opponents of Ahle Bayt (a.s.) but illogical merits are narrated for them as well. More extraordinary is the fact that since they lacked all merits some of their defects are shown as points of excellence!

In this way, the tyrant Caliphs, on one hand began to fabricate merits for themselves and on the other hand cursed and abused Ameerul Momineen (a.s.) and went to the extent of reporting his defects and reducing his rank and that of the family of prophethood.

Yaqut Hamuyi has said in *Mojamul Buldan*:¹

“They cursed Imam Ali (a.s.) in every land from the pulpits of the east and west.”

It was made a practice to curse Imam Ali (a.s.) and during the period of Bani Umayyah this was carried out from seventy thousand pulpits. They regarded cursing Ameerul Momineen (a.s.) as a definite principle of belief or an obligatory duty of Sunnah on which they acted upon with full enthusiasm. So much so that when Umar bin Abdul Aziz, for some exigency or political expediency prohibited it, they reacted in such a way as if he had brought a severe calamity upon them or

¹ *Mo'jamul Buldaan*, 5:38 [3/191].

that he had committed a deadly sin.

Leave aside the rank of Ameerul Momineen (a.s.) with regard to the great divine Caliphate, and his precedence in defense of Islam and in making it established and in spreading justice and equity, strengthening the bases of obligatory and recommended in religion!

Also, his merits and excellence of manners and the verses of Quran revealed in his favor and the traditional reports of the Holy Prophet (s.a.w.a.) in his excellence!

But was he beyond the circle of Muslims, to curse and abuse whom is prohibited in widely narrated traditions and which is unlawful according to the verdict of Islamic law? Only one tradition of the Holy Prophet (s.a.w.a.) is sufficient for illustration:

“Abusing a Muslim is transgression.”¹

In addition to that even if we overlook the pure and chaste birth, sacred lineage and origin, noble descent; and personal and acquired merits and noble capacities of Ameerul Momineen (a.s.), but according to their own beliefs, His Eminence is one of the ten persons, regarding whom Messenger of Allah (s.a.w.a.) has guaranteed Paradise!

Or at least he was one of the companions of the Prophet, all of whom are regarded as just; and through whose words and deeds the Ahle Sunnat argue, and whose condemnation is not regarded lawful, for which they vehemently denounce the Shia and think that Shia talk ill of some companions. They have also prescribed laws of dealing with them.

To all this, add the fact that: Ameerul Momineen Ali (a.s.), in view of Ahle Sunnat and consensus of all sects of Islam, is one of the ‘Rightly Guided Caliphs’, to abuse whom is severely condemned.

Come, let us ask them what is the justification for Muawiyah and Umayyads and their followers that they should commit this infamy?

And ask them: why they remain silent at those, who expelled Imam Ali (a.s.) from Caliphate and companionship and even put him beyond the pale of Islam. Why they regarded talking ill of him permissible?

So much they devalued the position of the Imam that they divested him from all the three ranks of: Caliphate, companionship of Prophet and Islam; and they do not accord any value to him and do not honor any of his rights?

Yes, the matter is such that Aamir bin Abdullah said to Zubair, to his son, who spoke ill of Ali (a.s.):

“My son, abstain from talking ill of Ali (a.s.); because Bani Umayyah abused him for sixty years and tried to bring down his rank, but the Almighty

¹ Refer *Saheeh Bukhari*, 1:27, H. 48; *Saheeh Muslim*, 1:114, H. 116, Kitabul Imaan; *Sunan Tirmizi*, 4:311, H. 1983; *Sunanul Kubraa Nasai*, 2:313, H. 3568 and 3571.

Allah raised his position.”¹

They did not remain content only with abusing and cursing Ahle Bayt (a.s.) and ridiculing and censuring their Shia, and writers like the four ‘Ibn’s’: Ibne Hazm, Ibne Jauzi, Ibne Taymiyyah and Ibne Kathir, who bore the filthy spirit of Umayyads, in their books, denied the excellence of Ahle Bayt (a.s.) and fabricated false merits for the three Caliphs; and spread ridicule and allegations against the Shia.

For example, with regard to the tradition of the roasted fowl, which is authentic and widely narrated and scholars of traditions have accepted its authenticity and wide narration, Ibne Kathir has quoted this report and then given vent to his true feelings, saying:

“Although this tradition is narrated through numerous channels, but my heart does not accept that it is authentic.”

Yes, this is a heart, which Almighty Allah has sealed. Were it healthy and perfect, he would not have expressed such opinion?

Yes, as if foolishness and ignorance is yet alive, although Abu Jahl is dead since long. Still the tongues of the fire of ignorance are not extinguished, although Abu Lahab is in hell. As if the world has turned on its heels and has not benefited from the sun of Islam to the extent of getting warmth (and has not benefited from it sufficiently).

In spite of numerous merits of Ali (a.s.), they sidelined him from Caliphate on the pretext that he was young of age and partial to the descendants of Abdul Muttalib. And they followed persons, for whom ignorance testifies that they are its folks, and gave them power over the people, and the consequence of these deadly crimes was that fellows lacking every positive quality and transgressors like Muawiyah and Yazid came to control the life and property of people, instead of Imam Hasan (a.s.) and Imam Husain (a.s.)!

And there is contradiction between the element of prophethood and divinity transferred from loins of pure ancestors and from wombs of chaste mothers, from prophets to successors, from successors to guardians (*Wali*), and from guardians (*Wali*) to wise ones, and from wise ones to elders and from elders to nobles, and from nobles to the seal of the messengership and his successor, the owner of the great mastership (*Wilayat*) and between the Umayyad, ‘Abshami’ elements.²

How profound was the difference between these two family trees: The *Nabawi* (of the Prophet) and *Alawite* (of Ali), the pure tree, whose roots are firm and whose branches and leaves are in heavens; whereas the accursed Umayyad family tree – the evil tree, whose roots grow into the earth and which has no stability.

How remote these two family trees are from each other: One is the blessed

¹ *Al-Mahasin wal Masawi*, Baihaqi, 1:40 [Pg. 55].

² He was Abde Shams, sons of Abde Manaf, the ancestor of Muawiyah bin Abu Sufyan.

olive tree, which shades you and the other is the accursed tree of the Holy Quran.¹

An account of fabrication of traditions and false propaganda

Unscrupulous politicians and their followers fabricated a large number of traditions – some of which are against reason and logic. For example: Exaggeration of Hanafites that Abu Hanifah was more knowledgeable than the Messenger of Allah (s.a.w.a.).

Sometimes traditions are fabricated to decrease the status of prophethood.

But love is something, which makes a person blind and deaf. To talk of the impossible is not impossible, but piety and shame restrain man from saying what is beyond the circle of reason.

It is amazing that in *Saheeh Muslim* and *Saheeh Bukhari*, a large number of lies and fabricated points are mentioned; and the existence of such reports in these two books should not burden you; because these two books are large vessels of debased and valueless statements and a treasure of mistakes and errors.

There are so many shameless points and lies in these two books that it has sullied the fame of authorship and has weakened the arm of the science of traditions.

As if the pivot of worldly politics in its six directions is falsehood and deception.

Muawiyah squandered a lot of money for fabricating traditions regarding excellence of the sons of his debased family, that is the accursed (family) tree in Quran – Bani Umayyah, generally and clan of Abil Aas, especially.

Paying careful attention to history and traditions make us aware that the usual habit of the fabricators and liars is that they attribute such qualities to a fellow, who is absolutely bereft of any such thing, and which is opposed and belied by every history and biography concerning him.

In this connection for example, they have exaggerated the valor of Abu Bakr so much that they pose him to be the most valiant of companions, whereas the fact is that though he was present in all the battles of the Prophet, he did not wield a sword even once and never stood at the war front. He never faced any archers. And on no day was he seen as a combatant in the battlefields; that is why they fabricated excessive reports about his bravery and narrated meaningless and funny traditions about his valor with the hope that some of them would prove against what is known through perception and sight; and what is known to all.

They exaggerate about his piety and religiosity and say that such intense was his fear of God that his liver burnt in terror and smoke came out of his mouth;

¹ Surah Isra 17:60.

whereas the fact is that he had no precedence in worship and nothing is reported about him praying or fasting in excess or doing what makes one proximate to the Almighty Allah.

They have exaggerated the knowledge of Umar and posed him to be the wisest person of his time; and attributed nine out of ten parts of knowledge to him. In the pan of balance, his wisdom is regarded as heavier than that of all Arabs!

They have narrated a large number of traditional reports regarding this nonsense, while the fact was that preoccupation in the market made this fellow forgetful of Quran and Sunnah; and according to his own confession – which is proved true – all the people, even the women in their houses, are wiser than him.

They have exaggerated about him regarding denial of falsehood and his hatred to music, while it is proved that he regularly committed unlawful acts and regarded music lawful.

When they found that authentic history and what is proved from the biography of Uthman negates modesty, and which shows him to be a shameless fellow, they fabricated blatant statements about him and narrated shameless traditional report and placed these fabricated points in his biography till he was posed as the most modest person of the Ummah of Muhammad; such that even the angels were ashamed before him!

Thus, modesty of Uthman, like the valor of Abu Bakr and wisdom of Umar is complete negation of facts.

And these qualities of theirs are like ‘honesty’ and ‘wisdom’ of Muawiyah as mentioned in traditional reports attributed to the Messenger of Allah (s.a.w.a.):

“Such is the wisdom and honesty of Muawiyah regarding the words of my Lord that he was almost appointed as a prophet.”!

Also:

“Seven persons are trustworthy: Tablet (*Lauh*), Pen (*Qalam*), Israfeel, Mikaeel, Jibreel, Muhammad and Muawiyah.”!

A report that Abu Bakr Hazali has narrated exposes the trustworthiness of Muawiyah and his actual worth regarding this quality.

He says: One day, Abul Aswad Duali was speaking to Muawiyah when the former shifted his posture and passed flatulence. He told Muawiyah: “Don’t tell anyone about this.” “All right,” said Muawiyah.

When Abul Aswad went away, Muawiyah mentioned this to Amr Aas and Marwan bin Hakam. When Abul Aswad came to Muawiyah the following day, Amr asked: “O Abul Aswad, what did the gas do yesterday?”

He replied: “Gases come and go, and that too from an old man, whom age has weakened.”

Then he turned to Muawiyah and said: “One, who has no trustworthiness to even conceal intestinal gas cannot be trusted regarding the Muslim community!”

Fabricating the excellence of ordinary persons

The fabricators did not leave a single miracle and sign of the prophets, but that they attributed it to ordinary persons, whom they were loyal to, and purposely fabricated for them things, which are most remote from reason. I don't know whether their aim was to reduce the position of prophets or to raise the status of these ordinary persons?

Whatever the motive, their mixing of illogical reports with authentic ones is sufficient for their indictment.

Instances of fabrications

Following are some instances of exaggerating the excellence of some figures:

Exaggerating the excellence of Abu Bakr

1. Seeking mediation from the beard of Abu Bakr.
2. Miracle of Abu Bakr's burial.
3. Abu Bakr was a famous old man and the Messenger of Allah (s.a.w.a.) was an unknown youth.
4. Abu Bakr was elder to the Prophet.
5. Islam of Abu Bakr preceded the birth of Ali (a.s.).
6. Abu Bakr was the most aged companion of the Prophet.
7. A dog from jinns is appointed to bite one, who curses Abu Bakr and Umar.
8. Status of Abu Bakr near God.
9. Five silhouettes from the progeny of Adam.
10. Abu Bakr is the best of the folks of the heavens and the earth.
11. Abu Bakr in the pan of balance.
12. The father of no emigrant (*Muhajir*) embraced Islam, except Abu Bakr's.
13. Abu Bakr and his parents in Quran.
14. Sermon of the Messenger of Allah (s.a.w.a.) in the excellence of Caliph.
15. Praise of Ameerul Momineen (a.s.) about the Caliph.
16. Verses revealed about Abu Bakr.
17. Abu Bakr was one of the ten persons given glad tidings of Paradise.

Exaggerating the excellence of Umar

1. Statements regarding Umar: Umar was the wisest person of his time.
2. Umar was most knowledgeable about recitation of Quran among companions and the most intelligent of them.
3. Satan is terrified of Umar and he flees from him.

4. Lash of Umar is a like the staff of Moosa (a.s.).
5. Four miracles of Umar regarding the four elements: earth, water, air and fire.
6. Applying the appellation of Ameerul Momineen for Umar.
7. Paper in the shroud of Umar.
8. Umar is one of ten persons given glad tidings of Paradise.

Exaggerating the excellence of Uthman

1. Exaggeration regarding Uthman's modesty.
2. "Every prophet has a companion in Paradise and my companion is Uthman bin Affan."
3. "You are my Master (*Wali*) in the world and the hereafter."
4. Prophet pledged oath of brotherhood between himself and Uthman.
5. The Prophet never went to the pulpit, but that he said: "Uthman is in Paradise."
6. And: "O Uthman, whatever Allah has concealed and revealed and whatever will occur on Judgment Day, is all bestowed to you." After this Uthman did not care what he did.
7. Uthman bin Affan purchased Paradise twice from the Messenger of Allah (s.a.w.a.).
8. Uthman recited the complete Quran in one unit of prayer.
9. Majority of the jockeys (riders), who moved towards Uthman became insane.
10. If people had not sought revenge for the killing of Uthman, stones would have rained upon them from the sky.
11. It is narrated from the Messenger of Allah (s.a.w.a.) that: "I have not given Umme Kulthum to Uthman, except due to heavenly revelation."
12. Uthman is one of ten persons given glad tidings of Paradise.

Exaggerations regarding Muawiyah

1. It is narrated from Ali:

"I and Muawiyah will stand for taking the account on Judgment Day."
2. They call him as the scribe of revelation.
3. They call him as the maternal uncle of believers.
4. Some traditions like:

'May Allah never fill the belly of Muawiyah' are regarded to be in praise of Muawiyah.
5. After narrating the tradition of the dream (of monkeys jumping on the pulpit

of the Prophet), Tabari says:

“Uthman, Umar bin Abdul Aziz and Muawiyah are not included in this dream.”

6. The trustworthy near Allah are three:

“I, Jibraeel and Muawiyah.”

Note:

Dishonest rulers and their associates have fabricated traditions regarding excellence of Caliphs and attributed them to the Messenger of Allah (s.a.w.a.), Ali (a.s.), Imam Husain (a.s.), Imam Hasan (a.s.) or Fatima, till it can be said:

“The most falsehood in the Muslim Ummah, is attributed to Ameerul Momineen, Ali (a.s.).¹

Third – Selections from Al-Ghadeer

After performing the Ziyarat of Holy Medina in 1383 A.H., and after some discussions with Ahle Sunnat people in the Baqi cemetery, at that same place, through the blessings of the oppressed Holy Imams (a.s.), I decided to prepare a selection of *Al-Ghadeer*, so that students of religion, respected scholars and other people can use its information.

It can also prove useful during missionary trips in the holy month of Ramadhan, in the first ten days of Mohurrum, in the ten days of Safar and ten days of Fatima.

In this way, the book of *Al-Ghadeer* will not remain cryptic and confined to libraries. On the contrary, its information would be available for students, missionaries and the public in general.

Our Style in selection and research

Selections from this book is based on four methods:

1. The late Allamah Amini, in addition to excellence and condemnations, has mentioned 105 poets of Ghadeer. We have also mentioned all 105 poets from the eleven volumes of the book published so far.

Our selection is that we have mentioned only verses related to Ghadeer from all the verses mentioned in the book, which sometimes runs into tens of pages. Except the verses, which the Allamah has explained and commented on, or mentioned verses of Quran or traditional reports in their explanation. When the late Allamah has written the biography of poets running into tens of pages, we have condensed it for our purpose.

2. In the part about excellence [of Ahle Bayt (a.s.)], **we have not expunged any of their merits**. In case an excellence is narrated in numerous versions, we have mentioned the version, which is most inclusive.

¹ *Tazkeratul Huffaaz*, Zahabi, 1:77 [1:82].

3. In sections about the defects of the enemies of Ahle Bayt (a.s.), we have mentioned most of the important defects and the rest are omitted. For example to prove the ignorance of the second Caliph, there is a section: 'Miscellaneous reports about the knowledge of Umar', in which a hundred stories are mentioned, but we have selected only 55 important ones. Also, we have mentioned them in summarized form and similarly regarding other defects.
4. With attention to the excessive number of narrators in different discussions, we have chosen prominent personalities from different centuries and from various schools of thoughts.

Tasks completed in Selections from Al-Ghadeer and the present translation

1. For *Selections from Al-Ghadeer*, I have relied on the researched edition of *Al-Ghadeer* published from Markaze Al-Ghadeer, under the supervision of Ayatullah Hashemi Shahroodi (d.z.). In such a way that I have followed the text accurately and selected portions with such care that no discussion is left out and all points of the original book are reflected in this selection. We have also included extensive footnote references.
2. In the published edition, references of the Allamah are included in the main text, whereas references of new books are mentioned in the footnotes. In this book, we have mentioned both in the footnotes.
3. References, not mentioned in the original book, are also mentioned here. All idioms and proverbs used in the book are also explained in the footnotes.
4. Topics referred to in the previous or coming pages are tagged for cross reference.
5. Subheadings are mentioned in appropriate places so that the reader may find it easy to skim through the topics.
6. Headers are given to make access to chapters easy.
7. The translation was compared with the original, four times.
8. Arabic texts of important quotations are included in the main text.

The phrase 'May Allah be pleased with him' (r.a.) is only mentioned, because it was present in the original, while we believe that Almighty Allah was not pleased with some people and He would never be please with them ever; individuals inimical to Ahle Bayt (a.s.) or who initiated heresies and deviation; all such people are included in the curse of Allah:

أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ الْعَنُونَ ﴿٦﴾

“These it is whom Allah shall curse, and those who curse shall

curse them (too).”¹

Associates

I hope my efforts in producing this book would be accepted in the court of the Almighty and by Imam Ali (a.s.) and may the Imam grant us his special attention during throes of death, at death, on the first night in the grave, in Purgatory (*Barzakh*) and on Judgment Day (*Qiyamat*).

I thank the translators, who assisted me in translating from Arabic into Persian; especially Mahdi Moizzi, Saifullah Habibi, Sayyid Mahmud Murtazvi Shahroodi, Ali Quddusi, Sayyid Mahdi Hashemi, Abdul Husain Muhaqqiq Kashani, Mohsin Muhaqqiq.

Also, most respected Ali Saadi, Ja’far Saadi, Shaykh Safa Khazraji and Haider Hubbullah, who helped me in the meaning of the Arabic texts, for which I am thankful to them.

Group of comparers: Ali Rahimiyan, Abul Fazl Talqabi, Murtada Akbari Joo, Murtada Asadi, Muhammad Jawad Nabi Nizad, Ali Ismaili, Muhammad Husain Rabbani, Reza Fauladi, Muhammad Jawad Arzinda and Sayyid Hujjat Pahrezkar.

Ruhullah Mandgari, Hadi Minapour, Ali Rahimiyan, F. Abul Hasni, F. Bakhtiyari. H. Husaini Nizad.

Finally, since this book was completed in the beginning of the Days of Fatima (*Ayyam Fatimiya*), I dedicate this book to her, the lady, who had to bear great afflictions after the passing away of the Messenger of Allah (s.a.w.a.).²

The human Hourie (*Hauriya Insiya*), the most beloved female to the Messenger of Allah (s.a.w.a.), by whose anger Almighty Allah is infuriated³ and by whose pleasure, He is pleased.⁴

Fatima, the pure and chaste one, from whom and whose progeny the Almighty Allah has prohibited Hell fire.⁵

The lady, who was most resembling the Prophet in manners and habits,⁶ and the Messenger of Allah (s.a.w.a.) named her as Siddiqa.⁷

It is regrettable that none of these excellence and recommendations of the

¹ Surah Baqarah 2:159

² Al-Fusool Muhiimma, 150 [Pg. 144]; Nuzhatul Majalis, 2:228; Nurul Absar, 45 [Pg. 96].

³ *Saheeh Bukhari*, [3:1361, H. 3510]; *Khasais Nasai*, 35 [*Khasais Ameerul Momineen*, 147, H. 135]; and in *Sonan Kubra*, 5:97, H. 8371; *Kitabul Manaqib*.

⁴ *Mustadrak Hakeem*, 3:154 [3:167, H. 4730]; *Zakhaerul Uqbah* 39; *Tadkiratul Sibt*, 175 [Pg. 310]; *Maqtaal Khwarizmi*, 1:52; *Kifayatut Talib*, 219 [Pg. 364, Chap. 99]; *As-Sawaiq*, 105 [Pg. 175].

⁵ *Al-Mustadrak alas Saheehain*, 3:152 [3/165, H. 4726].

⁶ These traditional reports are mentioned by Hafiz Ibne Hibban [in his *Saheeh* 15/403, Tr, 6953], thus in *Zakhaerul Uqbah*, it is mentioned on Pg. 40 and Hafiz Tirmizi [*Sonan Tirmizi*, 5/657, H. 3872] have narrated and Tirmizi has regarded this tradition as good.

⁷ *Riyazun Nazara*, 2:202 [3/152].

Prophet were respected¹ and the house of revelation was put torched.

Umar came with a lighted torch to burn down the house; Fatima saw him and said:

“O son of Khattab, will you burn down my place?”²

“Yes,” he replied, “unless you enter in which the Ummah has entered.”

The leader of that political group then called for firewood, and said:

“By God, I will burn down the house upon you, unless you come out for allegiance,”

Or said:

“I will burn down the house with whoever is present therein.”

He was told: “Fatima is present in this house.”

He replied: “Even if Fatima is present in it.”³

Ibne Shahna says: Umar came to the house of Ali, in order to burn it down along with its occupants. He said: “Enter that, which the Ummah has entered.”⁴

The beloved daughter of the Holy Prophet (s.a.w.a.) lamented in grief. She came out of the house weeping aloud:

“My father, O Messenger of Allah, what all the son of Khattab and the son of Qahafa⁵ have wrought on us.”

Fatima Siddiqah (a.s.) lamented with the Hashemite ladies and cried aloud:

“O Abu Bakr, how soon you laid siege to the house of Ahle Bayt (a.s.)! By God, I will not speak to Umar till I meet Almighty Allah.”⁶

And that Egyptian poet⁷ brawls in drunkenness and stokes fires of repulsion, and reminds of those crimes – whose flames, by God, will never extinguish and he boasts shamelessly in his ‘Umariya Qasida’ – upon which he and his co-religionists pride:

“The statement of Umar to Ali – how noble is its hearer and how great is its sayer: If you don’t give allegiance, I would burn down your house and not leave you alive in that, and it was when the daughter of Mustafa was present in that house. No one other than Abu Hafas (Umar) can make such a statement against

¹ *Al-Iqdul Fareed*, 2:285 [4/137]; *Subhal Aashi*, 1:228 [1/273]; *Sharh Nahjul Balaghah*, Ibne Abil Hadeed, 3:407 [15/74, Letter 9].

² *Al-Iqdul Fareed*, 2:250 [4/87]; *Tareekh Abul Fida*, 1:156; *Elamun Nisa*, 3:1207 [4/114].

³ *Tareekh Tabari*, 3:198 [3/202, Events of 11 A.H.]; *Al-Imamah was Siyasah*, 1:13 [1/19]; *Sharh Nahjul Balaghah*, Ibne Abil Hadeed, 1:134; 2:19 [2/56, Sermon 26; and 6/48, Sermon 66]; *Elamun Nisa*, 3:1205 [4/114].

⁴ *Tareekh Ibne Shahna*, Marginal notes on *Kamil* 7:164 [*Rauzatul Manazir*, 1/189, Events of year 11 A.H.].

⁵ *Al-Imamah was Siyasah*, 1:13 [1/20]; *Elamun Nisa*, 3:1206 [4/115]; *Al-Imam Ali*, Abdul Fattah Abdul Maqsood 1:255 [1/191].

⁶ *Sharh Nahjul Balaghah*, 1: 134; 2:19 [2/57, Sermon 26]; and 6/49, Sermon 66].

⁷ Muhammad Hafiz Ibrahim, died year 1933 A.D., 1351 A.H.

the descendants of Adnan and their supporters!”

Damiyati, the exegete of this sinister collection (*Diwan*), writes:

“It implies that the presence of the Prophet’s daughter in that house did not guarantee that Ali would remain safe from Umar’s hands.”

He also writes¹:

“In the report of Ibne Jarir Tabari from Jarir, from Mughira, from Ziyad bin Kulaib, it is narrated that Umar bin Khattab came to the house of Ali, where Talha, Zubair and some persons from Emigrants (*Muhajireen*) were present; he said: ‘My God, I will burn down the house with you, except that you come out for allegiance.’”

Then Zubair came out with a sword to attack him, but the sword slipped from his hand and he was apprehended. If Ziyad in the chain of narrators is Ziyad Hanzali, Abu Mashir Kufi, he is trustworthy and apparently Tabari has trusted this report.

Fadak was also another pretext of taking revenge from the house of revelation.

Bukhari in the chapter of obligation of Khums² has narrated from Ayesha:

“Fatima, the daughter of the Messenger of Allah (s.a.w.a.), after the passing away of the Prophet, asked for her inheritance from Abu Bakr: what Allah has given to the Prophet and what the Prophet had left behind. Abu Bakr said: Indeed, the Messenger of Allah said: ‘We do not leave any inheritance and whatever we leave is Sadaqah.’ Fatima, the daughter of the Messenger of Allah (s.a.w.a.) became infuriated and she became estranged from Abu Bakr and kept away from him till she passed away.”

Also, in the battles, in the chapter of the Battle of Khyber,³ it is narrated from Ayesha that she said: “Indeed, Fatima... till she said: So, Abu Bakr did not give anything to Fatima; due to this she was infuriated with him. She kept away from him and did not speak to him till she passed away. She survived the Holy Prophet (s.a.w.a.) only for six months; and when she passed away, her husband, Ali, buried her at night and did not inform Abu Bakr and he prayed on her personally.”

The anger of Fatima on the rulers of her time was to such an extent that she made a bequest to be buried at night and that no one from them should visit her. She did not permit Ayesha to visit her as well, what to say about Abu Bakr! And Abu Bakr did not pray on her. Thus, she was buried at night and Abu Bakr was not informed about it. Ali prayed on her and he gave her the funeral with the

¹ On page 139 in his explanation.

² *Saheeh Bukhari*, 5:5 [3/1126, H. 2926].

³ *Saheeh Bukhari*, 6:196 [4/1549, H. 3998]; *Saheeh Muslim*, 2:72 [4/29, H. 52]; *Musnad Ahmad*, 1:6 & 9 [1/13, H. 26; Pg. 18, H. 56].

assistance of Asma binte Umais.¹

On the basis of the quotation of *Seeratul Halabiyya*², Waqidi has said that:

“It is proved for us that Ali, Karramallahu Wajhu buried Fatima at night and prayed on her; and Abdullah and Fazal were present with him and they did not inform anyone of that.”

“And why was the beloved daughter of Mustafa buried in the dead of the night and why the signs of her grave were obliterated?” (Persian couplet)

Fatima stood at the grave of her father, took a handful of dust, placed it to her eyes and said:

“What would be the condition of one, who smells the dust of the grave of the Messenger of Allah (s.a.w.a.); he would not never smell another fragrance. Such calamities have befallen me that had they fallen on days, they would have turned into nights.”

O Prophet of Allah, peace be upon you from me and from your daughter, who has come to you and who has hastened to meet you.

O Prophet of Allah, my patience about your chosen (daughter) has been exhausted, and my power of endurance has weakened, except that I have ground for consolation in having endured the great hardship and heart-rending event of your separation. I laid you down in your grave when your last breath had passed (when your head was) between my neck and chest.

إِنَّمَا وَرَأَيْتُكُمْ جُنُونٌ

“Surely we are Allah’s and to Him we shall surely return.”³

Now, the trust is returned and what was given is taken back. As to my grief, it knows no bounds, and as to my nights, they will remain sleepless till Allah chooses for me the house in which you now reside.

Certainly, your daughter would apprise you of the uniting of your *ummah* (people) to oppress her. You ask her in detail and get all news of the situation. This happened when a long time had not elapsed and your remembrance had not disappeared. My *salam* (salutation) be on you both, the *salam* of a grief stricken, not a disgusted or hateful person; for if I go away, it is not because I am weary (of you), and if I stay, it is not due to lack of belief in what Allah has promised the endurers.⁴

Then he recited the following couplets at the grave of Fatima:

Every company of two friends gets dispersed and a gathering, which

¹ Tabaqat Ibne Saad, 8:29-30; Mustadrak Hakeem, 3:163 [3/178, H. 4764 & 4769]; Maqta Khwarizmi, 1:83.

² Seeratul Halabiyya, 3:390 [3/361].

³ Surah Baqarah 2:156

⁴ It is mentioned like this in the original source. But in *Nahjul Balagha* /320, Sermon 202 it is mentioned as follows: “due to fatigue”, and this is most apt according to the context.

continues till death has to be less. And indeed my losing one after another¹ is the proof that no companionship is enduring.”²

In the end, I hope that this book, which is in defense of Ameerul Momineen (a.s.) and which mentions his merits and those of pure Ahle Bayt (a.s.) and criticism of his enemies and opponents, would be accepted in the court of Lady Fatima Zahra (s.a.); whereas her pleasure is the pleasure of Almighty Allah.

We beseech the Almighty for sincerity of intention as it is the base of every deed and the Almighty Allah is the giver of divine encouragement (*Taufeeq*).

Praise be to the one, who made us among the adherents to the Mastership (*Wilayat*) of Ali Ibne Abi Talib (a.s.).

Qom Muqaddas – Mausia Meeraath Nubuwat

Muhammad Hasan Shafi-ee Shaahroodi

9/3/1386 Hijri Solar: 9 Jamadiul Awwal 1428 Hijri Lunar

¹ It is mentioned in a copy: Certainly my loss of Fatima after Ahmad...
² *Elamun Nisa* 3:1222 [4/131].

Event of Ghadeer

In the name of Allah, the Beneficent, the Merciful

Ten years after the migration (*Hijrat*), the Holy Prophet (s.a.w.a.) decided to perform the Hajj and a public announcement was made concerning this.

People from all the tribes gathered in Medina to accompany the Prophet.

This Hajj of the Prophet is referred to as the Farewell Hajj, Hajj of Islam, Complete Hajj, Perfect Hajj, Whole Hajj etc.¹

It is so named, because it was the only Hajj, which the Messenger of Allah (s.a.w.a.) performed after Hijrat.

It was Saturday, five or six days before the end of the Zilqad month [five or six days before the new moon of Zilhajj], that he came out on foot.

The Holy Prophet (s.a.w.a.) performed the ritual bath (*Ghusl*), massaged oil to the body², applied perfume, combed the hair and set out from Medina.

When he came out of Medina, he wore only two pieces of cloth: one was a piece thrown around the shoulders and another piece tied around the waist; and accompanied by his wives and family members.

All his family members, and Muhajireen and Ansar and other people accompanied him.³

At that time there was an epidemic of small pox or measles, in Medina due to which a large number of people were deprived of the honor of accompanying the Messenger of Allah (s.a.w.a.). Inspite of this, tens of thousands of people accompanied him. Various historians have mentioned 90 thousand and more.

In addition to this, there were people residing in Mecca and those who came from the surrounding areas and those who accompanied Ameerul Momineen Ali (a.s.) from Yemen and Abu Moosa.⁴

In this way, the Holy Prophet (s.a.w.a.) completed the rituals of Hajj and on his return journey, halted at a place from where the caravans of Medina, Egypt and Iraq diverged in different directions.

On Thursday⁵, 18th of Zilhajj, when he reached the land of Johfa and the locality of Ghadeer Khum, the trustworthy angel of divine revelation, Jibreel

¹ Reason of naming it as Farewell Hajj is mentioned in the verse 5:67 and the reason it is called as the Perfect Hajj or the Complete Hajj can be found in verse 5:3.

² Applying oil to the body.

³ *Tabaqat*, Ibne Saad 3:225 [2/173]; *Al-Imtaa*, Maqrizi: 510; *Irshadus Sari*, 6:429 [9/426].

⁴ *Seeratul Halabiyya*, 3:283 [3/257]; *Sirat*, Ahmad Zaini Dahlani, 3:3 [2/143]; *Taareekhul Kholafa*, Ibne Jauzi, Part Four; *Tadkira Khawasul Ummah*; [Pg. 30]; *Dairatul Maarif*, Fareed Wajdi 3:542.

⁵ According to explanation of some reporters of the tradition of Ghadeer, like Baraa bin Azib.

descended on His Eminence (s.a.w.a.) and conveyed to him the following message from Almighty Allah:

يَا أَيُّهَا الرَّسُولُ بَلَّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ
رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهِبُّ الْقَوْمَ الْكُفَّارِينَ ④

“O Apostle! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people.”¹

And he was commanded to publicly announce that Ali Ibne Abi Talib (a.s.) is the standard of guidance and the emblem of religion and to declare his obedience and Mastership (*Wilayat*) on all.

Hence the Prophet ordered halt, told the people to call back those gone ahead and wait for those following behind.

A vast multitude conglomerated in the scorching desert. It was such a hot day that people kept one end of their dress on their heads and the other below their feet.

All were anxious to know why the Holy Prophet (s.a.w.a.) had ordered them to halt at such an apparently unfit place. The fire of curiosity mingled with the scorching heat in the atmosphere and made the pilgrims restless.

Orders were issued to tie a canopy below some aged trees and to erect a pulpit of camel saddles. At about the time of Noon Prayer, when all the pilgrims had arrived, the Prophet mounted the pulpit² and delivered the following sermon:³

“All praise is only for Almighty Allah. We seek help from Him, have faith in Him and rely only on Him. We seek His refuge from personal evil and our bad deeds. He is the God, Who does not guide the deviated people and does not misguide the guided ones. I testify that there is no deity, except Allah and Muhammad is His servant and messenger.

So to say: “O people, the kind⁴ and all-knowing Lord has informed me that the age of every prophet does exceed half that of his preceding prophet.⁵ I will be summoned very soon and I will have to harken to the call. I will be questioned and so will you be. What will you reply?”

People said: “We would say that you conveyed the message of God, gave counsel and endeavored to spread the message. May Allah recompense you well for it.”

¹ Surah Maidah 5:67

² Majmauz Zawaadeh, Hafiz Haithami 9:106.

³ Thimarul Qulub: 51 [Pg. 636, No. 1068].

⁴ Ref: Tafseer Majmaul Bayan, 4:128, under the exegesis of verse 103 of Surah Anaam.

⁵ [I could not find this statement in Shia books of traditions and its meanings is also not clear].

His Eminence (s.a.w.a.) said: “Do you not testify that there is no god, except Allah; and Muhammad is His messenger – that Paradise and Hell are confirmed facts, death is a reality and Judgment Day is imminent, and that Allah will raise the people from the dead?”

They replied: “Yes, we testify to it.”

The Prophet (s.a.w.a.) said: “O Allah be a witness to this.”

Then His Eminence (s.a.w.a.) said: “Do you not give ear?”

All said: “Yes, we are listening.”

He said: “I will reach the Kauthar Pool first and you shall meet me there. It is a vast pool as long as the distance between Sanaa¹ and Busra². There are silver cups in it, equal to the number of stars in the sky. Take care how you behave with the two weighty things³ after me.”

Someone asked: “What do you mean by ‘two weighty things’?”

He replied: “The greater weighty thing is the Book of Allah. One of its ends is in the hand of Allah and the other is with you. You must remain attached to it, so that you never go astray. The lesser weighty thing is my Ahle Bayt. The Kind and all-knowing Lord has informed me that the two shall not separate till they meet me at the Kauthar Pool. Going ahead of them or leaving them behind will destroy you.”

After that His Eminence (s.a.w.a.) held the hands of Ali (a.s.) and raised them so high that the whiteness of the armpits was visible. He asked:

“Who is having more discretion on your selves than yourself?”

All said: “Allah and His messenger know better.”

He said: “Indeed, Allah is my master and I am the master of the believers and more deserving (superior) than them, having more right than they have on themselves. Of whomsoever I am the master; this Ali (also) is the master.”

He repeated this thrice.

Then he said: “O Allah, be a friend of one, who befriends Ali and be inimical to those, who are inimical to Ali. Love one, who loves Ali and hate one, who hates Ali⁴, help one, who helps Ali and degrade one, who insults Ali. And turn the truth in whichever direction Ali turns.

O people, those present here are obliged to convey this to those, who are absent.”

As soon as the sermon of the Prophet was concluded, Jibraeel descended

¹ Sana, capital of Yemen.

² A village near Damascus, which is presently famous as Kura Hauran.

³ Ref: *Tahdibul Lugha*, Azhari; *An-Nihaya fee Ghareebul Hadith*, Ibne Asir; *Lesaanul Arab*, Ibne Manzur; *Qaamoosul Moheet*, Firozabadi under the word: TH-Q-L.

⁴ Wilayat is a kind of affection having aspects of help and assistance; its opposite is enmity and absence of help and assistance.

with the following verse of Quran:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَّتُ عَلَيْكُمْ نُعْمَانِي وَرَضِيَتُ لَكُمْ
الإِسْلَامَ دِينًا

**“This day have I perfected for you your religion and completed
My favor on you and chosen for you Islam as a religion.”¹**

Here, the seal of the prophets said: “God is the greatest for the perfection of religion and completion of favor, and the pleasure of the Lord with His message and the Mastership (*Wilayat*) of Ali after me.”

At that time people congratulated Imam Ali (a.s.).

Abu Bakr and Umar were among the first of those, who congratulated Ali (a.s.) and each of them said:

“Congratulations, O son of Abu Talib! This day you have become my master and the master of all believing men and women.”

Ibne Abbas says: “By God, Mastership (*Wilayat*) of Ali (a.s.) became obligatory on everyone.”

This is the gist of the incident of Ghadeer, on which the Islamic Ummah has consensus and there is no other incident named as Ghadeer other than this, in such a way that if the word of Ghadeer is mentioned, no other incident comes to mind and if it is asked where is the location of Ghadeer? It is the same pool of Khum, near Johfa.

This is the viewpoint of all scholars and researchers; only Dr. Mulhim Ibrahim Aswad, in the footnote to *Diwan* of Abu Tammam, has introduced this incident as a battle! We will analyze this claim in the chapter on Abu Tammam in this book.

¹ Surah Maidah 5:3

Special attention to the tradition of Ghadeer

Allah, the Mighty and the High has bestowed great fame to the tradition of Ghadeer: so much so that it is mentioned by all reporters of traditions continuously through the ages, so that it may be a firm evidence for the supporter of His religion, Ali (a.s.), and that he may be the Imam and chief of believers.

That is why, majority of the people, upon return of the Messenger of Allah (s.a.w.a.) from the greater Hajj (*Hajje Akbar*) acquired a special condition till Almighty Allah made its announcement definite and His Messenger also hastened to implement it.

Groups of people had surrounded him from the Islamic territories; those gone ahead were called back and those left behind were waited for, and this tradition was conveyed to the ears of all.¹ He ordered that those present should inform those, who are absent, so that all the people present in that gathering become reporters of this tradition, a gathering, which exceeded a hundred thousand persons.

Allah, the Mighty and the High did not rest content with this number; on the contrary He revealed verses regarding this, so that they may be recited day and night by new generations and Muslims remember this incident in every period; and created means of their guidance and a point of reference they can recognize, through which they may derive their religion.

Such attention was paid by the Messenger of Allah (s.a.w.a.) to this matter that that year a large number of people were invited to perform Hajj and people joined in groups after groups, because he knew that at the end of this journey a great announcement was to be made.

A great news was completed from the citadel of faith, which exalted and pleased its community over other people and applied its command between the east and west; although if this Ummah understands where its well being lies and

¹ Nasai from one of the channels of the tradition of Ghadeer from Zaid bin Arqam in *Khasais*: 21 [Pg. 96, H. 79], and *Sonan Kubra*, 5:130, H. 8464 has narrated a tradition, in which it is mentioned: Abu Tufayl asked: Have you heard this tradition from the Messenger of Allah (s.a.w.a.)? He replied: [Yes] there was no one there that did not see the Holy Prophet (s.a.w.a.) with his own eyes and heard his sermon with his ears.

Zahabi has also mentioned regarding this in *Tareekh Ibne Kaseer Shami*, 5:208 [5/228, Events of the year 10 A.H.]; and in *Manaqib Khwarizmi*, in a tradition of Ghadeer Pg. 94, it is mentioned: The Messenger of Allah (s.a.w.a.) called out in a loud voice...

Ibne Jauzi has written as follows in *Manaqib*: One hundred and twenty thousand persons comprising of companions, Bedouins and all those, who lived on the outskirts of Mecca and Medina had accompanied the Prophet and witnessed the Farewell Hajj and heard these statements.

sees the path of its guidance through insight.¹

With this aim, the Holy Imams (a.s.) have always mentioned this incident and through this, proved the Imamate of their ancestor, Imam Ali (a.s.). In the same way Ameerul Momineen (a.s.) himself protested through this tradition all his life and in every gathering, and made those companions remember it; those who were present in Ghadeer and heard the tradition directly from the Messenger of Allah (s.a.w.a.).

All this was so that the event of Ghadeer, in spite of the passage of time, should remain fresh and due to this the Holy Imams (a.s.) ordered their Shia to celebrate the day of Ghadeer as Eid and customs of greetings and celebrations should be promoted, so that every year the greatness of this incident is renewed.

Shia Imamiyah also acted in the most excellent and incomparable way on the day of Eid of Ghadeer, and gathered at the tomb of Imam Ali (a.s.) and elders of tribes and leaders of country from far and near to spread the remembrance of this valuable day.

They recite² a lengthy Ziyarat narrated from the Holy Imams (a.s.), which explains the articles of Imamate and quoting from the Quran and Sunnah is a firm evidence of Caliphate and successorship of the Messenger of Allah (s.a.w.a.) and which narrates the story of Ghadeer in detail. Especially the day of Ghadeer is also having recommended prayers, fasts and supplications, in which the reminder of Ghadeer day is mentioned. Shia have performed those acts in all centers, areas, cities and villages.

As for the books of Shia, including traditional, historical and scholastic, whichever of them is referred, it is seen brimming with points about Ghadeer.

I think Ahle Sunnat are not much behind the Shia Imamiyah in proving the Ghadeer tradition, acceptance of its veracity, reliance upon it, belief in its authenticity and confession of its being widely narrated³. But few individuals,

¹ In *Musnad Ahmad*, 1:109 [1/175, H. 861], quoting from Zaid bin Yashi from Ali from the Holy Prophet (s.a.w.a.) that he said in a tradition: If you accept Ali (a.s.) as your leader – but I know that you will not do that – you will find that he is a guide and the guided one, who will take you on the straight path.

In *Tareekh Khateeb Baghdadi*, 11:47 [No. 5728] through his chains from Huzaifah in a tradition – whose beginning is fabricated and it is added – from the Holy Prophet (s.a.w.a.) said: If you accept Ali (a.s.) as the caretaker and leader of the matter of Caliphate, you will find him a guide and a guided one, who will take you on the straight path.

And it is mentioned in the traditional report of Abu Dawood: If you accept Ali (a.s.) as your ruler – which you will never do – he will take you on the right path and you will find him a guided and a guided one.

In other statement it is mentioned: And if you make Ali (a.s.) as your leader – and I don't think that you will do that – you will find him a guide and a guided one and he will take care of you on the straight path.

² Pl. refer: *Behaarul Anwaar*, 97/359, H. 6.

³ Ahmad bin Hanbal has narrated it through 40 channels; Ibne Jarir Tabari through some 70 channels; Jazari Maqri has narrated through 80 channels; Ibne Uqdah has narrated through 105 channels; Abu Saeed Sajistani has narrated through 120 channels; Abu Bakr Joabi has

following the path of deviation, or with blind prejudice have turned the discussion on secondary and misleading meanings; and their view is not the expression of the view of scholars of the society in general; it is only their personal view.

narrated through 125 channels. Under the addenda to the book of *Hidaytul Uqul*, 30, from Amir Muhammad Yemeni, a poet of Ghadeer in the twelfth century, it is narrated that there are 150 channels for the tradition of Ghadeer.

Narrators of the tradition of Ghadeer from the companions of Prophet

In *Al-Ghadeer*, after compiling the chains of narrators, Allamah Amini,¹ has mentioned 110 important companions, who narrated the tradition of Ghadeer, then he says:²

“According to prevailing circumstances, the number of narrators of this traditions should have been much higher, because companions, who heard and memorized this tradition numbered more than a hundred thousand. Naturally upon their return they must have conveyed it to others, since it is the habit of every traveler to report the highlights of his journey. We will mention only 25 from those mentioned by the author.”³

1. Abu Huraira al-Dowsi, he lived for 78 years (d. 57-59 A.H.)⁴
2. Asma binte Umai Khathamia
- * Ibne Uqda, in the book of *Wilayah*,⁵ has narrated through a chain of narrators from her.
3. Umme Salma (wife of the Prophet).⁶
4. Umme Hani binte Abi Talib.⁷
5. Abu Hamza Anas Ibne Malik Ansari Khazraji (the servant of the Prophet, d. 93).⁸
6. Jabir Ibne Abdullah Ansari: He lived for 94 years and he died in Medina (d. 73/74/78 A.H.).⁹
7. Abu Zar Jundab bin Junada Ghiffari (d. 31 A.H.).¹⁰
8. Hassan Ibne Thabit.

For his biography refer to the section about the poets of Ghadeer from the

¹ Pl. refer: *Al-Ghadeer*, 1/41-144.

² Al-Ghadeer, 1/144.

³ Names are mentioned in alphabetical order.

⁴ Pl. refer: *Tahzeebul Kamaal*, [20/484. no. 4089]; *Tahzeebut Tahzeeb*, 7:337 [7/296]; *Manaqib Khwarizmi*: 130 [Pg. 156, H. 184]; *Durre Mansoor*, 2:259 [19/3]; *Tareekh Madina Damishq* [12/234]; *Taareekhul Kholafa*; 114 [Pg. 158]; *Kanzul Ummaal*, 6:154 [11/609, H. 32950; and 13/157, H. 36486].

⁵ Kitabul Wilayah/152.

⁶ Jawahirul Iqdain [Pg. 174]; Yanabiul Mawaddah: 40 [1/38, Chap. 4].

⁷ Jawahirul Iqdain [Pg. 174]; Yanabiul Mawaddah: 40 [1/38, Chap. 4].

⁸ *Al-Maarif*: 291 [Pg. 580]; *Maqtal Imam Husain (a.s.)*, Khwarizmi [1/48]; *Taareekhul Kholafa*; 114 [Pg. 158]; *Kanzul Ummaal*, 6:154 & 403 [11/609, H. 32950; and 13/157, H. 36486].

⁹ *Al-Istiab*, Ibne Abde Barr 2:473 [Part Three/1099, No. 1855]; *Kanzul Ummaal*, 6:398 [13/137, H. 36430; and 36433].

¹⁰ *Faraaezus Simtain*, Chap. 58 [1/315, H. 250]; *Maqtal Imam Husain (a.s.)*, Khateeb Khwarizmi [1/48].

first century after Hijrat.

9. Imam Hasan Mujtaba (a.s.), grandson of the Messenger of Allah (s.a.w.a.).

in *Kitabul Wilayah*,¹ Ibne Uqdah has mentioned the tradition of Imam Hasan Mujtaba (a.s.) through chains that he provided; Khwarizmi has also included him among the narrators of the tradition of Ghadeer.²

10. Chief of the martyrs, Imam Husain (a.s.), grandson of the Messenger of Allah (s.a.w.a.).³

11. Zubair Ibne Awwam Qarshi, killed in 36 A.H.

He is one of the ten persons, who ‘were given glad tidings of Paradise’.⁴ Ibne Maghzili has regarded all of them as narrators of the tradition of Ghadeer.⁵

In *Asniul Mataalib*, Jazari Shafei has also considered him as the reporter of the tradition of Ghadeer.⁶

12. Abu Ishaq, Saad Ibne Abi Waqqas (d. 54-55-56-58).⁷

13. Abu Abdullah, Salman Farsi, who lived for approximately 300 years (d. 36-37).⁸

14. Ayesha Ibne Abi Bakr (wife of the Prophet).

Ibne Uqdah has quoted Hadeese Wilayah⁹ from her.

15. Abbas Ibne Abdul Muttalib Ibne Hashim, uncle of the Prophet (d. 32 A.H.).¹⁰

16. Abdullah Ibne Ja’far Ibne Abi Talib Hashemi (d. 80 A.H.). Ibne Uqdah has narrated the tradition of Ghadeer from him, and he challenged Muawiyah

¹ Kitabul Wilayah/150.

² [And Zahabi in *Kitab Ghadeer*, H. 121; Salihinan Shahbuddin Eiji in *Taudheehud Dalail*, 197 A.H. He has included him among companions, from whom the tradition of Ghadeer is narrated.

³ *Maqtal Imam Husain (a.s.)*, Khateeb Khwarizmi [1/48].

⁴ On the basis of the tradition attributed to the Holy Prophet (s.a.w.a.), which was fabricated during the period of Uthman, he gave glad tidings of Paradise to ten persons; therefore it became famous as ‘ashra mubashira’ (ten persons who got glad tiding of Paradise). These ten were: Ali (a.s.), Abu Bakr, Umar, Uthman, Talha, Zubair, Saad bin Abi Waqqas, Abdur Rahman bin Auf, Abu Ubaidah bin Jarrah, Saad bin Zaid bin Amr. It is astonishing that Ali (a.s.) and his enemies will come together even in Paradise. Ref: *Sunan Tirmizi*, 5/311, H. 3830, 3831, 3832; *Sunan Abi Dawood*, 2/401, H. 2648; *Musnad Ahmad*, 1/193. And another edition: 1/316, H. 1678.

In *Khatat Maqrizia*, 2/332, Taqiuddin Maqrizi claims that these persons were jurists during lifetime of Prophet; Ref: *Hisrul Ijtehad*, Aga Buzurg Tehrani/71].

⁵ Manaqib Ali Ibne Abi Talib (a.s.), [Pg. 27, H. 39.]

⁶ *Asniul Mataalib*: 3 [Pg. 48]

⁷ Khasais Ameerul Momineen, Khasais Nasai: 3[Pg. 28, H. 9]; Sonan Kubra [5/107, H. 8397]

⁸ *Faraaezus Simtain*, Chap. 58 [1/315, H. 250].

⁹ Kitabul Wilayah/152.

¹⁰ *Asniul Mataalib*: 3 [Pg. 48].

through it.¹

17. Abdullah Ibne Abbas (d. 68).²

18. Abu Abdul Rahman, Abdullah Ibne Umar Ibne Khattab Adawi (d. 72/73).³

19. Abu Abdul Rahman, Abdullah Ibne Masud Hazali (d. 32/33). He is buried at Baqi.⁴

20. Uthman bin Affan (d. 35).

He is a member of Ashra Mubashshira, whom Ibne Maghazili⁵ has narrated among the hundred reporters of Hadees Ghadeer.

21. Ameerul Momineen, Ali ibne Abi Talib (a.s.).⁶

His couplet regarding Ghadeer is well known and reliable narrators have mentioned it.

This couplet is mentioned in the section about the poets of the first century. In the same way, the incident of Imam Ali's protest on the day of Shura and Battle of Jamal through the tradition of Ghadeer and his challenge about the tradition of Ghadeer in Rahba will also be mentioned.

22. Umar Ibne Khattab (killed 23 A.H.).⁷

23. Amr Aas.⁸

He was a poet of Ghadeer, who will be mentioned in the section on the poets of Ghadeer in the first century. A man from Hamadan, named 'Burd' agitated through the tradition of Ghadeer and finally Amr Aas confessed to this tradition.⁹

24. Siddiqa Tahira, Fatima, the daughter of the Prophet.¹⁰

25. Fatima binte Hamza Ibne Abdul Muttalib.

Ibne Uqdaah,¹¹ and also Mansur Raazi in the book of *Al-Ghadeer*, has narrated this tradition from her.

¹ Kitab Sulaum bin Qais, [2/834, H. 42].

² *Khasais Ameerul Momineen*, Hafiz Nasai: 7 [Pg. 47, H. 24]; *Sonan Kubra* [2/112, H. 8405].

³ *Jaameul Ahadees* [7/369, H. 23003]; *Taareekhul Kholaifa*: 114 [Pg. 158]; *Kanzul Ummaal*, 6:154 [11/609, H. 32950].

⁴ *Durre Mansoor*, 2:298 [3/117]; *Fathul Qadeer* [2/60]; *Ruhul Maani*, 2:348 [6/193].

⁵ *Manaqib Ali Ibne Abi Talib* (a.s.) [Pg. 27, H. 39.]

⁶ *Musnad Ahmad*, 1:152 [1/246, H. 1313]

⁷ *Manaqib Ali Ibne Abi Talib* (a.s.) [Pg. 22, H. 31]; *Riyazun Nazara*, 2:202 [3/152], Mohibuddin Tabari 2:161 [3/113. 114; and 4/204].

⁸ *Al-Imamah was Siyasah*, Ibne Qutaibah, 93 [1/97]; *Manaqib*, Khwarizmi: 126 [Pg. 199, H. 240].

⁹ *Al-Imamah was Siyasah*, Ibne Qutaibah, 93 [1/97].

¹⁰ *Asniul Mataalib*: 50; *Mawaddatul Qurba*, Ali bin Shahbuddin Hamadani, Mawaddat 5.

¹¹ *Kitabul Wilayah*/153

Narrators of Ghadeer tradition from companions of companions¹ of the Prophet

In *Al-Ghadeer*,² Allamah Amini has mentioned eighty-four persons from companions of companions, through whom the tradition of Ghadeer is narrated. We shall only mention six of them here for the sake of brevity:

1. Abul-Qasim Asbagh bin Nubata, from the people of Kufa.³

Ajali⁴ and Ibne Moin have regarded him as a reliable companion of companions.

2. Saalim bin Abdallah bin Umar bin Khattab, Qarshi. Adawi, Madani.

In the book of *Tadhkira*,⁵ Dhahabi has given his biography and stated:

“He was an expert jurist and of those, who combined knowledge and acts; and piety and nobility.”

It is mentioned in the book of *Taqreeb*⁶ that:

“He was one of the seven jurisprudents, and he did not say a word without evidence. He was a pious man and in honesty and trustworthiness, he was like his father. He is included among well known persons of the third category. On the basis of an authentic statement, he passed away at the end of the year 106 A.H.”

3. Umar bin Abdul Aziz, Umayyad Caliph (d. 101 A.H.).⁷

4. Umar bin Ali, Ameerul Momineen (a.s.).

In the book of *Taqreeb*⁸, it is mentioned:

“He was reliable and was among narrators of the third category. He passed away during the reign of Walid and according to one view, he died before that.”

5. Muhammad bin Umar bin Ali, Ameerul Momineen (a.s.). He passed away during the reign of Umar bin Abdul Aziz and it is said that he died in 100 A.H.

Ibne Habban⁹ has mentioned him as a reliable narrator and Ibne Hajar¹⁰

¹ [‘Sahabi’ or companion is said to be a Muslim, who has seen the Messenger of Allah (s.a.w.a.); in addition to have seen the Prophet, he should also have narrated traditions from him; *Majmaul Bahrayn*, under the word of S-H-B. ‘Tabii’ is a Muslim, who did not see the Prophet, on the contrary, he met a companion].

² *Al-Ghadeer*, 1/145-166

³ *Usudul Ghaba*, 3/307; 5:205 [3/469, No. 3341]

⁴ *Tareekh Seqat*: 71, No. 109.

⁵ *Tazkeratul Huffaaz*, Zahabi 1:77 [1/88, No. 77].

⁶ *Taqreebut Tahzeeb* [1/280, No. 11, Letter ‘seen’ S].

⁷ Hilyatul Awliya, Abu Nuaim 5: 364; *Tareekh Madinatul Damishq*, 5: 320 [6/251].

⁸ *Taqreebut Tahzeeb* 281 [2/61, No. 490, Letter ‘Ain’ ‘A].

⁹ *As-Seqat* [5/353].

¹⁰ *Taqreebut Tahzeeb*, [2/194, No. 562, Letter ‘meem’ M].

says:

“He was truthful and honest; he was from the third category of narrators of traditions and he died at the age of thirty years.”¹

6. Maroof bin Kharbuz.²

Ibne Habban has regarded him as trustworthy.³

¹ [It is mentioned in *Tabaqat Ibne Saad*, 249, No. 136 that: He was alive till the beginning of the Caliphate of Abul Abbas...his tenure was between year 132 and 136 A.H.].

² In *Khulasa* [3/44, No. 7107], Khazraji has recorded his name as follows: ‘Kharraboodh’ [and it is mentioned in *Taqreebut Tahzeeb*, Ibne Hajar 2/200 as ‘Kharraboodh’ and ‘Kharboodh’].

³ As-Seqat, 5:439.

Classes of narrators from the scholars

The late Allamah Amini in the book of *Al-Ghadeer*,¹ has mentioned 360 scholars from the second to the fourteenth century, who mentioned this tradition in their books through various chains of narrators. Some of them are as follows:

1. Imam of the Shafeis, Abu Abdullah Muhammad bin Idris Shafei (d. 204 A.H.).

As is mentioned in *Nihaya* of Ibne Athir², he (Idris Shafei) has narrated the tradition of Ghadeer.³

2. Muhammad bin Kathir, Abu Abdallah Abdi Basri, brother of Sulaiman Ibne Kathir, who was fifty years elder to him. Ibne Habban has said:⁴

“He was a trustworthy and an accomplished person and he died in 223 A.H. at the age of a hundred years.”

3. Imam of Hanbalis, Abu Abdallah Ahmad bin Hanbal Shaibani (d. 241 A.H.).

He has narrated the tradition of Ghadeer through numerous authentic chains in his books of *Musnad*⁵ and *Manaqib*.

4. Hafiz Abu Abdullah Muhammad bin Ismail Bukhari, died 256 A.H. author of *Saheeh*, which is one of the six canonical books of traditions for Ahle Sunnat.

He has narrated this tradition in his book of *Tarikh*.⁶ (It is strange that he abstain from mentioning it in his *Saheeh* and in this way, put a question mark on the authenticity of *Saheeh Bukhari*).

5. Hafiz Muhammad bin Isa Abu Isa Tirmizi (d. 279).

He is among the six authors of the Sihah Sitta and he is from every aspect of impeccable reliability.

6. Hafiz Ahmad bin Yahya Balazari (d. 279 A.H.).

Muslim Scholars have trusted him and his books and his books are quoted from that time till date. He has brought this tradition in the book of *Ansabul Ashraf*.⁷

7. Hafiz Abdullah bin Ahmad bin Hanbal, Abu Abdur Rahman Shaibani (d.

¹ *Al-Ghadeer*, 1/167-311.

² An-Nihaya fee Ghareebul Hadith wal Athar, 4: 246 [5/224].

³ *Manaqib Shafei*, Baihaqi [1/337].

⁴ As-Seqat, 9:77.

⁵ *Musnad Ahmad*, 1/84, 118, 119, 152 and 331; 4/281, 368-372; 5/347, 366, 370 and 419.

⁶ *Tareekh Bukhari*, 1: Part 1, Pg. 375.

⁷ *Ansabul Ashraf*, Balazari, [2/108-112].

290).

In his *Tarikh*,¹ Khatib Baghdadi has praised him for his reliability, honesty and perception of the subject matter. Dhahabi has said in his book of *Tadkira*:

“We always see that senior scholars testify in favor of Abdullah for his identification of reporters of traditions, and recognizing the causes of tradition [difficulties and weaknesses in traditions] and the names of the narrators and care and continuity on seeking the tradition; so much so that some of them have exaggerated and said that he was most prolific than his father - Imam of the Hanbalis.”

8. Hafiz Abu Abdur Rahman Ahmad bin Shuaib Nasai, author of *Sunan*, died in 303 A.H. at the age of eighty-eight years.

In his book of *Tadkira*,² Dhahabi has narrated from Darqutni as follows:

“He (Nasai) has narrated the tradition of Ghadeer in the books of *Sunan*³ and *Kitab Khasais*⁴ through numerous chains, all of which are authentic and narrated through reliable persons.

9. Hafiz Muhammad bin Jarir Tabari, Abu Ja’far, author of *Tafseer* and the famous *Tarikh Tabari* (d. 310 A.H.). Dhahabi has said in *Tadkira*,⁵ that he was pious and extremely religious; he has written a separate book regarding Ghadeer.

10. Abu Umar Ahmad bin Abde Rabb Qurtubi (d. 328 A.H.).

In his book of *Tarikh*,⁶ Ibne Khallikan has mentioned as follows in his biography:

“He (Qurtubi) was a learned person, who had memorized a large number of traditions and he possessed an encompassing knowledge of traditional reports. He has written *Iqdul Fareed*, which is a very useful book.”

It is mentioned in the book of *Iqdul Fareed*⁷ that:

“Ali accepted Islam at the age of 15 years. He was the first to confess that there is no god, except Allah and Muhammad is the Messenger of Allah and the Holy Prophet (s.a.w.a.) said regarding him: Ali is the master of whomsoever I am the master. O Allah, love those, who love Ali and be inimical to those, who are inimical to Ali.”

11. Hafiz Ali bin Umar bin Ahmad Darqutni⁸ (d. 385 A.H.).

His biography is mentioned in numerous books of biography and history.

¹ *Tazkeratul Huffaaz*, 1:237 [2/665, No. 685]

² *Tazkeratul Huffaaz*, 2:268 [2/698, No. 719]

³ *Sunan Kubra*, 5/45, 108, 130-136

⁴ *Khasais Ameerul Momineen*: 50, 64, 94-96, 100 and 104

⁵ *Tazkeratul Huffaaz*, 1:277-283 [2/710, No. 728].

⁶ *Wafayatul Ayan*, 1:34 [1/110, No. 46].

⁷ *Al-Iqdul Fareed*, 2:275 [4/122].

⁸ *Ilal Darqutni*, 3/224; 4/91

Khatib Baghdadi has mentioned in his book of *Tarikh*:¹

“He was an extraordinary man of his time. He was a senior leader and an incomparable person of his era. He was the final authority in knowledge of traditions, identification of weak traditions, names of narrators and account of tradition narrators. He was truthful, honest and just and his testimony was accepted by all. He possessed correct belief and his faith was perfect; and he possessed expertise in sciences other than the science of traditions.”

12. Mutakallim Qaazi Muhammad bin Tayyab bin Muhammad Abu Bakr Baqilani (d. 403 A.H.) was a native of Basra and had settled in Baghdad. He was a senior scholar of scholastic theology and he wrote many books on this subject.

Khatib Baghdadi in his book of *Tarikh*², has testified to his veracity and praised him.

13. Abu Ishaq Ahmad bin Muhammad bin Ibrahim Thalabi Nishapuri,³ the famous writer of Quranic exegesis (d. 427-437 A.H.).

Ibne Khallikan has written in his book of history:⁴

“He was a unique scholar of traditions of his time. He is author of *Tafseer Kabeer*, which is among most important exegeses.”

14. Hafiz Ahmad bin Husain bin Ali, Abu Bakr Baihaqi, who died 458 A.H. at the age of eighty-four years. Majority of writers of biography and history have mentioned his biography.

Ibne Athir has mentioned him in the book of *Al-Kamil*⁵ as follows:

“He was a follower of Shafei school and the Imam of traditions and jurisprudence. He has written numerous books of history, one of them being *Sunan al-Kabeer* in ten volumes. He was pure hearted and a pious man.”

15. Hafiz Abu Umar Yusuf bin Abdullah bin Muhammad bin Abde Barr Namri Qurtubi, born 368 A.H. and died 463 A.H. He is the author of *Al-Istiab*. He was proficient in the science of lineage and traditional reports.⁶

16. Abu Hasan Ali bin Muhammad Jullabi Shafei, alias Ibne Maghazili (d. 483 A.H.).

His book of *Manaqib*⁷ shows his expertise in the science of traditions and its branches.

17. Hafiz Abu Hamid bin Abu Muhammad Tusi Ghazzali, famous as

¹ Tareekh Baghdad, 12:34.

² Tareekh Baghdad, 5:379.

³ Tafseer Salabi, 4/92; 10/35

⁴ Wafayatul Ayan, 1:22 [1/79, No. 31].

⁵ Al-Kamil fit Taareekh, 10:20 [6/238, Incidents of year 458 A.H.].

⁶ Tazkeratul Huffaaz, Zahabi 3:324 [3/1128. No. 1013].

⁷ Zahabi in the famous book of *Qurratul Kabair*, 2:566 has quoted the book of *Manaqib Ali* (a.s.), Pg. 16 in the chapter entitled: Chapter of the saying of Holy Prophet (s.a.w.a.): Of whomsoever I am the master, this Ali is also his master. In that chapter, he has narrated this tradition from nine person through 17 channels from no. 23 to 39.

Hujjatul Islam (d. 505 A.H.).

His biography and praise is mentioned in most books of biography.¹

18. Abul Qasim Jarullah Mahmud bin Umar Zamakhshari² (d. 538 A.H.).

Ibne Khallikan has mentioned his biography in his book of *Tarikh*³.

“He was a senior scholar of exegesis, tradition and rhetoric; an incomparable imam of his time. People came to him from far and near to gain from his knowledge.”

19. Abul Fath Muhammad bin Abdul Qasim Abdul Karim Shahristani Shafei:

He was among the Ashairah scholastic theologian. He died in 548 A.H.

Ibne Khallikan⁴ has described him as follows:

“He was a prominent imam, jurist and scholastic theologian.”

In his book of *Tabaqat*,⁵ Subki has mentioned his biography. Shahristani has praised him in the book of *Al-Milal wan Nihal*.⁶ He has mentioned the tradition of Ghadeer in the book of *Al-Milal wan Nihal*.

20. Abu Abdullah Muhammad bin Umar bin Husain Fakhruddin Raazi Shafei (d. 606 A.H.), author of *Tafseer Kabeer*, well known exegesis. Ibne Khallikan has described him in his book of *Tarikh*⁷ as follows:

“He was a unique personality of his time and he possessed many nice qualities. He was incomparable in scholasticism, logic and *Ilme Awail*⁸ (reports of former times) and commanded precedence over the scholars of his time.”

21. Hafiz Ahmad bin Abdullah was the *Faqih* of Haram, Muhibbudin Abu Abbas Tabari Makki Shafei (d. 694 A.H.).

In his *Tabaqat*⁹, Subki has mentioned his biography and has extolled him.

He has mentioned the tradition of Ghadeer in his two books, *Riyadhus Nazarah* and *Zakhairul Uqbah*,¹⁰ through numerous chains of narrators.

22. Hafiz Ahmad bin Ali bin Muhammad Abul Fazl Asqalani Misri Shafei, alias Ibne Hajar, born 773 A.H. and died 825 A.H. He is author of *Isabah* and

¹ Subki has mentioned his biography in *Tabaqatush Shafiyatul Kubra*, 4:101-182 [6/191. no. 694]

² Zamakhshar is a village in the province of Khwarizm [*Mo'jamul Buldaan*, 3/147].

³ *Wafayatul Ayan*, 2:197 [5/168, No. 711].

⁴ *Wafayatul Ayan*, 2:273 [1/611].

⁵ *Tabaqatush Shafiyatul Kubra*, 4:78 [6/128. no. 653].

⁶ Al-Melal Wa al-Nehal, 1/163

⁷ *Wafayatul Ayan*, 2:48 [4/248, No. 600].

⁸ *Ilm Awail*: It is a science if the beginning of incidents according to nativity and lineage. It includes all incidents connected to everyone and to every place. It is a branch of history. One of the books on this topic is *Kitabul Awail* by Abu Hilal Askari (d. 395); Ref: *Kashfuz Zunoon*, Haji Khalifah 1/199.

⁹ *Tabaqatush Shafiyatul Kubra*, 5:9 [8/18, No. 1046].

¹⁰ *Zakhaerul Uqbah*, 47-48; 87-88.

*Tahzibut Tahzeeb*¹.

23. Hafiz Jalaluddin Abdur Rahman bin Kamaluddin Misri Suyuti² Shafei (d. 911 A.H.).

Abdul Hayy in the book of *Shazaraatul Zahab*³, has mentioned his biography and praised him excessively. After the mention of his books, he has written: he saw the Holy Prophet (s.a.w.a.) more than seventy times in wakefulness. He has also attributed that he possessed the power of folding the land. Ibne Idroos, in the book of *Nurus Saafir*⁴, has also mentioned and extolled him and also mentioned some of his perfections and writings.

24. Hafiz Shahabuddin Ahmad bin Muhammad bin Ali bin Hajar Haithami Saadi Ansari Shafei, born 909 A.H. and died 974 A.H. in Mecca. In the book of *Nurus Saafir*,⁵ Ibne Idroos has mentioned his biography in detail.

25. Sayyid Muhammad bin Abdullah Husaini Alusi Shahabuddin Abu Sana Baghdadi Shafei, born 1217 A.H. in Karkh and died 1270 A.H. He was one of the most noble and elder person of Iraq. He was accomplished in arts and had expertise in numerous sciences. He was from a famous Iraqi family and was rooted in knowledge and literature. He has written numerous valuable books.⁶

إِنَّ فِي ذَلِكَ لِذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ⁷

“Most surely there is a reminder in this for him who has a heart or he gives ear and is a witness.”⁷

¹ Sakhawi has written his detailed biography in *Zual Laame*, 3:36-40 and has mentioned his teachers and his writings; and has also praised him. Also Abdul Hayy in *Shazaratuz Zahab*, 7:270-273 [9/395, events of year 852 A.H.] has praised him in excess.

² Related to the town of Asyut in the area west of Nile from the province of Saeed [*Mo'jamul Buldaan*, 1/193].

³ *Shazaratuz Zahab*, 8:51-55 [10/74, events of year 911 A.H.].

⁴ *An-Noorus Saafir*, 54-57 [Pg. 51-54, events of year 911 A.H.].

⁵ *An-Noorus Saafir*, 287-292 [Pg. 258-263, events of year 974 A.H.]: and refer: *Al-Badrut Taale*, 1:109.

⁶ His biography can be seen in the book of *Elamul Iraaq*, 21, and *Mashaheerul Iraaq*, 2:198.

⁷ Surah Qaf 50:37

Writers about the tradition of Ghadeer

The attention of scholars to this tradition was to the extent that they did not stop at just quoting this incident in their books; they went a step further and wrote independent books on this tradition. With this aim, they compiled chains of authorities of this report, which end with them and have fixed the channels, which they found authentic. These efforts were exerted in order to safeguard the text from destruction and interpolation. Among such writers are:

1. Abu Ja'far Muhammad bin Jarir bin Yazid bin Khalid Tabari Amili, born 224 A.H. and died 310 A.H. He has written *Kitabul Wilayah* regarding the tradition of Ghadeer, in which he has narrated this tradition through more than seventy channels. Hamawi, in *Mojamul Odaba*¹, has mentioned in the biography of Tabari as follows:

“He wrote a book regarding the excellence of Ali Ibne Abi Talib (a.s.). In the beginning of this book, he has discussed the authenticity of traditional report of Ghadeer Khum and then mentioned the excellence of Ali, although he had not covered all the merits and in the end said.²

‘He kept away from any innovator that he came across.’”

2. Abu Abbas Ahmad bin Muhammad bin Saeed Hamadani Hafiz, alias Ibne Uqdah (d. 333 A.H.).

He has written the book of *Kitabul Wilayah* on the chains of narrators of tradition of Ghadeer, in which he had mentioned this tradition through 105 channels. Ibne Athir, in *Usudul Ghaba* and Ibne Hajar in his book of *Isabah* have quoted extensively from this book.

The late Allamah Amini, in his book of *Al-Ghadeer*³, has mentioned sixty-six books in this regard and at the end, he says:

Regarding Ghadeer Khum, other books also exist, which will be mentioned in the discussion of the Prayer (*Salaat*) of Ghadeer.

كَلَّا إِنَّهَا تَذَكَّرٌ ۝ فَمَنْ شَاءَ ذَكَرَهُ ۝ فِي صُحْفٍ مُّكَرَّمَةٍ ۝

“Nay! surely it is an admonishment. So let him who pleases mind it. In honored books,”⁴

¹ Mo'jamul Odaba, 18:80.

² Mo'jamul Odaba, 18:84.

³ *Al-Ghadeer*, 1/313. 325

⁴ Surah Abasa 80:11-13

Swearing by and reasoning through the tradition of Ghadeer

Always, from the early period of Islam till the present century, this tradition is counted as the complete principle of Islam. The proximate ones have faith in it and deniers narrate it, without denying its occurrence.

In debates, upon reaching this tradition, the discussion reaches its end and from this aspect there are numerous reasoning through it and challenging through it among the companions and companions of companions during the period of Ali, and after that.

Among the first of those, who argued through this tradition was Ameerul Momineen (a.s.) in the Masjid of the Prophet after the passing away of the Messenger of Allah (s.a.w.a.).

Sulaym bin Qays Hilali has mentioned this challenge in his book.¹ One, who wishes, may refer to that book. We will also present other reasonings as well:

1. Challenge of Ameerul Momineen (a.s.) on the day of Shura in the year 23 A.H. or beginning of 24 A.H.

In the book of *Manaqib*², Khwarizmi Hanafi has narrated from Aamir bin Wathila:

“I was standing besides the door of the house on the day of Shura with Ali (a.s.) and I heard His Eminence tell them:

“I present such reasoning that no Arab or non-Arab can challenge it,”

Then he said: “O people, I adjure you by Allah, did any of you before me, testify to the oneness of God?”

“No,” they said.

He asked: “I adjure you by Allah, does any of you have a brother like Ja’far Tayyar, who is in Paradise with angels?”

“No, by Allah,” they said.

He asked: “I adjure you by Allah, does any of you, other than me have someone like my uncle, Hamza, the lion of God and lion of the Messenger of Allah (s.a.w.a.), chief of the martyrs?”

“No, by Allah,” they said.

¹ Kitab Sulaym bin Qays [2/780, H. 39].

² *Manaqib Khwarizmi*, 217 [Pg. 313, H. 314]; also refer *Faraaezus Simtain*, Imam Hamwaini [1/319, H. 251]; and *Sawaiqul Mohriqa*, Ibne Hajar: 75 [Pg. 126]; and *Sharh Nahjul Balagha*, Ibne Abil Hadeed 2:61 [6/167], Sermon 73.

He asked: "I adjure you by Allah, does any of you, other than me have a wife like Fatima, daughter of Muhammad, chief of the ladies of Paradise?"

"No, by Allah," they said.

He asked: "I adjure you by Allah, does any of you, other than me have sons like my sons: Hasan and Husain, chiefs of the youths of Paradise?"

"No, by Allah," they said.

He asked: "I adjure you by Allah, did any of you, other than me, give Sadaqah before a private audience with the Messenger of Allah (s.a.w.a.)?"

"No, by Allah," they said.

He asked: "I adjure you by Allah, has the Messenger of Allah (s.a.w.a.) said about anyone, other than me: Ali is the master of one, whose master I am. O Allah love those, who love him and be inimical to one, who is inimical to him and help one, who helps him and (he ordered) those, who were present to inform those, who were absent."

"No, by Allah," they said.

2. Challenge of Ameerul Momineen (a.s.) during the reign of Uthman bin Affan

Through his authorities, Shaykhul Islam, Abu Ishaq Ibrahim bin Saaduddin bin Hamuyi, in the book of *Faraidus Simtain*¹ in the first *Simt* (thread), in chapter fifty-eight, has narrated from the senior companion of companion, Sulaym bin Qays Hilali from Ali (a.s.) that he said in a tradition:

"I adjure you by Allah, do you know for whom was the verse of:

يَا أَيُّهَا الَّذِينَ آمَنُوا اطِّبِعُوا اللَّهَ وَأَطِّبِعُوا الرَّسُولَ وَأُولَئِكُمْ مُنْكَرٌ

"O you who believe! obey Allah and obey the Apostle and those in authority from among you."²

...revealed? and for whom was the verse of:

إِنَّمَا وَلِيَّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكُوَةَ وَهُمْ رَكِعُونَ ﴿٤٥﴾

"Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow."³

...revealed? And for whom was the following verse revealed?

¹ Faraaezus Simtain, 1:312, H. 250; and Kitab Sulaym bin Qays, 2/636, H. 11.

² Surah Nisa 4:59

³ Surah Maidah 5:55

أَمْ حِسِّبْتُمْ أَنْ تُرْكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَهَدُوا مِنْكُمْ وَلَمْ يَتَخَذُوا مِنْ
دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيَجْتَهِ اللَّهُ كَبِيرٌ بِمَا تَعْمَلُونَ ﴿٤﴾

“What! do you think that you will be left alone while Allah has not yet known those of you who have struggled hard and have not taken anyone as an adherent besides Allah and His Apostle and the believers; and Allah is aware of what you do.”¹

And when people asked the Messenger of Allah (s.a.w.a.): “Is this verse for some particular believers or for all believers generally?”

The Almighty Allah ordered His Prophet to announce the guardians for them. Just as he explained the rituals of prayer and Hajj, he also explained Mastership (*Wilayat*); and this important issue was decided by my appointment in Ghadeer Khum.”

Then the Messenger of Allah (s.a.w.a.) said in his sermon: “O people, the Almighty Allah placed a message on my shoulders, due to which I was extremely worried and I thought that people would falsify me. So Almighty Allah warned me that if I did not announce it, I would be liable.”

Then as per the command of the Messenger of Allah (s.a.w.a.) people were summoned for congregation prayers; after the prayers, the Prophet (s.a.w.a.) said in a sermon:

“O people, do you know that Allah, the Mighty and Sublime is my master and I am the master of believers; and I have more authority on them than they have on themselves?”

They replied: “Yes, O Messenger of Allah (s.a.w.a.).”

Then he asked: “O Ali, stand up.”

When I stood up, he said: “Of whomsoever I am the master, this Ali is his master. O Allah, love those, who love him and be inimical to those, who are inimical to him.”

At that time, Salman arose and asked: “O Messenger of Allah (s.a.w.a.), what kind of mastership does Ali have on the believers?”

He replied: “A Mastership (*Wilayat*) like my Mastership. One, to whom I am more deserving than his own self, then Ali also is more deserving than his own self.”

At that time, the Almighty Allah revealed the verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَأَتَمَّتُ عَلَيْكُمْ نَعْمَلَتِي وَرَضِيَتُ لَكُمْ
الإِسْلَامَ دِيَنًا

“This day have I perfected for you your religion and completed

¹ Surah Taubah 9:16

My favor on you and chosen for you Islam as a religion.”¹

Then the Messenger of Allah (s.a.w.a.) recited the *Takbeer* and said: “Allah is the greatest! Mastership (*Wilayat*) of Ali after me is what completes my prophethood and my religion.”

After that Abu Bakr and Umar arose and asked: “O Messenger of Allah (s.a.w.a.), are these verses restricted for Ali?”

“Yes,” he replied: “They are restricted for him and my successors till Judgment Day.”

They asked: “O Messenger of Allah (s.a.w.a.), mention your successors for us.”

He replied: “Ali is my brother, my Vizier, my successor and legatee and my representative in my Ummah and the guardian of every believer after me. And after him, his two sons. They will not separate from Quran and Quran will not separate from them till they meet me at Hauze Kauthar.”

At the end of this statement, everyone said to Ameerul Momineen (a.s.): “By Allah, yes, we confess having heard this and we testify to what you said.”

Some also said: “We remember most of what you said and some of it we have forgotten.”

3. Challenge of Ameerul Momineen (a.s.) on the day of Rahba² during 35 A.H.

When Ameerul Momineen (a.s.) learnt that they blame him for what is narrated about the precedence of Messenger of Allah (s.a.w.a.) in praising him and they dispute about his Caliphate, he was present among people in Rahba in Kufa. He challenged those, who disputed the matter of his Caliphate through the tradition of Ghadeer.

Such is the importance of this reasoning and challenge that a large number of companions of companions have mentioned it and it is quoted in books of numerous scholars. I have found it in the statements of four companions and fourteen companions of companions.³ Among them is Abu Sulaiman Muezzin, Abul Qasim Asbagh bin Nubata⁴, companion Zaid bin Arqam Ansari⁵.

¹ Surah Maidah 5:3

² Rahba or Rahaba literally means courtyard of Masjid or a house. It also denotes an open space in front of a Masjid or a house. It is an area in Kufa. References found about Rahba imply that it was a large open space near Kufa Masjid, in which Ameerul Momineen (a.s.) used to judge cases, reply to queries and deliver sermons etc. The day of Rahba refers to the day when there was a gathering in Rahba. Ref: *Taajul Oroos*, 1/268; *Majmaul Bahrayn*, 2/79; *Miraatul Uqool*, 4/298; *Kamiluz Ziyaraat*/88; *Musnad Ahmad*, 1/84, 102, 157, 158 & 159; *Wasailush Shia*, 24/388 and 28/107; *Behaarul Anwaar*, 101/356 and 398.

³ This report is very authentic and its narrators are reliable.

⁴ *Usudul Ghaba*, 3/307; 5:205 [3/469, No. 334].

⁵ *Musnad Ahmad*, [6/510, H. 22633].

Ibne Abil Hadeed in *Sharh Nahjul Balagha*¹, has through his authorities narrated from Abu Sulaiman Muezzin.

Ali (a.s.) adjured the people: “Which of you have heard from the Messenger of Allah (s.a.w.a.): Of whomsoever I am the master, Ali is also his master?” A group of people replied in positive, but Zaid bin Arqam, in spite of knowing, refrained from responding and Ali (a.s.) cursed him to become blind, thus he became blind and after his blindness, he mentioned this tradition to people.

4. Challenge of Ameerul Momineen (a.s.) and his argument against Talha on the day of the Battle of Jamal in the year 36 A.H.

The great Hafiz, Abu Abdullah Hakeem, in his book of *Mustadrak*², has narrated through his chains from Rafaa Ibne Ayas Zabbi from his father from his grandfather that:

“I was with Ali (a.s.) on the day of the Battle of Jamal. The Imam sent message to Talha bin Ubaidullah to come and meet him. When he came, the Imam asked: ‘I adjure you by Allah, did you not hear from the Messenger of Allah (s.a.w.a.) that he said: Of whomsoever I am the master, Ali is also his master. O Allah, love those, who love him and be inimical to those, who are inimical to him?’

‘Yes,’ he said.

Imam (a.s.) asked: ‘Then why have you come out to fight me?’

He replied: ‘I did not remember it.’

Then Talha went away.

Masudi has also quoted this incident in *Murujuz Zahab*³ and it is as follows:

When Zubair returned, Ali (a.s.) called out to Talha:

‘O Aba Muhammad, what brought you out to fight with me?’

He replied: ‘In revenge for the murder of Uthman.’

Ali (a.s.) said: ‘May Almighty Allah kill all, who have a role in spilling the blood of Uthman. Have you not heard that the Messenger of Allah (s.a.w.a.) said (about me): O Allah, love those, who love him and be inimical to those, who are inimical to him? You were the first of those, who pledged allegiance to me and then you broke the pledge and Allah, the Mighty and Sublime says:

فَمَنْ نَكَثَ فِي أَمْمَةٍ يَنْكُثُ عَلَى نَفْسِهِ

“Therefore whoever breaks (his faith), he breaks it only to the

¹ Sharh Nahjul Balagha, 1-362 [4/74, Sermon 56].

² Mustadrak Alas Saheehain, 3/371 [3/419, H. 5594].

³ Murujuz Zahab, 2:382; and refer: Manaqib Khwarizmi Hanafi: 112 [Pg. 182, H. 221]; Kanzul Ummaal, 6:83 [11/332, H. 31662]; Jameul Jawame, Suyuti 1:831; and 2:95.

injury of his own soul.”¹

At that time Talha said: ‘I seek the forgiveness of Allah,’ and returned.”

5. Tradition of fame

In Kufa during the year 36-37 A.H.

Imam of the Hanbalis, Ahmad bin Hanbal² has narrated from Yahya bin Adam from Hanash bin Harith bin Laqee Nakhai Ashjai from Riyah bin Harith that:³

Some people came to Ali and said:

“Peace be on you, O our master.”

He said: “How am I your master, while you are Arabs?”

They replied: “We heard from the Messenger of Allah (s.a.w.a.) in Ghadeer that he said:

‘Of whomsoever I am the master, Ali is also his master.’”

Jamaluddin Ataullah bin Fazlullah Shirazi in his book, *Al-Arbaeen fee Fadhai Ameerul Momineen*⁴ has said under the above mentioned of tradition of Ghadeer:

“This tradition is narrated by Zurr bin Jubaish and he said: Ali (a.s.) came out of the castle and a caravan of swordsmen with swords hanging from their necks, turbans the heads, were just setting out; they turned to His Eminence and said: ‘Peace be on you, O Ameerul Momineen (a.s.) and mercy of Allah and His blessings. Peace be on you O our master.’”

After replying to the greetings, Ali (a.s.) asked:

“Which companions of Prophet are present here now?”

Twelve persons: Khalid bin Abu Ayyub Ansari, Khuzaimah bin Thabit Zu-Shahadatain, Qays bin Thabit bin Shammas, Ammaar bin Yasir, Abu Haitham bin Taihan, Hashim bin Utbah bin Abi Waqqas, Habib bin Budail bin Warqa stood up and testified that on the day of Ghadeer they heard the Messenger of Allah (s.a.w.a.) say:

“Of whomsoever I am the master, Ali is also his master...”

Then Ali (a.s.) asked Anas bin Malik and Bara bin Azib:

“Why did you not stand up and testify, although you also heard like these people heard?”⁵

¹ Surah Fath 48:10

² *Musnad Ahmad* [6/583, H. 23051 and 23052]; and see *Kashful Ghumma*: 93 [1/324]; *Usudul Ghaba*, 1/368 [1/441, No. 1038].

³ The narrators of this tradition through the chains of Ahmad, Ibne Abi Shaibah, Haithami and Ibne Dizeel are all reliable.

⁴ *Al-Arbaeen fee Fazaael Ameerul Momineen* [Pg. 42, H. 13].

⁵ It is clear that here the phrase of ‘we forgot’ came into being.

Then Ali (a.s.) said: "O Allah, if these two have concealed the statement, involve them in calamities."

Thus, Bara became blind, in such a way that he had to ask others his way home and he used to say:

"How can one cursed by Ali find his way?"

Anas was involved in leprosy from his feet.

Those involved in the curse of Imam Ali (a.s.) for concealing the tradition of Ghadeer

In many traditions of challenge and his protest on the day of Rahba and the day of Rakban, it is hinted that some companions of the Messenger of Allah (s.a.w.a.), who were present in Ghadeer and who concealed the testimony to Ameerul Momineen (a.s.) were involved in curse of Ali (a.s.). In many collections this is clarified in detail. These people were as follows:

1. Abu Hamza Anas bin Malik (d. 90-91-93 A.H.).
2. Baraa bin Azib Ansari (d. 71-72 A.H.).
3. Jarir bin Abdullah Bajali (d. 51-54 A.H.).
4. Zaid bin Arqam Khazraji (d. 66-68 A.H.).
5. Abdur Rahman bin Madlaj.¹
6. Yazid bin Wadiya.

6. Challenge of Ameerul Momineen (a.s.) on the day of the Battle of Siffeen in 37 A.H.

A great companion of companions, Abu Sadiq Sulaym bin Qays Hilali² has narrated this argumentation in detail, in his book.³ Those who like may refer to it.

7. Protest of the respected daughter of the Messenger of Allah (s.a.w.a.), Lady Fatima Zahra (s.a.)

Shamsuddin Abul Khair Jazari Damishqi Miqr Shafei, in his book of *Asniul*

¹ [In the book of *Usudul Ghaba*, 3/492 it is considered to be the result of those, who concealed and those, who were cursed by Imam Ali (a.s.), but in the book of *Isabah*, 2/421, No. 197 it is mentioned: He was of those, who testified on the day of Rahba hearing the Messenger of Allah (s.a.w.a.) say: Of whomsoever I am the master, this Ali is also his master.].

² Kitab Sulaym bin Qays, [2/757, H. 25].

³ *Kitab Sulaym bin Qays* is among the famous books and it was well known in the past ages and the Shia and Sunni tradition writers and historians trusted it; that is why many important Sunni scholars have ended their chains of narrators till this book and have narrated from it; among them are Hakeem Haskani in *Shawahidut Tanzeel Li Qavaaidul Tafseel* [1/47, H. 41], Imam Hamwaini in *Faraaezus Simtai* [1/312, H. 250], Sayyid bin Shahab Hamadani in *Mawaddatul Qurba* [Mawaddat 10], Qunduzi Hanafi in *Yanabiul Mawaddah* [1/27-32 and 114, chap. 38] and others.

*Matalib*¹ *fee Manaqib Ali Ibne Abi Talib*,² has narrated this tradition through his authorities and he has called that chain to be the most subtle and the most rare.

He has narrated from Fatima, daughter of the Messenger of Allah (s.a.w.a.) that she said:

“Have you heard the statement of the Messenger of Allah (s.a.w.a.) in Ghadeer Khum: Of whomsoever I am the master, Ali is (also) his master. And have you forgotten his statement: You are to me as Harun was to Moosa?”

8. Protest of Imam Abu Muhammad Hasan (a.s.), grandson of the Messenger of Allah (s.a.w.a.) in 41 A.H.

The senior Hafiz scholar, Abu Abbas bin Uqdah, has narrated that when Hasan bin Ali (a.s.) decided to sign the peace accord with Muawiyah, he recited a sermon, in which, after divine praise and glorification and mention of the prophethood and messengership of his grandfather, Muhammad Mustafa, said:

“This Ummah has heard from my grandfather, that: No Ummah ever entrusts its affairs to someone, when persons more knowledgeable than him are present among them, except that they fall into decline till they regret it and they go out in search of that wiser person, whom they had deserted.”

They also heard that he said to my father:

“You are to me as Harun was to Moosa, except that there is not prophet after me.”

Also, they saw when in Ghadeer Khum, he raised the hand of my father and they heard what he said:

“Of whomsoever I am the master, Ali is (also) his master. O Allah, love those, who love him and be inimical to those, who are inimical to him.” Then he ordered that those present there should inform those, who were absent.³

9. Challenge of Imam Husain (a.s.), grandson of the Holy Prophet (s.a.w.a.) through the tradition of Ghadeer in 58-59 A.H.

The great companion of companions, Abu Sadiq Sulaym bin Qays Hilali⁴ has mentioned many discussion on the severity of the harassments of Muawiyah to the Shia and followers of Ameerul Momineen (a.s.) after the martyrdom of the Imam. After that he says:

“Two years⁵ before the death of Muawiyah, Husain bin Ali (a.s.), Abdullah

¹ Asnaul Matalib [Pg. 49].

² Sakhawi in *Zual Laame*, 9:256 [No. 806] and Shaukani in *Al-Badrut Taale*, 2:297 [No. 513] has mentioned this about him.

³ Also refer: *Yanabiul Mawaddah*: 482 [3/150, chap. 90].

⁴ Kitab Sulaym bin Qays [2/788, H. 26].

⁵ According to some versions: One year.

bin Abbas and Abdullah bin Ja'far attended the Hajj. Imam Husain (a.s.) gathered the Muhajireen and Ansar and followers of Ahle Bayt (a.s.), who had performed the Hajj and those, who had not performed the Hajj and said: I adjure you by Allah, do you know that on the day of Ghadeer, the Messenger of Allah (s.a.w.a.) appointed him and called to his Mastership (*Wilayat*) and said: Those, who are present should convey it to those, who are not present?"

They replied, "By Allah, yes."

It is possible to observe some merits of Ameerul Momineen (a.s.) in this report, and those who desire, may refer to it.

10. Reasoning of Amr Aas with Muawiyah through the tradition of Ghadeer

Khatib Khwarizmi Hanafi in his book of *Manaqib*¹ mentions a letter of Muawiyah to Amr Aas, in which he had requested him to help him in Battle of Siffeen and then quotes the reply of Amr Aas as follows:

"As for your attributing injustice and jealousy to the brother of Messenger of Allah (s.a.w.a.) and his successor, Abul Hasan with regard to Uthman, accusing him of being a transgressor and thinking that he instigated the killing of Uthman, is nothing more than a lie and a deceit.

Woe be on you O Muawiyah, do you but know that Abul Hasan risked his life to protect the Messenger of Allah (s.a.w.a.) and slept in his bed. He has precedence over others in Islam and in Hijrat. And the Messenger of Allah (s.a.w.a.) said regarding him: He is from me and I am from him. He also said: He is to me like Harun was to Moosa. On the day of Ghadeer, he said: Of whomsoever I am the master, Ali is (also) his master. O Allah, love those, who love him and be inimical to those, who are inimical to him. And help one, who helps him and degrade one, who causes disrespect to him."

11. Reasoning of Ammaar Yasir with Amr Aas in the Battle of Siffeen

Nasr bin Muzahim Kufi², in *Kitab Siffeen*³ has narrated a lengthy tradition of Ammaar addressed to Amr Aas during the Battle of Siffeen that he said:

"The Messenger of Allah (s.a.w.a.) ordered me to fight the oath-breakers (*Nakiseen*), and I did that.

Also, he ordered me to confront the unjust (*Qasiteen*) and you are that same

¹ *Manaqib*, 124 [Pg. 199, H. 240]

² Ibne Abil Hadeed in *Sharh Nahjul Balagha*, 1-183 [2/206, Sermon 35] has written that: We will mention what Nasr bin Muzahim in the book of Siffeen has mentioned as he was a trustworthy and reliable person and narrated traditions accurately, and no one has attributed falsehood and dishonesty to him. He is among the narrators of traditions.

³ *Waqatus Siffeen*, 176 [Pg. 338]; Ref: *Sharh Nahjul Balagha*, 2:273 [8/21, Sermon 124].

group.

And as for the apostates (*Mariqeen*), I don't know whether I will be able to reach them or not. O one, whose progeny is cut off and who is foolish, do you not know that the Messenger of Allah (s.a.w.a.) said regarding Ali (a.s.):

Of whomsoever I am the master, Ali is (also) his master. O Allah, love those, who love him and be inimical to those, who are inimical to him. So, I am the slave of God, the Messenger of Allah (s.a.w.a.) and Ali (a.s.), and you have no master.”¹

Amr said: “Why do you abuse me, Aba Yaqzan?”

Masudi's statement

Abul Hasan Masudi Shafei² has written in *Murujuz Zahab*³:

Following issues made companions of Prophet gain precedence over each other:

Precedence in faith and migration (*Hijrat*); supporting the Messenger of Allah (s.a.w.a.); proximity to him, contentment, loyalty to Prophet, knowledge of Quran and its interpretation, Jihad in the path of God, piety, abstemiousness, adjudication, chastity and knowledge and Ali (a.s.) is having the largest share in all these things.

Some are special merits of Ali (a.s.); like that statement of Messenger of Allah (s.a.w.a.) to Ali, when he established brotherhood among the companions:

“You are my brother,” whereas the Messenger of Allah (s.a.w.a.) is without contradiction [no one has the capacity to contradict the Messenger of Allah (s.a.w.a.) and there is no equal for him].

Also, the statement of the Messenger of Allah (s.a.w.a.): “You are to me as Harun was to Moosa, except that there is no prophet after me; and his statement:

Of whomsoever I am the master, Ali is (also) his master. O Allah, love those, who love him and be inimical to those, who are inimical to him.”

Also, the supplication of the Prophet, when Anas brought the roasted bird for him:

“O Allah, send to me the most beloved person so that he may share this bird with me.” Suddenly Ali (a.s.) entered.

إِنَّ هُنَّهُ تَذَكُّرٌ فَمَنْ شَاءَ اتَّخِذَ إِلَيْ رَبِّهِ سَبِيلًا^⑩

“Surely this is a reminder, then let him, who will take the way to

¹ Almighty Allah says in Surah Muhammad 47:11: “That is because Allah is the Protector of those who believe, and because the unbelievers shall have no protector for them.” (Surah Muhammad 47:11).

² Died 346 A.H. and his lineage reaches upto Abdullah bin Masud.

³ *Murujuz Zahab*, 2:49 [2/445].

his Lord.”¹

¹ Surah Muzzammil 73:19

Ghadeer in Quran

We mentioned previously that: Allah, the Mighty and the High desired that the tradition of Ghadeer should remain ever fresh and the passage of time should not make it obsolete.

Therefore He revealed verses regarding that, so that people recite it day and night; as if every time Allah, the Mighty and the High calls the attention of the reader to the verses of Ghadeer and places divine obligation in the matter of greater Caliphate in his heart.

Verse of announcement

Among the verses of Ghadeer is the statement of the Almighty Allah in Surah Maidah:

يَا أَيُّهَا الرَّسُولُ بَلَّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنَّ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ
رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهِيءُ الْقَوْمَ الْكُفَّارِينَ ⑭

“O Apostle! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people.”¹

This verse was revealed on 18th Zilhajj, 10 A.H. when the Messenger of Allah (s.a.w.a.) reached Ghadeer Khum and five hours of the day had passed.

Jibraeel came down with this verse and said:

“O Muhammad, the Almighty Allah sends you His greetings and says: Convey to the people what is revealed to you regarding Ali (a.s.); and if you don’t fulfill this, it would be as if you have not conveyed your message (Islam).”

There were a hundred thousand or more persons in the caravan. They halted at a place called Johfa and Almighty Allah commanded the Prophet:

“Call back those, who have gone ahead and wait for those, who are following you; to appoint Ali as the leader and guide of people; and to make this divine announcement to them.”

Jibraeel informed him that Allah will protect him from the harm of people.

Shia have consensus on all these points, but we will reason this here through Ahle Sunnat traditions.

In the book of *Al-Ghadeer*,² the late Allamah Amini has presented thirty Ahle Sunnat traditions on this point, from which we present a few over here:

1. Hafiz Abu Ja’far Muhammad bin Jarir Tabari (d. 310 A.H.)

¹ Surah Maidah 5:67

² *Al-Ghadeer*, 1/424-438.

In the book of *Al-Wilayah*, which he has written about the chains of narrators of the tradition of Ghadeer, he has narrated through his chains from Zaid bin Arqam that when the Prophet, on his return from Farewell Hajj, reached Ghadeer Khum, and it was noon and it was extremely hot climate, he ordered them to clean and sweep the place below some trees (so that some space is created).

Call for prayers was announced and after the prayer, the people gathered around the Prophet and the latter delivered a lengthy sermon and said:

Almighty Allah revealed the verse of:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ
رِسَالَتَهُ طَ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

“O Apostle! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people.”¹

...on me and Jibreel conveyed to me the command of Allah that I should stand here and announce to all of you: Indeed, Ali Ibne Abi Talib (a.s.) is my brother, my successor, my Caliph and Imam on you after me. I requested Jibreel to ask Allah to excuse me from this duty, because I know that there are very few pious persons and those want to cause harm to me, are many. There are too many, who severely oppose my conduct and attention to Ali, and they have named me as ‘the ear’ and Almighty Allah revealed this verse:

وَمِنْهُمُ الَّذِينَ يُؤْذِنَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذْنٌ طَ قُلْ أَذْنُ حَمِيرٍ لَّكُمْ يُؤْذِنُ مِنْ بِاللَّهِ
وَيُؤْذِنُ مِنْ لِلْمُؤْمِنِينَ وَرَحْمَةً لِلَّذِينَ آمَنُوا مِنْكُمْ طَ وَالَّذِينَ يُؤْذِنَ رَسُولَ اللَّهِ
لَهُمْ عَذَابٌ أَلِيمٌ^②

“And there are some of them who molest the Prophet and say: He is one who believes everything that he hears; say: A hearer of good for you (who) believes in Allah and believes the faithful and a mercy for those of you who believe; and (as for) those who molest the Apostle of Allah, they shall have a painful punishment.”²

If I want, I can expose their names and introduce them to you, but I have concealed their names and protected their respect and the Almighty Allah will not be satisfied with anything other than my announcement regarding Ali.

O people, recognize this reality, because Almighty Allah has appointed him as your Master (*Wali*) and Imam and made his obedience obligatory on all. His

¹ Surah Maidah 5:67

² Surah Taubah 9:61

command is obligatorily applicable and his statement is truth; one, who opposes him is accursed and is ineligible to testify in court. Listen to me and obey the command. Because Allah Ali is your master and Imam, and after him till Judgment Day, Imamate will continue in his generations. Nothing is lawful, except what Allah and His Messenger has made lawful and nothing is unlawful, except what Allah, His Messenger and they (the Imams) have made lawful.

There is no knowledge, but that the Almighty Allah has bestowed it to me and I have transferred it to him; do not go astray from him and do not confront him due to arrogance; he it is that guides to truth¹ and he acts according to that.

Repentance will not be accepted from one, who denies him and Almighty Allah will not forgive him; Allah would indeed do this and punish him most severely. He is the most excellent of men after me, till the day would arrive and creatures would remain. One, who opposes him is accursed.

Jibraeel revealed these words from the Almighty Allah on me. Thus, everyone should see what he has sent for the morrow.²

Follow the clear (unambiguous) verses of Quran and don't follow the ambiguous ones. None can interpret them for you, except one, whose hands I hold and whom I have lifted for you and announced: Of whomsoever I am the master, this Ali is (also) his master.

His mastership is revealed to me from the Almighty Allah.

Know that I have conveyed the message of God; know that I have announced it. Know that I have conveyed it to the people. Know that I have explained it. Then he said: After me, rulership is not allowed for anyone, except him.”

Then he raised him up, till his feet reached the knees of the Prophet and he said: “O people, this Ali is my brother and successor and the holder of my standard and my successor on those, who have faith in me; and he is my authority on the interpretation of Quran after me.”

On the basis of another report, he said: “O God, love those, who love him and be inimical to those, who are inimical to him, and curse those, who deny him; and be furious at those, who deny his rights.

O God, You revealed the verse of:

الْيَوْمَ أَكْلَمُ لَكُمْ دِينَكُمْ.....

“This day have I perfected for you your religion...”³

...to make clear the Imamate of Ali. Thus, one, who does not follow him

¹ Almighty Allah has said in Surah Yunus 10:35: “Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided?”

² Almighty Allah says in Surah Hashr 59:18: “and let every soul consider what it has sent on for the morrow”.

³ Surah Maidah 5:3

and my sons through him, his acts will be invalid and he shall remain in Hell forever. Indeed, Iblees caused Adam to be expelled from Paradise due to jealousy; so do not be jealous, lest your acts become invalid and your steps deviate. Surah:

وَالْعَصْرِ ۖ إِنَّ الْإِنْسَانَ لَفِي حُسْنٍ ۝

“I swear by the time, most surely man is in loss,”¹

...is revealed about Ali (a.s.).

O people, believe in God and His Messenger and by the light, which is revealed,² with him.

مَنْ قَبْلَ أَنْ نَطَّيْسَ وُجُوهًا فَتَرْدَهَا عَلَى آدَبَارِهَا أَوْ تَلْعَنَهُمْ كَمَا لَعَنَّا أَنْحَلَبْ
السَّبُّتِ

“Before We alter faces then turn them on their backs, or curse them as We cursed the violators of the Sabbath.”³

Effulgence is sent down on me from God, then Ali and then in his progeny till the Mahdi.

O people, very soon, after me will come imams, who will summon you to Hell fire and who will not help you on Judgment Day; the Almighty Allah and I are immune from them. They and their followers are in the lowest level of Hell;

سَنَفْرُغُ لَكُمْ أَيْمَانَ الشَّقَلِينِ ۝

“Soon will We apply Ourselves to you, O you two armies.”⁴

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَارٍ ۚ وَنَحَّاُسٌ فَلَا تَنْتَصِرُنِ ۝

“The flames of fire and smoke will be sent on you two, then you will not be able to defend yourselves.”⁵

2. Hafiz Hakeem Haskani Abul Qasim (d. after 490 A.H.).⁶
3. Hafiz Abul Qasim bin Asakir Shafei (d. 571 A.H.).⁷
4. Abu Abdullah Fakhruddin Raazi Shafei (d. 606 A.H.).¹

¹ Surah Asr 103:1-2; In *Durre Mansoor*, 6:392 [8:622], through the channel of Ibne Marduya from Ibne Abbas and the verse: “Except those who believe and do good” was revealed about Ali and Salman.

² It is mentioned in Surah Araaf 7:157: “so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful.” (Surah Araaf 7:157)”

³ Surah Nisa 4:47

⁴ Surah Rahman 55:31

⁵ Surah Rahman 55:35

⁶ *Shawahidut Tanzil*, 1/255, H. 249.

⁷ Tareekh Medina Damishq, 12/237.

5. Jalaluddin Suyuti Shafei (d. 911 A.H.).²
6. Qaazi Shaukani (d. 1250 A.H.) in his *Tafseer, Fathul Kabeer*.³
7. Sayyid Shahabuddin Alusi Shafei Baghdadi (d. 1270 A.H.).⁴
8. Shaykh Sulaiman Qunduzi Hanafi (d. 1293 A.H.).⁵
9. Shaykh Muhammad Abduh Misri (d. 1323 A.H.).⁶

Conclusion

Those, who increase the scope of meanings in narration have mentioned another cause for revelation of the verse of propagation. So much so that we know that the first to mention this reason is Tabari in his *Tafseer*⁷. Then others have followed him and Fakhre Raazi⁸ has mentioned nine reasons and after that stated the reason, which is the topic of the present book; and deems it to be the tenth cause.

Fakhre Raazi has listed ten reasons in his book⁹ and has deemed the text of Ghadeer to be the tenth! All were narrated without chains of narrators and their reporters are unknown; that is why in *Tafseer* of Nizamuddin Nishapuri¹⁰ they are preceded by words: ‘it is said’; that is the reporters are unknown.

He has placed the report of declaration of Mastership (*Wilayat*) to be the first reason and its chain of narrators reaches upto Ibne Abbas, Baraa bin Azib, Abu Saeed Khudri and Muhammad bin Ali (a.s.) and it is strange that Tabari, in spite of the fact that he was the most ancient and most cognizant of these problems, has not mentioned its origin. He has not at all mentioned the tradition of Mastership (*Wilayat*), but in a separate book, he has mentioned this tradition through more than seventy channels.

Another conclusion

These justifications are unreliable; and incompatible with authentic traditions.

End of statement

Qurtubi, in his book of *Tafseer*,¹¹ under the exegesis of the verse:

يَأَيُّهَا الرَّسُولُ بَلَغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ

¹ *Tafseer Kabeer*, 3:636 [12/49].

² *Durre Mansoor*, 2/298 [3/116].

³ *Fathul Kabeer*, 3:57 [2/60].

⁴ *Ruhul Maani*, 2:348 [6/192].

⁵ *Yanabiul Mawaddah*, 120 [1/119, Chap. 39].

⁶ *Tafir Manar*, 6:463.

⁷ *Jaameul Bayan*, No. 4, J 6:307.

⁸ *Tafseer Kabeer*, 3:635 [12/49].

⁹ *Tafseer Kabeer*, 3:635 [12/49].

¹⁰ *Gharaibul Quran*, [6/194].

¹¹ *Al-Jaameul Ahkamul Quran*, 6:242 [6/157].

“O Apostle! deliver what has been revealed to you from your Lord...”¹

...has said:

“May Almighty Allah blacken the face of *Rafidhis* that they say: ‘The Messenger of Allah (s.a.w.a.) concealed a matter, which they were in need of and he did not announce it to them.’”

In *Irshadus Sari*,² Qastalani adds to this allegation:

“Shia say that the Holy Prophet (s.a.w.a.) concealed some matters due to dissimulation (*Taqayyah*).”

Alas, if these two had only shown the proof of these two allegations against the Shia! Shia can never have the audacity to allege that the Prophet concealed something, whose announcement was obligatory on him, but time is fixed for everything and in that case also, the announcement cannot be made by the Messenger of Allah (s.a.w.a.) earlier. If these two pay attention to the statements of their scholars on the verses under discussion – the ten causes that Fakhre Raazi has listed - they will reach to the point for which they accuse the Shia; as some Ahle Sunnat say that this verse was revealed about Jihad, because sometimes the Prophet refrained from encouraging the hypocrites for Jihad.

Some have also said: This verse was revealed when the Holy Prophet (s.a.w.a.) refrained from condemning the gods of the idol worshippers!

A third person says: The Prophet concealed the verse of choice from his wives:

يَأَيُّهَا النِّسَاءُ قُلْ لَا زَوْجٌ

“O Prophet! say to your wives...”³

According to them, the Prophet did not divulge this verse to his wives fearing that they would choose the world! On the basis of this the revelation of the verse under discussion shows that the Prophet refrained from announcing what was revealed about it! Indeed, the Prophet definitely did not conceal any such thing.

وَإِنَّهُ لَتَذَكَّرٌ كَرَّةً لِلْمُتَّقِينَ ۝ وَإِنَّالَّا نَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبُونَ ۝

“And most surely it is a reminder for those who guard (against evil). And most surely We know that some of you are rejecters.”⁴

¹ Surah Maidah 5:67

² Irshadus Sari Ila Sharh Saheeh Bukhari, 7:101 [10/210].

³ Surah Ahzab 33:28

⁴ Surah Haqqah 69:48-49

2. Perfection of religion through Mastership (*Wilayat*)

Among the verses, revealed about Ameerul Momineen (a.s.) are the following:

الْيَوْمَ أَكْبَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَّتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيَتُ لَكُمْ
الإِسْلَامَ دِينًا

**“This day have I perfected for you your religion and completed
My favor on you and chosen for you Islam as a religion.”¹**

All Imamiyah, without exception, believe that this verse was revealed for the Ghadeer declaration about Ameerul Momineen (a.s.) by the Messenger of Allah (s.a.w.a.) in clear and unequivocal terms.

This verse is clear declaration that his companions identified it, the Arabs understood and all those, who received the report, argued through it [and considered it to be a proof on Mastership (*Wilayat*) of Ali].

Many scholars of exegesis, imams of traditions and Hafiz scholars of Ahle Sunnat are with the Imamiyah in this matter. Validity and logical precision also supports this viewpoint. Statements of scholars of traditions present in *Tafseer* of Raazi², also strengthen this view; it is said that:

“The Prophet lived for eighty-one or eighty-two days after the revelation of this verse.”

Ahle Sunnat historians³ have written that the demise of the Holy Prophet (s.a.w.a.) occurred on 12th Rabiul Awwal.

Now, with reference to Ahle Sunnat viewpoint regarding the date of demise of Prophet, said to be eighty-two days (as narrated by Fakhre Raazi) negligence is committed; because after subtracting the day of Ghadeer and day of passing away, one day will be added to eighty-two. And in any case this is based on the viewpoint that this verse was revealed on the day of Arafah, as mentioned in *Saheeh Bukhari*, *Saheeh Muslim*⁴ and other books - is nearest to the fact, because on the basis of this view, according to the above calculation, (eighty-two days) more than ten days are added

In addition to this, the revelation of the verse of perfection on Ghadeer Khum is proved through extensive reports, such that there is no option, but to accept this conclusion as supported by the following:

1. Hafiz Abu Ja’far Muhammad bin Jarir Tabari (d. 310 A.H.).

¹ Surah Maidah 5:3

² *Tafseer Kabeer*, 3:523 [11/139].

³ Refer: *Tareekh Kamil*, 2:134 [2/9 events of 11 A.H.] *Tareekh Ibne Kaseer*, 6:332 [*Al-Bedaya wa al-Nehaya*, 6/365, events of 11 A.H.]. He has considered this date to be famous for the passing away of the Prophet. *Seeratul Halabiyya*, 3:382 [3/353].

⁴ *Saheeh Bukhari*, [4/1600, H. 4145]; *Saheeh Muslim*, [5/517, H. 3, Kitab Tafseer].

In the book of *Wilayah*, he has narrated through his chains from Zaid bin Arqam that:

“The verse of perfection regarding Ameerul Momineen (a.s.) was revealed on the day of Ghadeer Khum.”

This tradition was mentioned before this quotation.

2. Hafiz Ibne Marduya Isfahani (d. 410).

He has narrated through the chains of Abu Harun Abdi from Abu Saeed Khudri that this verse was revealed on the Prophet on the day of Ghadeer, when he said to Ali (a.s.):

“Of whomsoever I am the master, Ali is (also) his master.”

Then he has narrated it from Abu Huraira and in that it is mentioned that it was the 12th of Zilhajj on that day, that is on the return of the Prophet after the Farewell Hajj.¹

3. Hafiz Abu Nuaim Isfahani (d. 430 A.H.).²

4. Hafiz Abul Qasim Hakeem Haskani (d. after 490 A.H.).³

5. Hafiz Abul Qasim Ibne Asakir Shafei Damishqi (d. 571 A.H.).⁴

6. Akhtabul Khutaba Khwarizmi (d. 568 A.H.).⁵

7. Jalaluddin Suyuti Shafei (d. 911 A.H.).⁶

And a large number of other people, who have clarified that the revelation of the verse of perfection took place on day of Ghadeer regarding the Mastership (*Wilayat*) of Ali (a.s.).⁷

In spite of this, it is astonishing that Alusi says in *Ruhul Maani*⁸:

“Shia have narrated from Abu Saeed Khudri that this verse was revealed after the statement of the Holy Prophet (s.a.w.a.) regarding Ali, may Allah ennoble his visage (*Karamullah Wajha*):

‘Of whomsoever I am the master, Ali is (also) his master.’

After the revelation of this verse, the Holy Prophet (s.a.w.a.) said:

‘God is the greatest for the perfection of religion and completion of bounty and approval of the Almighty Allah with my messengership and Mastership (*Wilayat*) of Ali after me.’

It should be clear that this is a fabrication of the Shia and before everything,

¹ Tafseer Ibne Kaseer, 2:14.

² Ref: Maa Nazala minal Quran fee Ali [Pg. 56].

³ Shawahidut Tanzil, 1/201, H. 211.

⁴ Durre Mansoor, 2:259 [3/19].

⁵ Al-Manaqib, 80 and 94 [Pg. 135, H. 52 and Pg. 156, H. 184].

⁶ Durre Mansoor, 2:259 [3/19].

⁷ Like Khateeb Baghdadi in his *Taareekh*, 8:209 and Ibne Maghazali Shafei in the book of *Manaqib Ali Ibne Abi Talib*, [Pg. 18, H. 24].

⁸ Ruhul Maani, 2:249 [6/61].

the weakness of the report is proof that it is fabricated.”

We don't think that Alusi was unable to access the channels of tradition and its narrators and that his shameful ignorance led him only to attribute the traditional reports to the Shia. On the contrary, his hidden objectives was to conceal this clear fact. He did not think that in future someone, who is well informed about books of Ahle Sunnat, would analyze and expose his act of deception.

Is there anyone who will ask this man: Why he attributed these reports only to the Shia, while the fact is that scholars of traditions, teachers of exegesis and historians from non-Shia have also narrated it?

Then he should be asked, why he has limited the chain of narrators to Abu Saeed, while the fact is that Abu Huraira, Jabir bin Abdullah, Mujahid, Imam Baqir (a.s.) and Imam Sadiq (a.s.) have also narrated it?

After that he should be asked why he considered this tradition weak and alleged that it was the evidence of the falsity of the Shia?

Is there weakness in its text? Whereas its words are like words of numerous other traditions without any kind of complexity and weakness of style; and is according to the rules of Arabic language.

Or is there weakness in its meaning? Whereas there is no weakness in its meaning as well.

What Alusi means to says is: “Everything narrated in praise of Ameerul Momineen (a.s.) and every merit attributed to him, is weak, since it mentions his excellence!”

This is, in fact, the viewpoint of the *Nasabis* [those inimical to Ali (a.s.)], which makes a person sink into the pit of destruction.

كَلَّا إِنَّهُ تَذَكَّرٌ فَمَنْ شَاءَ ذَكَرَهُ وَمَا يَنْدُكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ

“Nay! it is surely an admonition. So whoever pleases may mind it. And they will not mind unless Allah please.”¹

3. Descent of divine chastisement

Among the verses revealed after the declaration of Ghadeer, are the following from Surah Maarij:

سَأَلَ سَابِلٍ بِعَذَابٍ وَّاقِعٌ لِّلْكُفَّارِينَ لَيْسَ لَهُ دَافِعٌ مَّنْ اللهُ ذِي الْمَعَارِجِ

“One demanding, demanded the chastisement which must

¹ Surah Muddaththir 74:54-56

befall. The unbelievers - there is none to avert it - from Allah, the Lord of the ways of Ascent.”¹

Shia believe that this verse was revealed about Ameerul Momineen (a.s.) and this is proved from books of Tafseer and a large number of Ahle Sunnat sources as well.

The late Allamah in *Al-Ghadeer*,² has listed twenty-nine persons from Ahle Sunnat among whom are:

1. Hafiz Abu Ubaid Harwi (d. 223. 224 A.H. in Mecca).

In his book of exegesis, *Ghareebal Quran*, he has narrated that when the Messenger of Allah (s.a.w.a.) announced what he was supposed to, and its news spread to all the areas, Jabir³ bin Nazar bin Harith bin Kalda Abdari came to His Eminence and said:

“You commanded us to believe in the oneness of Allah, in prayers, fast, Hajj and Zakat, but you were not content till you held the arm of your cousin and accorded him precedence over us and said: Of whomsoever I am the master, Ali is (also) his master. Was this statement from you or from the Almighty Allah?”

The Messenger of Allah (s.a.w.a.) replied: “By God, this statement was from Him.”

Jabir walked towards his mount saying: “O God, if what Muhammad says is truth, send down a stone on me from the sky or make us involved in a severe chastisement.”

He did not reach his mount, but that Almighty Allah dropped a rock from the sky on his head, which exited from his anus, killing him. And this verse was revealed:

سَأَلَ سَائِلٌ بَعْدَ ابْرَاقِ الْمُرْقَبِ

“One demanding, demanded the chastisement which must befall”⁴

2. Abu Bakr Yahya Qurtubi (d. 567 A.H.).⁵

وَإِنْ تُكْذِبُوا فَقُلْ كَذَّبَ أُمَّةٌ مِّنْ قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ

¹ Surah Maarij 70:1-3

² [Al-Ghadeer, 1/460-471].

³ In the report of Salabi, about which all scholars have consensus, name of Harith bin Noman Fehri is mentioned. And it is not unlikely that the name of Jabir bin Nazar mentioned in this report is correct, because on the day of Battle of Badr, Ameerul Momineen (a.s.), as per the command of Messenger of Allah (s.a.w.a.) executed Nazar, father of Jabir, who was taken a prisoner (by cutting off his limbs). And people on that day had freshly come out of infidelity [and still the customs of Jahiliyya were current in them]. Due to this, as was customary during the period of Jahiliyya, the fire of revenge was raging in his heart.

⁴ Surah Maarij 70:1

⁵ Al-Jaameul Ahkamul Quran [18/181].

“And if you reject (the truth), nations before you did indeed reject (the truth); and nothing is incumbent on the apostle but a plain delivering (of the message).”¹

A glance at the tradition

We do not find any friend and enemy, who has expressed any doubt about the tradition. Whoever has studied the trustworthy reporters of this tradition, has accepted its authenticity, except for Ibne Taymiyyah² in *Minhajus Sunnah*,³ who has refuted this tradition due to the malice that he harbors in his heart. And this style was his habit in every matter, in order to create dissension in the Muslim communities, in which he was expert. We shall mention his objections in brief and rebut them.

First objection

On one side, there is consensus that the incident of Ghadeer occurred on the return of the Prophet after the Farewell Hajj and on the other side and it has come in a report that when the tradition of Ghadeer spread in all areas, Harith⁴ came to the Prophet and he was in Abtha, in Mecca at that time [thus on the basis of this traditional report, the incident of the inquirer (*saael*) occurred in Mecca] while the circumstances demand that this should have occurred in Medina. Thus the fabricator of the traditional report [incident of the inquirer (*saael*)] was ignorant of the date of the incident of Ghadeer.

Reply: Firstly:

It is mentioned in the report of Halabi in *Seerah*,⁵ Sibte Ibne Jauzi in *Tadhkira*⁶ and Shaykh Muhammad Sadrul Aalim in *Moalijul Oola*: The arrival of the questioner took place in the Masjid. [although this statement is itself a reply to the objection since ‘Masjid’ implies Masjid of Medina]. Halabi has also clarified that the arrival of the questioner was in Medina, but these statements remain concealed for Ibne Taymiyyah and in a decisive refutation he has hastened to refute the traditional report.

¹ Surah Ankabut 29:18

² Ibne Taymiyyah, in denying needs of habit, to condemn Muslims and to regard them as disbelievers and misguided, has since the beginning of statements opposed this consensus and great Ahle Sunnat scholars made him target of their criticism. Statement of Shaukani in the book of *Badrut Taale*, 2:260, [No. 515] is sufficient. Muhammad Bukhari Hanafi (d. 841 A.H.) has mentioned him as a heretic and then declared him disbeliever and then clarified in his gathering that whoever calls Ibne Taymiyyah by the title of Shaykhul Islam, will become a disbeliever himself.

³ *Minhajus Sunnah*, 4:13.

⁴ Harith bin Noman Fehri.

⁵ *Seeratul Halabiyya*, [3/274].

⁶ *Tadkira Khawasul Ummah*; [Pg. 30].

Secondly

Neglect of this person regarding grammatical facts or his blind prejudice is a barrier between him and the facts, it has cast a veil of darkness and he has sunk into this whirlpool; that is why he thinks that the term ‘Abtha’ which is restricted to the outskirts of Mecca, while the fact is that if he referred to books of traditions, encyclopedias, glossaries, books of geography and literature,¹ he would have realized that writers of these books have clarified: The term ‘Abtah’ implies every stony path having pebbles and gravel. After that they have hinted at some sources, which mention ‘batha’ of Mecca.

And he would understand that every valley, which has this specialty is called ‘batha’. So it is possible that there were other places called ‘batha’ in Arabia.

Second objection

According to the consensus of scholars, Surah Maarij is Meccan, therefore, it was revealed within ten years preceding the incident of Ghadeer.

Reply

What is confirmed from the above mentioned consensus is that when a Surah as a whole is Meccan, it is not necessary that all its verses should also be Meccan. Therefore it is possible that this verse is especially Medinan and such examples are present in many other Surahs as well.

Third objection

This verse was revealed in reply to what idolaters of Mecca said and chastisement did not descend on them due to the auspiciousness of the presence of the Prophet there, as the Almighty Allah says:

وَمَا كَانَ اللَّهُ لِيُعَذِّبْهُمْ وَأَنْتَ فِيهِمْ طَ وَمَا كَانَ اللَّهُ مُعَذِّبْهُمْ وَهُمْ يَسْتَغْفِرُونَ^③

“But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness.”²

Reply

There is no connection between chastisement not descending on the polytheists in Mecca and descent of chastisement on this man in the captioned

¹ Ref: *Saheeh Bukhari*, 1:181 [2/556, H. 459]; 1:175 [1/183, H. 470]; *Saheeh Muslim*, 1:382 [3/154, H. 430 and 432, Kitabul Hajj] and 1:382 [3/155, H. 433, Kitabul Hajj] and 2:213, 215, 222 [*Mo'jamul Buldaan*, 444, 446 and 450]; *Lesaanul Arab*, 3:236 [1/428]; *Sihahul Lughat Jauhari*, [1/356]; *Sharh Diwan Ameerul Momineen (a.s.)*, written by Mibzi [Pg. 197]; *Diwan Sharif Razi*, 191, 194, 198 and 205 [1/274, 250, 255 and 256].

² Surah Anfal 8:33; It can be said that this verse is about the sinful persons from Muslims, but for one, who apostatized and falsified Messenger of Allah (s.a.w.a.), it is upon Almighty Allah to hasten chastisement for him.

incident; because acts of Almighty Allah change according to exigency. Since the Almighty Allah knew that some disbelievers of Mecca will embrace Islam later on or that some Muslims would be born from their loins, that is why He did not chastise them. Otherwise the aim of the declaration of prophethood would not be fulfilled.

But since Almighty Allah saw that this person had permanently turned away from guidance to his previous deviation – just as Nuh (a.s.) saw this same quality in his people and said:

إِنَّكَ إِنْ تَنْهِهُمْ يُضْلِلُوا عِبَادَكَ وَلَا يَلِدُو اِلَّا فَاجِرًا ﴿٤﴾

“For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children)”¹

He responded with the chastisement he himself demanded.

The presence of the Prophet is a blessing, which keeps chastisement away from Islamic Ummah, but perfect blessing is that it should remove the hurdles on the illuminated path of Islam. That is why Allah, the Mighty and the High destroyed that filthy man due to his opposition to the Caliphate announced by the Holy Prophet (s.a.w.a.). Just as His Eminence, in his battles, uprooted corruption and rebellion through his sword and he used to curse those from whom there was no hope of ever embracing faith.

In *Saheeh Muslim*,² it is narrated through Ibne Masud that when Quraish made the work difficult for the Holy Prophet (s.a.w.a.), disobeyed him and refused to accept Islam, he said: “O Allah, help me against them like You helped Prophet Yusuf (a.s.) through seven years (of drought).”

Thus, they were afflicted with drought for seven years and there was such shortage of food that they were compelled to consume carrion. So much so that they were able to see only vapor and smoke between the earth and the sky:

فَارْتَقِبْ يَوْمَ تَأْلِي السَّمَاءِ عَبْلُ خَانِ مُبِينٍ ﴿٦﴾

“Therefore keep waiting for the day when the heaven shall bring an evident smoke,”³

The above verse hints at this incident. *Bukhari*⁴ has also mentioned this incident.

The book of *Isabah*⁵, quoting from Baihaqi⁶ through the channel of Malik bin Dinar has mentioned it. It is narrated from Hind bin Khadija, wife of the

¹ Surah Nuh 71:27

² *Saheeh Muslim*, 2:468 [5/342, H. 29, Kitab Sifatul Qiyyamah wal Jannah wan Naar].

³ Surah Dukhan 44:10

⁴ *Saheeh Bukhari*, 2:125 [4/1730, H. 4416].

⁵ *Al-Isabah*, 1:346.

⁶ *Dalailun Nubuwah*, [6/240].

Prophet, that one day the Holy Prophet (s.a.w.a.) passed before Hakam [Hakam bin Abil Aas bin Umayyah, father of Marwan] and Hakam gestured towards the Prophet with his finger [he ridiculed him]. When the Holy Prophet (s.a.w.a.) saw him in his pose, he said: "O God, make him involved in trembling." It was at this time that his knees began to shake and the curse of the Messenger of Allah (s.a.w.a.) took effect.

Fourth objection

If this is true, it would be like the incident of the people of the elephant and like the people of elephant, it would have been narrated in excess. Since authors of books of traditions, exegesists, biographers and their like have not narrated this incident in entirety - except this unacceptable chain of narrators - it shows that the story is baseless and false.

Reply

To compare this incident – which was a personal story and was such that it did not create a vacuum in the society, after those numerous objectives existed to conceal its existence, in such way that they even forgot the declaration of Ghadeer – to the incident of the people of elephant – a great event, which is regarded as a miracle of the Holy Prophet (s.a.w.a.) and huge multitude was destroyed before the eyes of everyone, and a group, which was the most superior of the nations, was saved and their sacred relics remained intact, in the same way, the House which was the place of circumambulation for nations and the aim of the Hajj pilgrims, which at that time was the greatest expression of the Lord, remained secure – exaggeration is obvious in the numerosity of the objectives of its narration; because according to the rule of need, motives in the first story, by ranks are lesser than motives in the second story.

Thus, these contradictions can clearly be seen among the miracles of the Prophet; some miracles are narrated by solitary reports and some mentioned in excess and some also are having consensus among Muslims, without there being need of chain of authorities. The objective of such differences is the difference of greatness of the miracles or issues accompanying them.

As for the claim of Ibne Taymiyyah that classes of writers have not mentioned this tradition at all, is another exaggeration, because we mentioned that writers, including authorities in science, exegesists, Hafiz scholars of traditions, historians, who are highly praised in books and a large number of scholars have extolled them, they have narrated this tradition.

Till now the implication of his statement: "This chain of narrators is unknown" is not for me; because this tradition is narrated only by the great companion, Huzaifah bin Yaman¹ and Sufyan bin Uyyana, whose prominence in knowledge and tradition is clear and they are well known to be trustworthy in

¹ Ref: *Saheeh Muslim* [5/411, H. 24, Kitabul Fitn]; *Al-Taqreeb*, Ibne Hajar, 82 [1/156, No, 183]; *Tahdhibut Tahdhib*, [2/193].

traditions.¹

But Ibne Taymiyyah has considered the chains of narrators of this tradition invalid and regards its text to be a matter of dispute; as none of them is compatible with his corrupt style and crooked nature.

Fifth objection

It is concluded from this tradition that this Harith was a Muslim as he had confessed to the five principles of Islam, and it is necessary that no Muslim should have been punished during the period of the Messenger of Allah (s.a.w.a.).

Reply

This tradition – just as it proves his being a Muslim, also proves his apostasy, because of refuting the statement of Prophet and doubting what Almighty Allah had informed and divine chastisement did not descend on him while being a Muslim, on the contrary, he was involved in it after denial and apostasy, because after listening to the statement of the Prophet, he doubted in the prophethood of His Eminence.

In addition to that there were some individuals among Muslims as well, who were involved in divine chastisement, which was hinted at in its tradition in reply to objection number three.

Muslim, in his *Saheeh*² has narrated from Salma bin Akwa that a man was eating with his left hand in the presence of the Messenger of Allah (s.a.w.a.) and the latter told him to eat with the right hand. He said: “I cannot do that.” The Messenger of Allah (s.a.w.a.) cursed him and said: “You will never be able to.” And from that time [due to his obstinacy to the Prophet] he was unable to lift his right hand to his mouth.

Sixth objection

Harith bin Noman is not famous among the companions and in *Istiab*, Ibne Abde Barr and also Ibne Manda and Abu Nuaim Isfahani and Abu Moosa in his writings about the names of companions, have not mentioned his name. Hence, the existence of such a person becomes doubtful and it is not confirmed for us.

Reply

Books written about companions of Prophet do not contain the names of all of them. Every author has compiled them on the basis of information he was able to collect. When later writers searched through these books and sources, they managed to find new names, and added them to the names collected previously;³ so, denial of a single person that a name not mentioned in such books, is out of the pale of justice and far from rules of debate and discussion.

¹ *Tadkira Huffaz*, Zahabi, 1:61, No. 249; *Wafayatul Ayan* [2:319, No. 267].

² *Saheeh Muslim*, 4/259, H. 107, Kitabul Ashraba.

³ Refer: *Al-Isabah*, [1/2-4].

Also, it is most likely that writers of books about companions did not mention his name due to his apostasy later in life.

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتْبٍ مُّنِيبٍ^{٤٠}

“And among men is he who disputes in respect of Allah though having no knowledge nor guidance, nor a book giving light.”¹

¹ Surah Luqman 31:20

Eid Ghadeer in Islam

Among the things, which made Eid Ghadeer perpetual and famous, and bestowed certainty and established it firmly, are: Deeming it to be a day of feast and to hold celebrations in it, worship and devotions in its nights and also performing more religious acts and helping the poor and gathering provisions for self and family, for dressing up and in putting on new garments.

In every period, whichever religious society will pay attention to these conditions, it will naturally be in pursuit of its causes and will inquire about its aspects; it would be inquisitive regarding their narrators or at least due to participating in these rituals, and will by chance be informed about its narrators or reporters. Every year this matter will lead to renewal of interest of special groups of different societies to the incident of Ghadeer. As a result of which, the chains of narrators of the incident are continuous and the channels of its narration are safe, and the text of the incident is read out from one to another and its reports are repeated.

What becomes crystal clear for the researcher of this festival (*Eid*) are the following two points:

First point

This Eid is not restricted only to Shia, although they are having special attachment to this Eid, on the contrary, other sects of Muslims have also regarded it as Eid and participated in it.

Abu Raihan Biruni in his book of *Aatharul Baqiya An Quroonil Khaliya*¹, has regarded it to be among the festivals (*Eids*) of Muslims.

Ibne Talha Shafei says in his *Matalibus Soo-ol*:²

“Ameerul Momineen (a.s.) has mentioned the day of Ghadeer Khum in his couplets and this day is a day of festival (*Eid*) and gatherings; because on this day the Prophet of Islam (s.a.w.a.) bestowed this lofty rank to Ameerul Momineen (a.s.) and not to others.”

He also says:

“The meaning for the term of Master (*Maula*), which is possible only for the Messenger of Allah (s.a.w.a.), the same meaning the Prophet has applied for Ali (a.s.) and this is an exalted rank and position, which is only for him and not for anyone else. That is why this is a day of Eid and celebration for followers of Ali (a.s.).”³

¹ Aatharul Baqiya An Quroonil Khaliya, 334.

² Matalibus Soo-ol, 53 [Pg. 16].

³ Matalibus Soo-ol, 56.

In a number of places in the book of *Wafayat*,¹ Ibne Khallikan has mentioned that this day is regarded as Eid by the consensus of Muslims.

After the mention of tradition of Ghadeer, Masudi says:

“Descendants of Ali (a.s.) and his Shia regard this Eid great.”²

Thalabi has also stated in *Thimarul Qulub*³ after including the eve of Ghadeer among the great and famous nights in Islam, said:

“The eve of Ghadeer is a night, on the following day of which the Messenger of Allah (s.a.w.a.) recited a sermon in Ghadeer Khum on the pulpit of camel saddles.

And in his sermon, he said: Of whomsoever I am the master, Ali is (also) his master. O Allah, love those, who love him and be inimical to those, who are inimical to him. And help those, who help him and degrade those, who insult him. Therefore the Shia regard this eve to be great and they are engrossed in worship acts on this night.

One of the evidences of it being Eid is that Abu Bakr, Umar, wives of the Prophet and other companions, upon the commands of the Prophet, congratulated Ameerul Momineen (a.s.) and we all know that greetings are only offered on days of Eids and celebrations.”

Second point

History regarding this Eid is from the time of the Messenger of Allah (s.a.w.a.) till date and its beginning was the day of Ghadeer from the year of the Farewell Hajj, when Muhammad (s.a.w.a.) announced the Caliphate of Ameerul Momineen (a.s.) and made his authoritative known to all in both worldly and religious issues and he explained to them his lofty rank in religion.

The occasion of that witnessed day (a day which most of them were able to see) makes every Muslim elated, because on this day the source of Shariah and the place of glowing of illuminated laws of Islam becomes clear to all Muslims.

Which other day can exceed this blessed day? The day when the path of the clear practices (*Sunnahs*) became illuminated for all; when the smooth path became obvious to everyone, religion was perfected and the bounty was completed and Quran announced this clearly (so that it does not remain concealed for anyone).

From this aspect, the Holy Prophet (s.a.w.a.) announced to all, who were present there, including Abu Bakr and Umar, the nobles of Quraish and chiefs of Ansars and also his wives, he ordered all of them to go to Ali and congratulate him for having received the rank of Mastership (*Wilayat*) and authority to enforce commands and prohibitions in the religion of God.

¹ *Wafayatul Ayan*, 1:60:2:223 [1/180, No. 74: 5/230, No. 728].

² Al-Tanbih wal Ashraf, 221 [221-222].

³ *Thimarul Qulub*, 511 [Pg. 636, No. 1068].

Tradition of felicitation [of Ameerul Momineen (a.s.)]

In the book of *Wilayah*, Imam Muhammad bin Jarir Tabari has narrated a tradition through his chains from Zaid Ibne Arqam, at the end of which, it is mentioned that the Prophet of Islam (s.a.w.a.) said:

“O people say tell me: we, on the depths of our souls make a pledge to you and with our tongues, we make a covenant to you and place the hand in your hands and give our word that we would convey the matter without any change and distortion to our descendants and we make you a witness in this matter and the testimony of Almighty Allah is sufficient.

Say what I have told you and congratulate Ali (a.s.) as the chief of the believers and say:

اَلْحَمْدُ لِلّٰهِ الَّذِي هَدَنَا لِهٗ اَشْوَمَّ مَا كُنَّا لِنَهْتَدِي لَوْلآَنْ هَدَنَا اللّٰهُ

“All praise is due to Allah Who guided us to this, and we would not have found the way had it not been that Allah had guided us.”¹

Indeed, Almighty Allah knows every call and dishonesty and every cheater;

فَمَنْ نَكَثَ فِيمَا يَنْكُثُ عَلٰى نَفْسِهِ وَمَنْ أَوْفَ بِمَا عَاهَدَ عَلٰيْهِ اللّٰهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا^⑩

“Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.”²

Say that which will make the Almighty Allah pleased with you. Thus:

إِنَّ اللّٰهَ غَنِيٌّ عَنْكُمْ

“If you are ungrateful, then surely Allah is Self-sufficient above all need of you.”³

Zaid bin Arqam says: At this point, all the people called out: Yes, we have heard, and we obey the command of Allah and the Messenger of Allah (s.a.w.a.) with all sincerity. And among the first, who paid allegiance to Ali (a.s.) at that time were Abu Bakr, Umar, Uthman, Talha, Zubair and other Muhajireen and Ansar and then people in general and this allegiance continued till the Messenger of Allah (s.a.w.a.) recited the Zuhr and Asr prayers together. Then the allegiance continued till the night so that Maghrib and Isha were recited together. The allegiance continued for three days.”

¹ Surah Araaf 7:43

² Surah Fath 48:10

³ Surah Zumar 39:7

The historian, Khawind Shah, author of *Rauzatus Safa*,¹ after the mention of tradition of Ghadeer has said in his book: Then the Messenger of Allah (s.a.w.a.) sat in his special tent and instructed Imam Ali (a.s.) to remain in the adjacent tent so that people may felicitate him. When the felicitations ended, the Messenger of Allah (s.a.w.a.) directed his wives to go to Ali (a.s.) and present felicitations to him and they did that. Among the companions, who presented felicitations to him was Umar bin Khattab, who said: "Congratulations to you, O son of Abu Talib, that you have become my master and the master of all the believers."

Especially, congratulations of the two Shaykhs [Abu Bakr and Umar] is mentioned by a large number of Ahle Sunnat scholars of traditions, exegesists, historians from reporters of traditional reports, who cannot be regarded as few. Some of them have narrated it as a definite matter² and some have narrated it through authentic chains of narrators, all of whose narrators are reliable and whose chains end with different companions of Prophet, like: Ibne Abbas, Abu Huraira, Baraa bin Azib and Zaid bin Arqam.

The late Allamah Amini, in the book of *Al-Ghadeer*³, has mentioned the names of sixty persons, who have listed the names of those, who congratulated Imam Ali (a.s.) and who mentioned that Abu Bakr and Umar were at the forefront in this:

1. Ahmad bin Hanbal, chief of the Hanbalis (d. 241 A.H.).⁴
2. Hafiz Abu Ja'far Muhammad bin Jarir Tabari (d. 310 A.H.), in his book of *Tafseer*.⁵
3. Hujjatul Islam, Abu Hamid Ghazzali (d. 505 A.H.).⁶
4. Abul Fath Ashari Shahristani (d. 548 A.H.).⁷
5. Fakhruddin Raazi Shafei (d. 606 A.H.).⁸
6. Jalaluddin Suyuti (d. 911 A.H.).⁹

Return to the beginning of the statement

Indeed, these congratulations were at the command of the Messenger of

¹ *Tareekh Rauzatus Safa*, Part 2, No. 1:173 [2/541]; Abdur Rahman Dehlavi in *Miratul Asrar*, and others have trusted this book and have quoted it.

² That is those, who regarded it as absolute and definite that is why they narrated it without chains of narrators, directly; and it does not mean that this tradition is narrated from Messenger of Allah (s.a.w.a.) and therefore does not need investigation into the chains of narrators.

³ *Al-Ghadeer*, 1/510-527.

⁴ *Musnad Ahmad*, 4:281 [5/355, H. 18011].

⁵ *Tafseer Tabari*, 3:428.

⁶ *Sirrul Alamain*, 9 [Pg. 21].

⁷ On the margins of *Al-Fisal* of Ibne Hazm 1:220 [*Al-Melal Wa al-Nehal*, 1/145].

⁸ *Tafseer Kabeer*, 3:636 [12/49].

⁹ In *Jamaul Jawame*, he has narrated this report as mentioned in *Kanzul Ummaal*, 6:397 [13/133, H. 36420].

Allah (s.a.w.a.) and their giving allegiance, was accompanied with the joy of the Prophet; because they said: "Praise of God that He bestowed upon us excellence on the whole world."

In addition to this, revelation of the noble verse on this day, which clarified the perfection of religion, completion of favor and approval of Almighty Allah at what had occurred.

Tariq bin Shahab, a scholar from the People of the Book, called out in the gathering of Umar bin Khattab that if this verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَنْهَيْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيَتُ لَكُمْ
الإِسْلَامَ دِينًا

**"This day have I perfected for you your religion and completed
My favor on you and chosen for you Islam as a religion."¹**

...had been revealed in our religion, we would have regarded that day as feast². In that gathering none of those, who were present denied it and Umar also acted as if he had accepted it.

All this definitely shows that this day is having a great position in faith in such a way that it was an occasion of celebration of the seal of the prophets, the Holy Imams (a.s.) and their followers; and we regard it as Eid for no other reason.

The Messenger of Allah (s.a.w.a.), in reports, which Furat bin Ibrahim Kufi has in the third century, narrated through his chains from Imam Ja'far Sadiq (a.s.) through his father through his forefathers and had announced its exalted position, when he says:

The Messenger of Allah (s.a.w.a.) said: The day of Ghadeer Khum is the best of the festivals of my Ummah and it was the day when Allah, the Mighty and the High commanded me to appoint my brother, Ali (a.s.) as the leader of the community after me; so that after me, he may become a mode of guidance for them. And it is the day when Almighty Allah completed the religion and perfected His bounty on my Ummah; and chose for them Islam as a religion.³

After the Messenger of Allah (s.a.w.a.), Ameerul Momineen (a.s.), emulating him, deemed this day as the day of Eid and in the year when Friday and Ghadeer occurred on the same day, he recited the sermon and in that sermon, said:

"O believers, on this day, Almighty Allah has gathered two Eids. Take this day as the day of Eid, may God have mercy on you. So you may disperse to

¹ Surah Maidah 5:3

² The five Imams of Hadith have narrated this story: Muslim, [in his *Saheeh*, 5/517, H. 3, Kitabut Tafseer] Malik, Bukhari, Tirmizi [in his *Sunan*, 5/233, H. 3043. 44], Nasai, [in his *Sunan*, 2/420, H. 3997].

³ Behaarul Anwaar, 37/109, 94/110; Bashratul Mustafa, 49.

provide for your families and do good to your brothers in faith and thank the Almighty Allah for what He has blessed you with and gather together so that the Almighty Allah may bestow unity upon you and do good towards each other so that your kindness may reach each other and strengthen. Gift bounties of Allah to each other just as Almighty has placed a great reward in it, rewards which are many times the rewards of the preceding and following Eids. Doing good on this day will increase your wealth and prolong your lives and doing a good to turn to each other will result in divine blessings and kindness. As much as you can, try to gain its merits by doing good to your brothers and family members; and make happiness apparent while meeting each other.”¹

In the same way, all the Holy Imams (a.s.) have regarded it as Eid and ordered all Muslims that they should regard it as Eid and the excellence of this Eid and rewards of this day are announced to all.

In *Tafseer* of Furat bin Ibrahim Kufi,² it is mentioned in Surah Maidah through Imam Ja’far Sadiq (a.s.) that the narrator said: I asked: “May I be sacrificed on you, is there any Eid for Muslims, having more excellence than Eidul Fitr, Eid of sacrifice, Eid of Friday and Day of Arafah?”

The narrator says: The Imam replied: “Yes, the greatest and most excellent Eid in the view of Almighty Allah is the day when He completed the religion and revealed the verse of: **“This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion,”** on the Prophet.”

The late Kulaini³ has narrated in *Al-Kafi* from Ali bin Ibrahim from his father from Qasim bin Yahya from his grandfather, Hasan bin Rashid that he said: I asked Imam Ja’far Sadiq (a.s.):

“May I be sacrificed on you, are there other Eids for Muslim other than the two Eids (Fitr and Qurban)?”

He replied: “Yes, O Hasan, it is greatest of these.”

I asked: “What day is that?”

He replied: “The day of appointing of Ameerul Momineen (a.s.) as the leader of the community.”

I asked: “What is advisable for us to do on that day?”

He replied: “Keep fast on that day and send excessive Salawat on the Prophet and his progeny; and declare to Allah immunity from those, who oppressed Ahle Bayt (a.s.), and know that the prophets – may Allah bless them – commanded their successors to celebrate as Eid, the day the appointed their successors.”

The narrator says: I asked: “What is the reward of fasting on that day?”

¹ Late Shaykh Tusi has narrated it through his chains in *Misbahul Mutahajjid*, 524 [Pg. 698].

² *Tafseer* of Furat bin Ibrahim Kufi, [Pg. 117, H. 123].

³ *Al-Kafi*, 1:203 [4/148, H. 1].

He replied: “Reward of fasting for sixty months.”¹

In another report, through his chains from Husain bin Hasan Husaini from Muhammad bin Moosa Hamadani from Ali bin Hassan Wasti from Ali bin Husain Abdi² it is narrated from Imam Ja’far Sadiq (a.s.) that:

“Fasting on the day of Ghadeer Khum every year in the view of Allah equals a hundred Hajjs and a hundred Umrahs, which are all performed with sincerity and accepted, and that day is the great Eid of the Almighty Allah.”

As long as you live time will show surprises to you!

Nuwairi and Maqrizi say:

“In 352 A.H., Moizuddaula Ali bin Buwayh started this Eid, which was a heresy.”

In *Nihayatul Arab fee Funoonil Adab*³, Nuwairi says regarding the Eids of Islam:

“It is an Eid, which Shia have innovated and named it as Eid of Ghadeer. They regard it to be the cause of brotherhood [allegiance of brotherhood] of the Prophet of Islam (s.a.w.a.) with Ali Ibne Abi Talib (a.s.) on the day of Ghadeer Khum. The day they have started this Eid is the 18th of Zilhajj, because allegiance of brotherhood took place in the 10th year of Hijri and it was when he was in the Farewell Hajj.

They spend the nights in prayers and in the morning, before Zuhr, they pray two units of prayers. It is their custom to dress up in new garments that day, to free slaves, to do a good turn to others and to sacrifice (animals).

The first to start this heresy was Moizuddaula Abul Hasan Ali bin Buwayh, and if Allah wills, we will mention his story in the events of the year 352 A.H. After this innovation of the Shia, and declaring it to be a Sunnah, the Ahle Sunnat people also, from the year 389 A.H. started celebrating a festival eight days after the Eid of Shia and said: This day the Prophet entered the cave with Abu Bakr Siddiq. Therefore they celebrated this day through dressing up in new clothes and lighting fireworks.”

Maqrizi says in *Khataat*⁴:

“Eid Ghadeer was not a legal festival of Muslims and no Muslim leader ever deemed it to be as Eid. This Eid was celebrated for the first time in Iraq, during the reign of Moizuddaula Ali bin Buwayh; and he was the first to declare it as Eid in the year 352 A.H. From that time the Shia began to regard it as Eid.”

What can be said regarding a historian, who writes the history of Shia before

¹ Very soon regarding this reward, we will mention through Huffaz scholars all of whose narrators are reliable.

² *Tahdhibul Akhbar*, [3/143, H. 317].

³ *Nihayatul Arab fee Funoonil Adab*, 1:177 [1/184].

⁴ *Al-Khatat*, 2:222 [1/388].

being aware of their reality or he was aware of the facts, but at the time of writing, he forgot, or due to a pre-conceived plan, has ignored the facts, or that he issued statements, while he did not know what to say, or hardly knew what he was saying?

Was it not Masudi (d. 346 A.H.), who in *Tanbih wal Ashraf*¹ says: The descendants of Ali (a.s.) and his Shia commemorate this day?

Is Kulaini, who passed away in 329 A.H., not a narrator of the tradition of Ghadeer in *Kafi*?²

And before him, Furat bin Ibrahim Kufi, who is of the category of scholars of the level of Thiqatul Islam, Kulaini, was he not the narrator of another tradition of Ghadeer in his *Tafseer*³, which is present with us?"

It is absolutely clear that these books, from the aspect of history, pre-date what Nuwairi and Maqrizi claimed in 352 A.H.

Was it not Fayyaz bin Muhammad bin Umar Tusi, who informed about this in 259 A.H. and said: It was witnessed that Imam Ali Reza (a.s.) (d. 203 A.H.) had commemorated this day as Eid and explained its significance; and he has narrated it from his ancestors from Ameerul Momineen (a.s.).

Imam Ja'far Sadiq (a.s.) (d. 148 A.H.) taught this Eid to his companions and informed them that it was the practice of the prophets that they made their followers celebrate as Eid the day of the appointment of their legatees. In the same way, it was the practice of rulers and kings that the day of their coronation was celebrated as festival. Imams of religion (a.s.) also in the ancient days urged their Shia to do a good turn, recite special supplications and observe its rituals.

This is the reality of Eid Ghadeer, but these two persons wanted to ridicule the Shia and with this aim in mind, they denied those righteous ancestors and declared that it was a heresy started by Moizuddaula!

فَوَقَعَ الْحُقْقُ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾ فَغُلِبُوا هُنَّا لِكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١٧﴾

“So the truth was established, and what they did became null.
Thus they were vanquished there, and they went back abased.”⁴

Coronation on the day of Ghadeer

We know that on the day of Ghadeer, was appointed the Caliph, who was supposed to be the ruler of the Islamic world and who was to succeed the Prophet. In this way, it was necessary that he should be crowned like kings. But since crowns of gold and silver, studded with gems were a specialty of the rulers of Iran, and in Arabs there was no replacement to it, except a turban and none, except the nobles wore turbans, therefore it is narrated from the Messenger of

¹ Tanbih wal Ashraf, 221.

² *Al-Kafi*, [4/149, H. 3].

³ *Tafseer Furat Kufi*, [Pg. 117, H. 123].

⁴ Surah Araaf 7:118-119

Allah (s.a.w.a.) that he said:

“Turbans are the crowns of Arabs.”

This report is narrated by Khuzai and Dailami, and Suyuti in *Jame Saghir*¹ has regarded it as authentic and Ibne Athir has also mentioned it in *Nihaya*.²

Therefore, on this day, the Messenger of Allah (s.a.w.a.) placed the turban on the head of Ali (a.s.) and this shows that it was a mark of his greatness and majesty, because he placed on his head, his turban, which was named as ‘Sahaab’ in that huge gathering with his blessed hands.

This act hints that one, who is crowned with this turban will remain in the position of the Prophet, and that he was the missionary of the religion of the Prophet and his successor after him.

In *Kanzul Ummal*³, it is narrated from Imam Ali (a.s.) that the Prophet on the day of Ghadeer Khum placed a turban on my head and dropped one end of it on my back. And in other words, he threw one end of it on my back.

Then he said: “Indeed, the Almighty Allah helped me in Battle of Badr and Hunain through angels through this turban, which I was wearing.”

And he said: “Turban is an obstacle between denial and faith.”

Hafiz Dailami has narrated from Ibne Abbas that then the Messenger of Allah (s.a.w.a.) placed ‘Sahaab’⁴ on the head of Ali (a.s.) and he said:

“O Ali, the turban is the crown of Arabs.”⁵

Conclusion

Abul Husain Multi⁶ says in *Tanbih war Radd*⁷:

“Their [that is the *Rafidhis*’ or Shia’s] statement that Ali is in the clouds (*Sahaab*) is taken from the statement of the Messenger of Allah (s.a.w.a.) to Ali (a.s.), when he arrived wearing the Prophet’s turban: ‘Ali has come in *Sahaab*.’ That is he came wearing the turban named Sahaab, but they interpreted it in a way other than what it implied.”

Halabi in his *Seerah*⁸ says:

The Messenger of Allah (s.a.w.a.) had a turban named Sahaab and he put it on the head of Ali Ibne Abi Talib Karramallahu Wajha. When Ali wore it and came to the Messenger of Allah (s.a.w.a.), he said: “Ali has come to you in

¹ *Al-Jaame’ Saghir*, 2:155 [2/193, H. 5723].

² Al-Nihaya fee Gharibul Hadith wal Athar, [1/199].

³ *Kanzul Ummaal*, 8:60 [15/482, H. 41909]. Also refer: *Riyazun Nazara*, 3:17; *Faraaezus Simtain*, 1:75, Chap. 12, H. 41; *Al-Fusulul Muhibima*, 41.

⁴ Ibne Asir says in *Nihaya*, 2:160 [2/345]: The turban of the Messenger of Allah (s.a.w.a.) was named as ‘Sahaab’.

⁵ *Al-Firdos bi Mathurul Kitab*, [3/78, H. 4246].

⁶ Muhammad bin Ahmad bin Abdur Rahman Malti Shafei, died 377 A.H.

⁷ *Tanbih war Radd alaa Ahlal Ahwa wal Bida*, 26 [Pg. 19].

⁸ *Seeratul Halabiyya*, 3:369 [3/341].

Sahaab,” that is in the turban, which the Prophet gifted to him.”

Allamah Amini says: This is the meaning that Shia allude to when they say: Ali is in *Sahaab*, as opposed to the claim of Multi, no Shia has interpreted it in away other than what was intended. On the contrary, Ahle Sunnat people have interpreted it in another way and made allegation against Shia; and Almighty Allah will hold them responsible for it.

Thus, the day of crowning is the greatest day in Islam and the greatest Eid of the partisans of Ameerul Momineen (a.s.). Just as this day prompts the malice and anger of his enemies.

وُجُوهٌ يَوْمَئِن مُسْفِرَةٌ ۝ ضَاحِكَةٌ مُسْتَبْشِرَةٌ ۝ وَوُجُوهٌ يَوْمَئِن مُعْلَيْهَا غَبَرَةٌ ۝
تَرْهُقُهَا قَتَرَةٌ ۝

“(Many) faces on that day shall be bright, laughing, joyous. and (many) faces on that day, on them shall be dust, darkness shall cover them.”¹

¹ Surah Abasa 80:38-41

Statements of reliable Ahle Sunnat Hafiz scholars and intellectuals regarding the tradition of Ghadeer

This discussion is not with the motive of proving the veracity of the tradition of Ghadeer and that it is widely narrated (*Tawatur*), because it by itself and by its essence it is needless of every kind of discussion.

In spite of the fact that a large number of reporters from the chains of narrators of this tradition are the narrators of two books: *Saheeh Bukhari* and *Saheeh Muslim*, who can deny the authenticity of this tradition?

And with attention to the fact that every far and near was witness to this event and he has narrated it and majority of the writers of tradition, history, exegesis and scholasticism have mentioned it and some have also written separate books on it, which opponent can refute this tradition having wide narration (*Tawatur*) of its wording, leaving aside some particular disputes; having wide narration (*Tawatur*) in its ideal details; and having summarily wide narration (*Tawatur Ijimali*) in some of its aspects?¹

The late Allamah Amini, in the book of *Al-Ghadeer*,² has mentioned names of forty-three persons, who admitted to the authenticity and wide narration (*Tawatur*) of this tradition. Some of them are as follows:

1. Hafiz Abu Isa Tirmizi (d. 279 A.H.)

In his book of traditions, he has says after the mention of the tradition of Ghadeer:

“This is a good and authentic tradition”.³

2. Hafiz Ibne Abde Barr Qurtubi (d. 463 A.H.)

In the book of *Istiab*,⁴ after the mention of the tradition of brotherhood, [brotherhood of Ali (a.s.) with the Holy Prophet (s.a.w.a.)] and two traditions of Mastership (*Wilayat*) and Ghadeer, has said:

“This whole report is authentic.”

¹ [Widely narrated (*Mutawatir*) report: *Mutawatir* reports can be divided into literal, conceptual and epigrammatic. Literally widely narrated (*Mutawatir*) report implies a report narrated word to word, for example tradition of Two heavy things (*Thaqayl*) and tradition of Ghadeer. In conceptual widely narrated (*Mutawatir*) report the concept is narrated widely, though words might be different; for example traditions regarding the valor Imam Ali (a.s.). They are of different kinds, but they convey one and the same point: that is valor of Imam Ali (a.s.). Ref: *Usul Fiqh*, Muzaffar, 2/62-63; *Istilahat Usul*, Mishkini, 142-143; *Firhang Fiqh Farsi*, 2/649-649].

² Ref: *Al-Ghadeer*, 1/543. 572.

³ *Sunan Tirmizi*, 2: 298 [5/519, H. 3713].

⁴ *Istiab*, 2:373 [Part 3, 1098-1100, No. 1855].

3. Faqih Abul Hasan bin Maghazili Shafei (d. 483 A.H.)

In his book of *Manaqib*,¹ after quoting this tradition from his teacher, Abul Qasim Fazl bin Muhammad Isfahani, has said:

“Abul Qasim believes that this report is an authentic tradition of the Messenger of Allah (s.a.w.a.) and around a hundred persons, including members of Ashra Mubashshira have narrated it. And this tradition is proved and there is no doubt in it. This excellence is special to Ali (a.s.) and no one shares it with him.”

4. Hujjatul Islam Abu Hamid Ghazzali (d. 505 A.H.)

In his book of *Sirrul Alomain*², he has written:

“The proof [evidence] has removed the veil from its face and everyone has consensus on the text of the tradition from the sermon of Messenger of Allah (s.a.w.a.) on the day of Ghadeer Khum. He mentioned in some part of this sermon:

‘Of whomsoever I am the master, Ali is (also) his master.’ And Umar [in congratulation to Ali (a.s.)] said: Bravo, bravo!”

5. Ibne Abil Hadeed Mutazali (d. 655 A.H.)

In his *Sharh Nahjul Balagha*³, he has regarded this tradition to be a well known statement about excellence of Ameerul Momineen (a.s.).

6. Hafiz Ibne Hajar Asqalani (d. 852 A.H.)

He says in his *Fathul Bari*:⁴

“As for the tradition: Of whomsoever I am the master, Ali is (also) his master. Tirmizi and Nasai have narrated it and this tradition is having excessive chains of narrators. Ibne Uqdah has compiled a separate book on this, and many of its chains of narrators are authentic and good. It is narrated to us from Imam Ahmad that he said: For no companion are so many merits narrated as they are narrated for Ali Ibne Abi Talib (a.s.).”

7. Hafiz Jalaluddin Suyuti Shafei (d. 911 A.H.)

He says: “This tradition is widely related (*Mutawatir*) and many later scholars have narrated it from him.”

8. Hafiz Shahabuddin bin Hajar Haithami Makki (d. 974 A.H.).⁵

9. Sayyid Mahmud Alusi Baghdadi (d. 1270 A.H.).⁶

وَمَنْكُثَ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلٌ لِكَلِمَتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٥﴾

¹ *Manaqib* Ali Ibne Abi Talib (a.s.), [Pg. 27, H. 39].

² *Sirrul Alomain*, 9 [Pg. 21].

³ *Sharh Nahjul Balagha*, 2:449 [9/166, Sermon 154].

⁴ *Fathul Bari*, 7:61 [74/7].

⁵ Sawaiqul Mohriqa, 25 and 73 [Pgs. 42,43 and 123]; Sharh Matne Hamziya fee madhe Khairul Bareeya: 221 [Pg. 245].

⁶ *Ruhul Maani*, 2:249 [6/61].

وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضْلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الضَّلَالُ
وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

“And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing. And if you obey most of those in the earth, they will lead you astray from Allah’s way; they follow but conjecture and they only lie.”¹

¹ Surah Anaam 6:115-116

Judgment regarding the authorities of tradition

وَأَن تَحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَنَزَّلْ أَهُوَ أَهُمْ

“And that you should judge between them by what Allah has revealed, and do not follow their low desires.”¹

Here some senior scholars have admitted to the wide narration (*Tawatur*) of the tradition and have condemned its deniers and previously you saw that there are 110 companions of Prophet, who narrated this tradition, whose statements we were able to access. There is no tradition from the Messenger of Allah (s.a.w.a.), which has come with such wide narration (*Tawatur*), certainty and proof.

Shamsuddin Jazari, especially in proving the wide narration (*Tawatur*) of this report, has written a separate treatise and regarded as ignorant those, who deny this tradition and the truth is this only.

Faqih Ziyauddin Muqbili also says:

“If this tradition, with all these sources, is not known, nothing else would be known in religion.”²

Badakhshi says: “This tradition is authentic and famous and except for a prejudiced person and a denier, whose statement cannot be relied upon, no one will argue about its authenticity.”³

However, there exist people, who harbor malice and enmity, to whom separation from our master, Ameerul Momineen (a.s.) has impelled them that through every means, they should make this clear spring putrid and shake the foundations of this confidence.

That is why, one of them has become a denier of the tradition⁴ with the excuse that at that time Ali (a.s.) was not present with the Messenger of Allah (s.a.w.a.), and that he was in Yemen.

Another one has denied the authenticity of the central theme of the tradition and he says:⁵

“Most reporters have not narrated the main theme of the tradition.”

The third one states that the appendix to the tradition is weak⁶, he says:

“Without any doubt, the appendix to the tradition is false.”

¹ Surah Maidah 5:49

² Taleeq Hidayatul Uqool Ilaa Ghaayatus Soo-ol, 2:30

³ Nuzoolul Abraar; 21 [Pg. 54].

⁴ Tahawi [in *Mushkilul Aathaar*, 2/308] and others have quoted him and replied to him.

⁵ Taftazani in *Maqasid*, 290 [5/274]. And some of the modern scholars have also emulated him.

⁶ Ibne Taymiyyah in *Minhajus Sunnah*, 4:85.

The fourth one,¹ has expressed doubt in its origin, but regards the supplication after it to be reliable and says:

“Only Ahmad bin Hanbal has narrated it and as for others, they have only narrated this last part of: O Allah, love those, who love him...from the statement of the Messenger of Allah (s.a.w.a.).”

Whereas we say:

All have accepted its wide narration (*Tawatur*) and authenticity; they have clarified that the whole of it is authentic; therefore there is consensus on this matter and no scope remains for them to dispute it.

In this instance, there are those, who say once: our scholars have not narrated it² and the second time, say: It is not narrated through reliable narrators, therefore it is not authentic³.

Some followers from the later scholars have emulated him, they say: Trustworthy narrators have not narrated it.⁴ While this same person in another place in his book says: This tradition is widely narrated (*Mutawatir*). We conduct with such persons as per the command of the Almighty Allah:⁵ and just say ‘peace’ to them.

I don’t know whether ignorance prevented him from recognizing the scholars of his companions or he was ignorant of Sihah and Masanid books or did not accept the reliability of these personalities.

If he is ignorant, it is a calamity, but if he is aware and he issues such statement, then it is a greater calamity.

Among them are also those: that he turns this statement in his mouth that except for Ahmad in his *Musnad*, no one has narrated this tradition.⁶ And this book contains both kinds of reports: weak as well as reliable.

As if this person does not have any information about books other than *Musnad Ahmad* or his research and investigation regarding authentic and strong chains of narrators, which are excessively present in *Saheeh*, *Musnad* and *Sunan* books, have not enlightened him.

As if he is unaware of books of senior scholars written particularly about Ahmad and his *Musnad*.

As if he is unaware of the statement of Subki in *Tabaqat*⁷ that:

“Indeed, Ahmad wrote the *Musnad* and it is one of the principles of this

¹ Muhammad Mohsin Kashmiri in *Najatul Momineen*.

² Ibne Hazm has mentioned this statement in *Mafazila Bainas Sahaba*.

³ Ibne Taymiyyah in *Minhajus Sunnah*, 4:86, quoted from Ibne Hazm [in *Al-Fisl*, 4/148].

⁴ Harwi, grandson of Mirza Maqdoom bin Abdul Baqi in *As-Sahamus Thaqiba*.

⁵ In Surah Furqan 25:63, when He says: “and when the ignorant address them, they say: Peace.”

⁶ Muhammad Mohsin Kashmiri has said this in *Najatul Momineen*.

⁷ *Tabaqatush Shafiya*, 1:201 [2/27, No. 7].

Ummah.”

Imam Hafiz Abu Moosa Madini Isfahani Shafei (d. 580 A.H.) says:

“*Musnad* of Imam Ahmad is a basic and elemental principle and a firm point of reference for scholars of traditions. And it is a selection of innumerable traditional reports; that is why it is an imam and a foundation and during dispute or controversy, it is the final point of reference for the disputants.”

And on the basis of the quotation of *Kanzul Ummal*,¹ Hafiz Suyuti in his introduction to *Jamaul Jawame*, says:

“All reports of *Musnad Ahmad* are acceptable and there are weak traditional reports in it as well as good traditional reports.”

Another person appears and says:²

The tradition of Ghadeer is not mentioned in Sihah books. Unaware of the fact that it is mentioned by Tirmizi in his *Saheeh*; Ibne Majah in his *Sunan*; Darqutni has narrated it through a number of channels and Ziyauddin Maqdisi has quoted it in *Al-Mukhtara* and...have quoted it.

This shows the value of statement of a person, who tries to prove something as doubtful only because it is not mentioned in *Saheeh Bukhari* and *Saheeh Muslim*.³

Another person⁴ has also mentioned it and supported its authenticity and proved its correctness and consensus of Ahle Sunnat majority has narrated it and said:

“There are many authentic traditions, which the two Shaykhs (Bukhari and Muslim) have not narrated.”

We add that Hakeem Nishapuri has written a complete book, which is not less voluminous than *Saheeh Bukhari* and *Saheeh Muslim*, and entitled it *Mustadrak Saheehain*; and in many instances they are in agreement with traditional reports, which Dhahabi has mentioned in *Mulakhkhas*. And you will read in biographies of scholars of other ‘addenda’ (*Mustadrak*) regarding *Saheeh Bukhari* and *Saheeh Muslim*.

Hakeem Nishapuri also says in *Mustadrak*⁵:

“Bukhari and Muslim or one of them has not said that every tradition not narrated by one of them is not authentic. And I would, with the help of God, narrate traditions, whose narrators are trustworthy and through the like of which, the Shaykhs [Bukhari and Muslim, may God be pleased with them] or one of

¹ *Kanzul Ummaal*, 1:3 [1/10].

² Husamuddin Saharanpuri in *Marafizul Rawafidh*.

³ Qaazi Azd Eiji in *Muwafiq* [Pg. 405] and Taftazani in *Sharh Maqasid* [5/274].

⁴ Shaykh Mahmud bin Muhammad Shekhani Qadri Madani in *As-Siratas Sawi fee Manaqib Aale Nabi*.

⁵ Mustadrak Alas Saheehain, 1:2 [1/41].

them, have reasoned.”

Bukhari says:

“Every traditional report, which I have included in my collection, is authentic and there are other authentic traditions as well, which I have not included in order that it may not be prolonged.”

Muslim says:

“I have not mentioned all authentic traditions in this book; I have mentioned only some of them on which there was consensus.”

Therefore, non-mention of Bukhari and Muslim of a tradition, on whose authenticity and wide narration, there is consensus, if we don’t say that it a defect of those two books of their authors, it does not become a cause of making that tradition doubtful.

It is not concealed from well-informed person: The first to reject this consensus was Ibne Hazm Andulusi,¹ while he himself says:

“The Islamic Ummah does not have consensus on a mistake or misunderstanding.”

Later on Ibne Taymiyyah followed him and deemed his statement as source for deeming the tradition as doubtful and other than his statement, he has not found in it an iota of doubt, except his statement that he has added to it and said:

“It is narrated that Bukhari, Ibrahim Harrani and some scholars criticized this tradition and regarded it weak.”

Unaware of his own statement in *Minhajus Sunnah*² that:

“The anecdote of Ghadeer took place on the return journey of the Messenger of Allah (s.a.w.a.) from the Farewell Hajj and people have consensus on it.”

After him, some people like Taftazani, Qaazi Eiji, Qushji and Sayyid Jurjani, who thought that remoteness from truth was a nice thing, have emulated him and have added to falsehood and lies and in refutation of the tradition they did not remain content by just saying that its absence in *Saheeh Bukhari* and *Saheeh Muslim* shows that it is inauthentic. And did not remain content by quoting the lie of Ibne Taymiyyah that Bukhari and Harrani criticized it – or since Ibne Taymiyyah was not reliable according to them, yet they did not directly attribute this to Bukhari and Harrani – they just said unequivocally that: “Ibne Dawood and Abu Hatim Sajistani have expressed doubt on this traditional report.”

Following them, Ibne Hajar took a long step and in addition to Abu Dawood and Sajistani, added the term of ‘and others’. When Harwi came on the scene, he omitted the name of Sajistani, and in its place, mentioned Waqidi and Ibne Khuzaimah.

¹ You will know the general view regarding him at the end of the analysis.

² *Mihajus Sunnah*, 4:13.

He says in As-Sahamus Thaqiba:

“Many scholars of traditions have expressed doubt in the authenticity of this tradition, like Abu Dawood, Waqidi, Ibne Khuzaimah and other trusted scholars.”

I don’t know what caused them to commit such audacity to the Almighty Allah:

وَقُدْخَابٌ مِّنْ أَفْتَرِي

“And he who forges (a lie) indeed fails to attain (his desire).”¹

What should I say regarding one, who utters such nonsense and fabricate attributions to imams of traditions and Hafiz scholar of the Sunnah!

Was not a single person born, who can ask them what is your source in these quotations and attributions. Have they seen it in some book? What book is that and where is that book? Why don’t you mention the title of the book? Or if the elders and well known personalities narrate the tradition, why have they not mentioned its chains of narrators and its reporters?

Should they not be asked that how condemnation of Bukhari and his associate remain unknown to the multitude of Hafiz scholars, senior traditionists and teachers of this science from the first to the seventh and eighth century till the period of Ibne Taymiyyah and his followers?

And why not even one of them spoke up against it? And this statement is not found in any book or source? Or they were aware of it, but did not see any value for it in the market of truth and that is why did not pay attention to it?

In addition to them, is the denial of its wide narration (*Tawatur*) within the arena of truth? And whether the statement that: “From one side the Shia have consensus on the reliability of wide narration (*Tawatur*) in the reasoning of Imamate and on the other side he reasons through the tradition of Ghadeer even though it is a solitary reported tradition,”² is correct?

While the fact is that he himself regards a tradition narrated by eight companions to be widely narrated (*Mutawatir*)³ and some Ahle Sunnat regard a tradition narrated by only four companions to be sufficient for wide narration (*Tawatur*) and say that it is not allowed to oppose it.⁴

And he is certain of the wide narration (*Tawatur*) of the tradition: “Imams are from Quraish,” and says: “This traditional report is narrated by Anas bin Malik, Abdullah bin Umar and Muawiyah. And Jabir bin Abdullah, Jabir bin Samra and Ubadah Ibne Samit have narrated in the same meaning.”

¹ Surah Taha 20:61

² Taftazani in *Maqasid*, 290 [5/272]; Ibne Hajar in *Sawaiq*, 25 [Pg. 42] and the followers of these two.

³ Ref: *As-Sawaiq*, 13 [Pg. 23].

⁴ Ibne Hazm in *Al-Muhalli* [9/6, Question 57]. In the question regarding absence of justification of selling of water, he says: These four persons from companions (r.a.) narrated this narration: it is widely narrated (*Mutawatir*) and opposition to it is not lawful.

This is their well known viewpoint regarding the definition of wide narration (*Tawatur*), but when they come to the tradition of Ghadeer, they make a ceiling for wide narration (*Tawatur*), which even a tradition narrated by 110 persons cannot reach!

Amazing is the initiative of Ahmad Amin, who in his book of *Zuhrul Islam*,¹ says:

“Shia have narrated the tradition of Ghadeer from Baraa bin Azib.”

You yourself know that Ahle Sunnat narrations from Baraa bin Azib exceed the reports of all other companions, because almost forty persons from Ahle Sunnat scholars have narrated it, among them being Ahmad, Ibne Majah, Tirmizi, Nasai, Ibne Abi Shaibah and their like, a large part of whose chains of narrators are authentic and all their reporters trustworthy.²

But Ahmad Amin, in order to refute its veracity, wanted to attribute it only to Shia and this is a not his new antic, because he has, in his books of *Fajrul Islam*, *Dhuhaul Islam* and *Zuhrul Islam* mentioned a large number of falsehoods.

كَبُرَتْ كَلِمَةٌ تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۖ إِنْ يَقُولُونَ إِلَّا كَذِبًا ۚ فَلَعْلَكَ بَاخِعٌ
نَفَسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا إِنَّهُنَّا لَحَبِيبُنَا أَسْفَانًا ۗ

“A grievous word it is that comes out of their mouths; they speak nothing but a lie. Then maybe you will kill yourself with grief, sorrowing after them, if they do not believe in this announcement.”³

¹ Addenda to *Zuhrul Islam*, Pg. 194.

² Ref: *Al-Ghadeer*, [1/49-52].

³ Surah Kahf 18:5-6

A survey of Ibne Hazm Andulasi's viewpoint (d. 456 A.H.)

What shall I write about one, on whose deviation there was consensus of all the scholars of his time and who have all condemned him and they warned people from interacting with him?

And because of deviations and nonsense present in his books and writings, they issued verdict that they should be burnt, in such a way that it is mentioned in *Lesaanul Meezaan*¹, and Alusi has mentioned the following in his biography:

“He was deviated and he misguided others.”²

“And what shall I say regarding his writings, which consist of attributing falsehood to God and His Prophet and his audacity regarding the sanctified aspects of the law of Shariah and did not exercise any restraint in attributing lewdness and corruption to Muslims, issuing invalid statements and nonsensical viewpoints.”

“What shall I say regarding an excessive talker, whose statements are baseless and viewpoint beyond the bounds of Quran and Sunnah and when he gives a verdict, it is an unjust one and when he issues a verdict, it is based on falsehood and he attributes issues to Islamic Ummah from which they are immune; he attributes statements to Imams and Hafiz scholars, which they are remote from and books and writings of this person are indications of his deviation from Islamic viewpoint.

Following are some of his viewpoints:

In his book of jurisprudence (*Fiqh*), entitled *Al-Muhalli*³, he says:

Question

If the heirs of the killed one are absent or they are young or insane, jurists have different viewpoints regarding that.

Then he quotes from Abu Hanifah that he said: The elder heir has the right of eliminating the killer and it is not necessary to wait for the children to grow up.

He narrates from Shafei that if one of the heirs of the slain is of age he cannot demand retaliation till his heir comes of age. Then he has doubted the statement of Shafei and says: Hasan bin Ali, inspite of the fact that Ali had young children, took retaliation from Abdur Rahman (and did not wait for them to come

¹ *Lesaanul Mizan*, 4:200 [4/229, No. 5737].

² Tafseer Alusi, 21:76.

³ *Al-Muhalli*, 10:482.

of age).

After that he says:

The condemnation of killing of Ibne Muljim returns to them in the same condition that Hanafis condemn the Shafeis, because in this matter they have agreement with Malikis and they say: One, who kills on the basis of whim or independent judgment (*Ijtehaad*), does not have retaliation. And the whole Ummah is having consensus that Abdur Rahman Ibne Muljim slain Ali (a.s.) on the basis of independent judgment (*Ijtehaad*) and the belief that his act was correct.

And Imran bin Hattan, poet of the Safooriya sect, says regarding this:

‘I sometimes ponder on the slash, which a pious man delivered only seeking divine pleasure and I find that his pan of deeds is the heaviest of all in the view of God.’

Hanafis in opposition to Hasan bin Ali, fabricated this same accusation, which the Shafei fabricated and the arrow they shot returned to them and they fell into the ditch they had dug for others.”¹

Come to me and we can ask Muslim whether this statement is in conformity with the statement of the Prophet to Imam Ali (a.s.) that:

“Your killer is the most wretched of the people of the last age,” and in other words: “The most wretched of the people,” and in the third version: “The most wretched of this Ummah, like the killer of the she-camel of Prophet Salih.”?

Prominent Hafiz scholars, the elders and the imams have narrated this tradition and according to Ibne Hazm’s definition of wide narration (*Tawatur*), this tradition reaches the point of wide narration (*Tawatur*) as among narrators of this tradition are Ahmad, imam of Hanbalis in *Musnad*,² Nasai in *Khasais*,³ Ibne Qutaibah in *Al-Imamah was Siyasah*⁴ and Hakeem in *Mustadrak*⁵

Is this statement compatible with the address of the Messenger of Allah (s.a.w.a.) to Imam Ali (a.s.)? When he asks:

“Do you want me to inform you about one, who is punished on Judgment Day most severely?”

I said: “Yes, O Messenger of Allah (s.a.w.a.).”

He said: “The most severe punishment on Judgment Day would be that of the killer of the she-camel of Salih and of one, who dyes your beard with the blood of your head.”

¹ Ibne Hajar has mentioned this point in his *Talkhisul Habir fee Naqle Ahadithe Al-Rafai al Kabeer*, Printed in India, 1303 A.H.: 416 [4/46].

² *Musnad Ahmad*, 4:263 [5/326, H. 17857].

³ *Khasais Ameerul Momineen*, 39 [Pg. 162, H. 153] and in *Sonan al-Kubra* [5/153, H. 8538].

⁴ *Al-Imamah was Siyasah*, 1:135 [139].

⁵ *Al-Mustadrak alas Saheehain*, 3:140 [3/151, H. 4679] and in the same way in his *Talkhis*.

Ibne Abde Rabb has narrated this report in his *Al-Iqdul Fareed*.¹

Is it compatible with the following statement of the Messenger of Allah (s.a.w.a.) that:

“Your killer will have similitude with the Jews and he would be a Jew in fact.”?

Ibne Eddi has mentioned this report in *Kamil*, and Ibne Asakir has also narrated it as mentioned in *Tarteeb Jamaul Jawame*.²

Alas, if I can only find which independent judgment (*Ijtehaad*) legalizing killing an Imam is worth obedience?!

Or which independent judgment (*Ijtehaad*) had fixed the killing of that Imam as dower for a woman³ of Khawarij with whom the most wretched person from Murad tribe had fallen in love? Or as opposed to the clearest declaration (*Nass*) of Prophet, what scope is there for independent judgment (*Ijtehaad*)?

And if the door of such independent judgment (*Ijtehaad*) had been open, it would approve the killing of all the prophets and caliphs, although Ibne Hazm was not at all prepared that the killer of Umar and killers of Uthman should be regarded as jurisprudents (*Mujtahid*) and we also will not say anything here.

Alas, if I only knew, which ones of the Ummah are having consensus in absolving Ibne Muljim from this terrible deed?

Alas, if he would only indicate them for us. But he can never point them out to us, because no writing is found in the Islamic Ummah in this false quotation, except from the Khwarij, who are beyond the pale of Islam and Ibne Hazm has followed them and has justified it through the couplet of Imran.

O Allah, You yourself know who Imran bin Hattan is and what is the value of his exoneration of Ibne Muljim for spilling the blood of Ameerul Momineen (a.s.).

What value does his statement have that it should be used as evidence and regarded as basis and foundation of Islam?

And a jurist like Ibne Hazm, what position does he have in religion? When he follows the like of Imran, and uses his viewpoint in the God’s religion and on its basis, opposes authentic traditional reports narrated from Messenger of Allah (s.a.w.a.)? He refutes them and makes Islamic Ummah a target of condemnation through a fellow, who is beyond the pale of Islam, while the fact is that his contemporary, Qaazi Abu Tayyab Tahir bin Abdullah Shafei⁴ has mentioned as

¹ *Al-Iqdul Fareed*, 2:298 [4/155].

² *Kanzul Ummaal*, 6:412 [13/195, H. 36582].

³ Ref: *Al-Imamah was Siyasah*, 1:134 [4/137]; *Tareekh Tabari*, 6:83 [5/144]; *Al-Mustadrak*, 3:143 [3/154, H. 4690].

⁴ He is a Shafei jurist. Ibne Khallikan, in his *Taareekh*, 1:253 [2/512, No, 307], says regarding him: He is reliable, truthful, honest and he was aware of principles of jurisprudence and its branches. He was a researcher in science of jurisprudence. He was honest, good natured and followed a correct faith; and has composed a couplet on the profession of jurists. He was born

follows regarding Imran:

عن ابن ملجم الملعون بهتاننا	انى لا براء مما انت قائله
الا ليهم للإسلام اركانا	يا ضربه من شقي ما اراد بها
دنيا وعن عمرانا وحطانا	انى لا ذكره يوم ما فالعنده
لعائين الله اسرارا واعلانا	عليه ثم عليه الدهر متصله
نص الشريعه برهانا وتبانيا	فانت من كلاب النار جاء به

1. I certainly declare immunity from your false statement regarding Ibne Muljim. 2. Woe upon that strike, which the wretched one delivered with the aim of demolishing the pillars of Islam. 3. Whenever I recall him, I invoke curse on Imran and Hattan. 4. As long as the world endures, hidden and open curse be on him. 5. And according to clear declaration of Shariah; you two are dogs of Hellfire.

In addition to them the reaction of Imam Hasan (a.s.) in killing Ibne Muljim and support from Muslims, in addition to the companions and companions of companions, in such a way that each of them was eager that he should himself execute Ibne Muljim; it shows that the act of the accursed Ibne Muljim was not an act having independent judgment (*Ijtehaad*), what to say that we should justify it and regard it as good?

And suppose if it was also independent judgment (*Ijtehaad*), that *Ijtehaad* was opposed to numerous textual declarations (*Nusus*).

On the basis of this, the exigency of the majority of Muslims decided that this corruption should be rooted out and this was a duty of Muslims in general. But the Imam of that time and the pride of youths, Imam Mujtaba (a.s.) in this excellence, was having precedence over others in every excellence (and he uprooted mischief).

Indeed, how much is the distance between Ibne Hazm and Ibne Hajar!

Ibne Hazm has justified the act of Ibne Muljim and showed it to be correct and Ibne Hajar has, in his book of *Lesaanul Meezaan*,¹ excused himself from not stating his name and has declared him to be a killer and shedder of blood; and in *Tahzeebut Tahzeeb*,² he says:

“He was among the survivors of Khawarij.”

¹ in Baghdad during 348 A.H. and he died in 450 A.H.

² *Lesaanul Mizan*, [3/534, No. 5077].

² *Tahzeebut Tahzeeb*, 7:338 [7/297].

Other viewpoints of Ibne Hazm

In his book of *Al-Fisal*¹, he says regarding a jurist (*Mujtahid*):

“Abu Ghadiya, Yasar bin Sabah Salmi eliminated Ammaar (r.a.). Ammaar was present at the allegiance of Rizwan. He was of those, about whom Almighty Allah has informed that their hearts were informed and who had peace and contentment of the heart and from whom He was satisfied. Abu Ghadiya eliminated him according to independent judgment (*Ijtehaad*); though he committed a mistake and excess, but since he made mistake in independent judgment (*Ijtehaad*), only one reward will be given to him.

But Abu Ghadiya was not like the killers of Uthman, because killers of Uthman did not dare to exercise independent judgment (*Ijtehaad*), because neither had Uthman killed anyone, nor was he at war and neither. He was a defender nor an attacker and neither he had committed adultery, neither was he apostate, that fighting against him should be justified. On the contrary those people were transgressors, attackers and shedders of blood, who unjustly, deliberately and knowingly shed his blood and they were sinners and accursed people.”

I failed to find the meaning of independent judgment (*Ijtehaad*) of Abu Ghadiya, who was among the nameless and unknown people of the world and among the degraded people of society and backward persons of the time of the Prophet.

Nothing is mentioned about him, except for the term of ‘Juhni’ and in no book is its meaning mentioned, which would be an indication of his independent judgment (*Ijtehaad*). And except for quoting the statement of the Messenger of Allah (s.a.w.a.) that: “Your blood and property is unlawful,” And also: Lest you apostasies after me and kill each other,” nothing from divine knowledge is quoted from him!

And companions of the Messenger of Allah (s.a.w.a.) were also astonished at him that how having heard this from the Messenger of Allah (s.a.w.a.), he killed Ammaar.² No senior religious personality till the period of Ibne Hazm has used word of independent judgment (*Ijtehaad*) for Abu Ghadiya.

Moreover, I don’t know what is the meaning of independent judgment (*Ijtehaad*) contradicting the statement of Holy Prophet (s.a.w.a.)?

According to authentic, proved and widely narrated traditional reports, he said:³ A rebellious group shall kill you. In other words: People, who have gone astray shall kill you. Although this same report, also, does not leave any scope for independent judgment (*Ijtehaad*) or justification for his killing; because his killer,

¹ *Al-Fisal*, 4:161.

² *Al-Istiab*, 2:680 [Part 4, 725, No. 3109] and *Al-Isabah*, 4:150 [No. 88].

³ Ibne Hajar in *Al-Isabah*, 2:512 [4/5704] and *Tahzeebut Tahzeeb*, 7:409 [7/358, No. 665] has mentioned the wide narration (*Tawatur*) of this report.

in every way that he justifies, it is deviated from truth. And we also don't recognize the independent judgment (*Ijtehaad*), which makes aggression and excess lawful, when a healthy sense regards it as evil and it is not having any support in divine religion as well.

Even though Muawiyah, when Abdullah bin Umar narrated the tradition for him and Amr Aas addressed him saying: O Muawiyah, did you not hear the statement of Abdullah? Muawiyah justified his crime saying: "You are a senile old man, you always recite this tradition, while you bathe in your urine; but we killed him (no, we did not kill him) on the contrary, Ali and his companions killed him, who brought him to the battlefield and threw him to our spears.]¹.

Also his statement: "You instigated the people of Shaam against us, but do you have to mention every statement you heard from the Prophet?"²

Also, I don't imply the report of Tibrani from Ibne Masud from the Messenger of Allah (s.a.w.a.) that he said:

"Whenever dispute occurs between people, the son of Sumayyah (Ammaar), shall be on the side of truth."³

Although this tradition does not leave any scope for argument and debate, because on the basis of this traditional report, opposition to Ammaar is, without any doubt, falsehood and after this clear report, no independent judgment (*Ijtehaad*) will be found that may justify the acts of the companions of falsehood against the companions of truth.

Yes, I do not imply this tradition; I imply what Hakeem in *Mustadrak*⁴ and Dhahabi in his *Talkhis*, through his chains, from Amr Aas and certified its authenticity.

Amr Aas says: "I heard the Holy Prophet (s.a.w.a.) say: O God, I have chosen Ammaar from Quraish (especially); indeed one, who kills Ammaar and raids his property, is in Hell fire."

Also, a tradition mentioned in *Tarreebul Jama*⁵ through the chains of Ibne Asakir,⁶ which he has quoted from *Musnad Ali (a.s.)*:

"Indeed Ammaar is with truth and truth is with Ammaar and wherever truth goes, Ammaar is with truth and the killer of Ammaar is in Hell fire."

And a tradition, which Ahmad has mentioned in *Musnad*,⁷ through his chains of narrators in the following words:

"Allah, the Mighty and Sublime will be inimical to one, who is inimical to Ammaar and Allah, the Mighty and Sublime will be infuriated with, one who

¹ *Tareekh Tabari*, 6:23 [5/41], *Tareekh Ibne Kaseer*, 7:369 [7/299, Incidents of 37 A.H.].

² Ref: *Sharh Nahjul Balagha*, Ibne Abil Hadeed, 2:274 [8/27, Sermon 124].

³ *Al-Mojamul Kabeer*, [10/96, H. 10071].

⁴ *Mustadrak Alas Saheehain*, 3:387 [3/437, H. 5661] and in its selection.

⁵ *Kanzul Ummaal*, 7:75 [13/538, H. 37411].

⁶ *Tareekh Medinatul Damishq*, [12/622].

⁷ *Musnad Ahmad*, 4:90 [5/52, H. 16380].

hates Ammaar and Allah, the Mighty and Sublime will curse those, who curse Ammaar.”

In presence of these authentic and widely narrated traditional reports¹, what scope remains for the independent judgment (*Ijtehaad*) of Abu Ghadiya?

And what scope remains for the justification of Ibne Hazm that he should describe the act of Abu Ghadiya to be positive?

And what scope is there for his viewpoint regarding the independent judgment (*Ijtehaad*) of Abu Ghadiya and his judgment that his act will get one divine reward? While the fact is that according to clear declaration of the Holy Prophet (s.a.w.a.), he is in Hell fire?

Is any expression of hatred and enmity greater than killing?

And in the book of *Al-Istiab*,² marginal notes of *Isabah*, it is mentioned:

“Abu Ghadiya was a supporter of Uthman and he was the killer of Ammaar and whenever he sought permission to meet Muawiyah or someone else, he used to say: ‘The killer of Ammaar is at the door.’ And whenever he was asked about the Ammaar’s killing, he used to praise it, without any restraint.”

His story is astonishing to the people of knowledge, because he has himself narrated from the Holy Prophet (s.a.w.a.): “You will not refrain from infidelity after me (and some of you would strike the neck of others).” In spite of that he slain Ammaar.

All this explains his aim in his precedence in killing Ammaar and his awareness of the saying of the Holy Prophet (s.a.w.a.) regarding the killer of Ammaar and his negligence to it and his absence of caution and fear from his killing.

However, he was naturally a follower of the viewpoint of his imam, Muawiyah, and he repeated his statements to the narrators of the tradition of Messenger of Allah (s.a.w.a.) that:

“You are a senile old man, who always narrates this tradition, while you would wash yourself with your urine.”

You are a better judge than me to judge the depth of this statement and extent of loyalty of its sayer to the Sunnah of Messenger of Allah (s.a.w.a.) and his following the reports issued from the source of divine revelation, and foundation of independent judgment (*Ijtehaad*) of Abu Ghadiya in committing this vile deed was also based on such statements of Muawiyah and his like.

Finally, the statement of Ibne Hazm regarding the killers of Uthman that:

“Their independent judgment (*Ijtehaad*), as opposed to this text (*Nass*) that: It is not lawful to shed the blood of a Muslim, who testifies to the oneness of Allah and my prophethood, except in three cases: a married fornicator woman,

¹ On the basis of what Ibne Hazm says in definition of wide narration (*Tawatur*) in traditions.

² *Al-Istiab*, 4:151 [Part four, 1725, No. 3109].

one who commits murder and one, who goes beyond the circle of faith.”¹

But, he does not say this regarding the killer of Imam Ali (a.s.), those, who fought against him and the killer of Ammaar. Whereas you know that the situation of those, who fought against Ali (a.s.) and those, who slain him and Ammaar is same as that of the killers of Uthman.

Furthermore, according to his principle, they also committed mistake in their independent judgment (*Ijtehaad*); then why, like Abdur Rahman Ibne Muljim and his like, they should not be rewarded?

Yes, he can offer the excuse that he is the killer of Ali, but those are killers Uthman!

What we can conclude is that there is negation of discretion of independent judgment (*Ijtehaad*) for killers of Uthman in view of Ibne Hazm.

In addition to this, he is not pleased with those, who curse the companions as he says:

“They are transgressors and accursed people,” while the fact is that majority of his co-religionists regard as apostates or transgressors those, who curse companions and majority of the imams of sects regard cursing the companions as punishable, no matter who the curser may be and to whichever sect he may belong, without any exception, and this is the consensus of Ahle Sunnat on justice of companions.²

He himself says in *Al-Fisal*:³

“If someone talks ill of companions, may Allah be pleased with them, and is ignorant, he is excused. But if proof was established on him and he again disobeys and does not eschew talking ill of the companions, he is a transgressor, although subject to the condition that he should not bear malice, like one, who commits adultery or theft and if he is inimical to Allah and His Messenger (s.a.w.a.), he is an infidel.

It is narrated that Umar said in the presence of the Messenger of Allah (s.a.w.a.), regarding Hatib, who was a emigrant (*Muhajir*) and a fighter of Badr: O Messenger of Allah, allow me to strike off the neck of this hypocrite.

Now, Umar did not become an infidel due to his attribution of infidelity to Hatib; on the contrary he committed a mistake in his independent judgment (*Ijtehaad*), thus he was a jurist (*Mujtahid*), who committed mistake and not obstinate. And the Messenger of Allah (s.a.w.a.) said: ‘The sign of hypocrisy is malice to Ansar.’ And he said to Ali (a.s.): ‘Except for a hypocrite, no one bears enmity to you.’”

¹ Bukhari [in his *Saheeh*, 6/2521, H. 6484], and Muslim [in his *Saheeh*, 3/506, H. 25] have mentioned this traditional report.

² Ref: As-Sarimul Maslul Alaa Shatim Rasul, 572-592; Al-Ahkam fee Usulul Ahkam, of Amadi, 2:631 [2/102]; Ash-Sharaafal Moayyad, 112-119.

³ *Al-Fisal*, 3:275.

In view of Ibne Hazm, jurists (*Mujtahid*) like Abdur Rahman Ibne Muljim and Abu Ghadiya are not few, who are excused for their mistakes, as he says¹ in his book of *Fisal*:

“We are sure that Muawiyah and his supporters were jurists and they committed mistake in their independent judgment (*Ijtehaad*) and they are entitled to one reward.”

He regards Muawiyah and Amr Aas jurists (*Mujtahid*) and says²:

“They are like jurists (*Mujtahid*), who form independent judgment (*Ijtehaad*) regarding problems of capital punishment. Among the jurists (*Mujtahid*) some apply capital punishment for the sorcerer and some do not. Some regard killing of a free person same as killing of a slave and some do not. Some regard killing of a Muslim equal to killing of a disbeliever and some do not.

Now it should be asked: If the basis of ignorance, blind-heartedness and error had not been present in between, what is the difference between independent judgment (*Ijtehaad*), who deliver verdicts and the independent judgment (*Ijtehaad*) of Muawiyah and Amr bin Aas and others?”

Reply

There is a lot of difference between them and Islamic jurisprudents; because the Islamic jurisprudents are those from whom the proof was unclear, or the evidence of some texts was stronger than other proofs so they deliver the verdict according to that evidence.

As opposed to this Islamic jurist, there is another jurist, who strengthens another evidence and delivers a verdict opposed to the verdict of previous jurist; on the basis of this, both these jurists have delivered verdicts according to their individual interpretation of Quran and traditions.

Now, there is a great difference between jurists and those, who fight against Ali (a.s.). Their verdict is based on Quran and Sunnah and this is their personal view as opposed to Quran and Sunnah; but was the Book of Allah, the Mighty and the High not present in the Islamic society and before the eyes of people?

The book containing the verse of Purification declaring the infallibility of Prophet, and his successor, Ali (a.s.), his prominent daughter, and her two sons.

And in that is the verse of Mubahila, revealed in their honor and which mentions Ali (a.s.) as the self of the Prophet, and other verses, which are almost number 300,³ which were revealed about Imam Ali (a.s.).

Is it possible in your view that Allah, the Mighty and the High should

¹ Ref: *Al-Fisal* of Ibne Hazm 4:161.

² *Al-Fisal* of Ibne Hazm 4:160.

³ Ref: *Tareekh Khateeb*, 6:221 [No. 3275]; Ibne Asakir, [12/309 and in the biography of Imam Ali (a.s.) in *Tareekh Damishq*, researched edition 1/273, H. 322]; *Kifayatul Kanjih*, 108 [Pg. 231]; *As-Sawaiq*, 76 [Pg. 127]; *Taareekhul Kholaifa*, Suyuti, 115 [Pg. 161]; *Al-Futuhatal Islamiyya*, 2:342; *Nurul Absar*, 81 [Pg. 164].

announce from the tongue of His Prophet that obedience to Ali (a.s.) is His obedience and disobedience of Ali is His disobedience¹, and at the same time the field should be open for independent judgment (*Ijtehaad*) so taking refuge in that battle can be fought against him, or he can be killed or exiled or in view of general public, he should be abused, or cursed from pulpits or open propaganda against him should be unleashed?

Will your independent view permit you to adjudge that jurisprudence regarding this is like the jurisprudence and difference of Islamic jurisprudents regarding the execution of the sorcerer?

Ibne Hazm himself says in the book of *Al-Fisal*²:

“If a Muslim holds a view and he commits a mistake in that, since there was no proof against that and the truth was also not clear for him, he is excused and he will get a single reward; because he was in pursuit of truth and his mistake also, since it was not intentional according to the statement of the Almighty Allah:

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَخْطَأْتُمْ بِهِ وَلِكُنْ مَا تَعْمَلُونَ قُلُوبُكُمْ

“And there is no blame on you concerning that in which you made a mistake, but (concerning) that which your hearts do purposely (blame may rest on you).”³

He would be given a single reward. And if his view is proved correct and valid, he would get two rewards: one for the correctness of his verdict and one for the efforts he exerted in it. And since the proof was evident for him, but without enmity and malice to God and His Messenger (s.a.w.a.), he had opposed the truth, such a person is a transgressor; he persisted on an unlawful act and committed audacity against God. And if it was due to enmity and malice to God and His Messenger (s.a.w.a.) he opposed truth, such a person is a disbeliever and an apostate; his life and property are lawful (he can be killed and his property seized) and in this rule, there is no difference between mistakes regarding issues of belief in every matter of the Shariah and jurisprudential mistakes.

Is it possible to deny the evidence of Quran or to deny the verses mentioned in it? Or there is possibility that all these definite evidences remained concealed on those mistaken jurists and the truth did not become clear on them and evidence was not established on them? Or independent judgment (*Ijtehaad*) and interpretation have permeated these clear textual declarations also?

In addition to this, there exist clear and absolute traditional reports from the Messenger of Allah (s.a.w.a.) regarding fighting and peace with Ameerul Momineen (a.s.); some of them are as follows:

¹ Hakeem has mentioned this report in *Mustadrak*, 3:121 and 128 [3/131 H. 4617, Pg. 139, H. 4641] and Zahabi has mentioned it in his *Talkhis*, and certified its authenticity.

² *Al-Fisal*, 3:258.

³ Surah Ahzab 33:5

In *Mustadrak*¹, Hakeem has narrated from Zaid bin Arqam from Messenger of Allah (s.a.w.a.) that he said to Ali, Fatima, Hasan and Husain (a.s.):

“I am at war with those, who are at war with you and I am at peace with those, who are at peace with you.”

Mohibuddin Tabari in *Riyaz*², has narrated from Abu Bakr Siddiq that he said: “I saw the Messenger of Allah (s.a.w.a.) having pitched a tent and leaning on an Arabian arch; and in tent were Ali, Fatima, Hasan and Husain. He said: O Muslims, I am at peace with one, who is at peace with the occupants of the tent and I am at war with one, who is at war with them. I am a friend of one, who befriends them and I do not love those, who do not love them; and none loves them, except one, who is fortunate and of legitimate birth; and no one is inimical to them, except one, who is wretched and of illegitimate birth.”

Also, Hakeem, in *Mustadrak*³ has narrated from Jabir bin Abdulla that I heard the Messenger of Allah (s.a.w.a.) say while holding the arm of Ali Ibne Abi Talib (a.s.): “He is the chief of the righteous and the killer of the transgressors; one, who supports him, would be successful and one, who deserts him, shall be degraded.”

In addition to these, the Messenger of Allah (s.a.w.a.) advised regarding the same battle to his companions and Imam Ali (a.s.), about which Ibne Hazm thinks that Muawiyah, Amr Aas and their followers fought due to their mistaken independent judgment (*Ijtehaad*).

And naturally none of these advices were concealed from any of the companions; and the following are some examples of general call of the Prophet:

Hakeem, in *Mustadrak*⁴ and Dhahabi in *Talkhis*, has narrated from Abu Ayyub Ansari that the Messenger of Allah (s.a.w.a.) ordered Ali Ibne Abi Talib (a.s.) to fight the Qasiteen, the Mariqeen and the Nakiseen.

And without any doubt when you gain access to truth, you would have accepted it. And soon in the life history of Amr Aas and discussion with Muawiyah, you will become aware of points, which distinguish truth from falsehood.

This was a minuscule sample of the statements regarding the views, deviations, illogical and baseless statements of Ibne Hazm. And if ignorance, blind heartedness and exaggeration is not used, you will find that most statements declaring his deviation are justified.

¹ *Mustadrak Alas Saheehain*, 3:149 [3/161, H. 4714] and in the same way in its *Talkhis* (Selection).

² *Riyazun Nazara*, 2:189 [3/136].

³ *Mustadrak Alas Saheehain*, 3:129 [3/140, H. 4644].

⁴ *Mustadrak Alas Saheehain*, 3:139 [3/150, H. 4674] and in the same way in its *Talkhis* (Selection).

Ibne Khallikan writes in his *Tarikh*:¹

“He has severely attacked the past scholars, in such a way that no one is safe from the slash of his tongue.

Ibne Areef says: “The tongue of Ibne Hazm and the sword of Hajjaj are twins.”

أَفَمَنْ حَقَّ عَلَيْهِ كُلِّهُ الْعَذَابِ ۖ أَفَإِنْتَ تُنْقِدُ مَنْ فِي النَّارِ^{١٩}

“What! as for him then against whom the sentence of chastisement is due: What! can you save him who is in the fire?”²

¹ *Wafayatul Ayan*, 1:370 [3/327, No. 448].
² Surah Zumur 39:19

Meaning of the tradition of Ghadeer

Perhaps, by this point no doubt remains that the tradition of Ghadeer was indeed issued by the Holy Prophet (s.a.w.a.).

Evidence of this tradition on the Imamate of our master, Ameerul Momineen (a.s.)

We have no doubt whatsoever that the word of ‘Maula’ in this instance, only implies the Imamate of Ameerul Momineen (a.s.). It does not make a difference whether the dictionary meaning of the term of ‘Maula’ is clearly this or it has numerous meanings or other implications. Whether it is according to the rule of evidence of the meaning or without the rule; because what the people in that large and magnificent gathering concluded from it and persons, who heard it after this event and their statements; it becomes the evidence of its meaning. Without any of them denying it and after them poets and litterateurs till the present age have also understood it in the same way. And this is the strongest evidence and proof on the meaning under discussion.

The foremost of them being: Our master, Ameerul Momineen (a.s.), who in reply to the letter of Muawiyah, wrote couplets, which shall be mentioned in the coming pages:

“On the day of Ghadeer the Messenger of Allah (s.a.w.a.) made my mastership obligatory on you.”

And among them being: Hassan bin Thabit, who was present in Ghadeer and who sought permission of the Messenger of Allah (s.a.w.a.) to recite couplets regarding this grand occasion and then recited couplets including:

“He said: ‘O Ali, arise, as I have appointed you as Imam and leader after me.’”

And among them is the senior companion, Qays bin Saad bin Ubadah Ansari, who says:

“Ali is our Imam and Imam of all of us as Quran mentioned it. On the day the Prophet (s.a.w.a.) said: Of whomsoever I am the master, Ali is (also) his master. And this is a great matter.”

And among them is Muhammad bin Abdullah Himyari, who said:

“They have completely forgotten his appointment on the day of Ghadeer Khum from the Almighty Allah and from the best of humans, Muhammad (s.a.w.a.).”

Among them is Amr Aas, the companion, who said:

“So many times did we hear from the Messenger of Allah (s.a.w.a.) special

advices about Ali. And on the day of Ghadeer Khum, he came to the pulpit while his companions had not departed and from the side of Allah he bestowed to Ali the authority on believers from the aspect of Shariah. His hand was in the hand of Ali and he was calling aloud, by the command of God, he said: Of whomsoever I am the master, Ali is (also) his master from today.”

And among them is Kumayt bin Zaid Asadi, the martyr (126), who says:

“On the day of Ghadeer, when thick trees were shading, the Messenger of Allah (s.a.w.a.) designated Ali (a.s.) with Mastership (*Wilayat*). Alas, if it had been followed. But the people sold away the Caliphate and I never saw such a prohibited act before.”

Among them is Sayyid Ismail Himyari (d. 179 A.H.) in many of his poetic couplets and Abdi Kufi from the poets of the second century in a long panegyric composed by him and the master of Arabic literature, Abu Tammam (d. 231 A.H.) in his ode, entitled *Raiyya*.

There is a series of great intellectuals, who were experts of their time and who had excellent command on knowledge and literature, all of them concluded the correct implication of the meanings of the words and proper contexts have understood the same meaning and they have used it in their couplets.

Among them being such teachers of language and literature like Dibil Khuzai, Himani Kufi, Amir Abu Faraas, Alamul Huda Sayyid Murtada, Sayyid Razi, Husain bin Hajjaj, Ibne Rumi, Kashajim Sanobari, Mufajja, Sahib bin Ubbad, Nashi, Saghur Tankhi, Zahra, Abul Alaa Sarvari, Jauhari, Ibne Alawiya, Ibne Hammad, Ibne Tabataba, Abul Faraj, Miyyar, Sulu Neeli, Fanjkardi and there is a long list of such personalities, whose literary works have reached to the present age. No expert of art and literature can dare to accuse those artists, because all of them are sources of language and pillars of classical literature.

In addition to them there are many other important personalities, who, if not in couplets, but through their statements, explained that the word of *Maula* and *Wali* means the same Imamate and leadership.

Among them Abu Bakr and Umar top the list: they said while paying allegiance to Ali (a.s.):

“O Ali, you have become my master and the master of all believing men and women.”

Respected readers know well that the rebellious Arabs never agreed to accept obedience of anyone. They did not conclude anything from mastership, except love, hate or anything else. From this they concluded supreme leadership, Imamate and Caliphate, which was a burden on their nature, but on asking about the clarification of Ameerul Momineen, it showed their humility.

Ameerul Momineen (a.s.) also intended to clarify this meaning that he publicized the above mentioned question in the replies that they gave was that they have understood the clear demand of the Prophet. Yes, this meaning was also not concealed from ladies, who remained behind the veil.

Zamakhshari says in *Rabiul Abrar*:

“In the light of the statement of Daramiya Hajuniya, even ladies behind veil concluded this. Muawiyah asked them about the reasons for affection for Ali (a.s.); and they replied in protest that the Messenger of Allah (s.a.w.a.) declared Mastership (*Wilayat*) for Ali on the day of Ghadeer and an incapable person like you is prepared to fight with him, that is why I hate you. Muawiyah did not refute this.”¹

Before all these things are the evidences, challenges and details of protest and arguments of Ameerul Momineen (a.s.) on the day of Rahba to prove his Caliphate.

Master (*Maula*) in the meaning of foremost (*Awla*)

The dictionary meaning of *Maula* is superior (*Awla*) or it is one of the meanings of *Maula*. Regarding this the conclusions derived by the scholars can be very beneficial.

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا طَمَاؤُكُمُ النَّارُ طَهْرٌ
مَوْلَكُمْ طَوَّبَسَ الْمَصِيرُ^⑤

“So today ransom shall not be accepted from you nor from those who disbelieved; your abode is the fire; it is your friend and evil is the resort.”²²

In Surah Hadeed, you are needless of finding evidences for the interpretation of the term of *Maula*; as some have interpreted it only as one having complete authority and some interpreted it as one most worthy.

They are as follows:

1. Ibne Abbas in his *Tafseer*³, quoted by *Tafseer Firozabadi*.
2. Farrah Yahya bin Ziyad Kufi Nahwi⁴ (d. 207 A.H.).
3. Akhfash Awsat, Abul Hasan Saeed bin Masada Nahwi (d. 251 A.H.), as quoted by Fakhre Raazi in *Nihayatul Uqul*.
4. Abu Abdullah Muhammad bin Ismail Bukhari (d. 215 A.H.).⁵
5. Abul Abbas Thalab Ahmad bin Yahya Nahwi Shaibani (d. 219 A.H.).⁶
6. Abu Ja’far Tabari (d. 310 A.H.) in his *Tafseer*⁷.
7. Taftazani (d. 791 A.H.).¹

¹ Ref: *Rabeeul Abraar*, Zamakhshari, 2:599; *Balagatun Nisa*, 72 [Pg. 105].

² Surah Hadeed 57:15

³ *Tafseer Ibne Abbas*, 242, [Pg. 458].

⁴ Maani al-Quran [3/134].

⁵ *Saheeh Bukhari*, 7:240 [4/1815].

⁶ Ref: *Sharahul Mualliqatus Saba*, [Pg. 106]; Qaazi Zuzani Husain bin Ahmad (d. 286).

⁷ *Jaameul Bayan*, 9:117 [No. 3, Vol. 27/228].

8. Alauddin Qushji (d. 879 A.H.).²

Second category

9. Abu Ishaq Ahmad Thalabi (d. 427 A.H.).

In *Kashful Bayan*, under the verse:

مَأْوِكُمُ النَّارُ هِيَ مَوْلَكُمْ

“Your abode is the fire; it is your friend.”³

...he says: That is your companion and most deserving for your residence. Then he has argued with the couplet of Labid, who says:

“Then Wahshi began the day thinking that everyone from behind was more deserving (*Maula*) to be fearful.”⁴

10. Farrah Husain bin Masud Baghawi (d. 510 A.H.).⁵

11. Zamakhshari (d. 538 A.H.).⁶

12. Qaazi Nasiruddin Baidhawi (d. 692 A.H.).⁷

And there are other as well, in which the implication of Maula is ‘the most deserving’, like:

The statement of Almighty Allah in Surah Baqarah:

أَنْتَ مَوْلَانَا

“Thou art our Patron.”⁸

Thalabi says in *Kashful Bayan*⁹: “That is our helper, caretaker and our ‘Wali’ (guardian) and the most capable of us all.”

Then is the statement of Almighty Allah in Surah Aale Imran:

بَلِ اللَّهُ مَوْلَكُمْ

“Nay! Allah is your Patron.”¹⁰

In his exegesis, famous as *Tafseer Zahidi*, Ahmad bin Hasan Zahid Darwajki says:

¹ Sharahul Maqasid: 228 [5/273].

² Sharhe Tajrid [Pg. 477].

³ Surah Hadeed 57:15

⁴ *Faraj* means arms and legs of quadrupeds, thus the place between the hands is called as *Faraj*. Ref: *Behaarul Anwaar*, 37/232; *Khulasa Abaqatul Anwar*, Sayyid Hamid Naqvi, 8/70-71; *Sihahul Lughah*, Jauhari 6/2529; *Lesaamul Arab*, 15/228.

⁵ Maalimut Tanzil, [4/297].

⁶ *Al-Kashaf*, 2:435 [4/476].

⁷ *Tafseer Baizaawi*, 2:497 [2/469].

⁸ Surah Baqarah 2:286

⁹ *Kashful Bayan*, Pg. 92, [Surah Hadeed 57:15].

¹⁰ Surah Aale Imran 3:150

“It implies that Almighty Allah is most worthy to be obeyed.”

And the verse of:

مَا كَتَبَ اللَّهُ لَنَا هُوَ مُؤْلِسٌ وَعَلَى اللَّهِ فَلِيَتَوَكَّلُ الْمُؤْمِنُونَ ⑥

“Save what Allah has ordained for us; He is our Patron; and on Allah let the believers rely.”¹

As Abu Hayyan says in his *Tafseer*:²

Kalabi said: That is He is more deserving of us in life as well as death. And it is said that: He is our master and chief. And by the same argument, He deals with everyone like He wishes.

Raazi's statement regarding the meaning of tradition

As for Raazi, what happened to his efforts and with stammering of the tongue and hesitation and excessive deliberation has expressed the doubts, sometimes he swallows them, and sometimes he ruminates, and expresses doubts and is in apprehension that he should pose them as huge; he after quoting the meaning of *Awla*, and most deserving, says regarding a group:

Allah, the Mighty and the High says:

مَأْوِكُمُ النَّارُ هِيَ مَوْلَكُمْ وَبِئْسَ الْمُصِيرُ ⑯

“Your abode is the fire; it is your friend and evil is the resort.”³

There are a number of opinions regarding the meaning of Maula:

1. Ibne Abbas says: “Your Maula means your place of return and refuge and its interpretation is that Maula is the position of the Master (*Wali*) and it is in the meaning of proximity. Thus, the meaning is that fire is the place with which he will be near and where he will reach.”

2. Kalbi says: “That is: it is most suitable for you. The viewpoint of Zajjaj, Farrah and Abu Ubaidah is same. You should also know that what they have said is not the interpretation of the word, it is its meaning; because if the term of ‘Maula’ with ‘Awla’ (most deserving) in dictionary has been in one meaning, using each of them in place of one another had been correct and we could instead of saying: ‘He is more deserving than so and so’ we could have said: ‘This one is more *Awla* than so and so. Since this replacement is not right, we understand that what they said is the meaning and not the interpretation.

From this aspect, I make you aware of this point that Sharif Murtada, when he was proving the Imamate of Ali (a.s.) from the statement of the Messenger of Allah (s.a.w.a.):

¹ Surah Taubah 9:51

² Tafseer Abu Hayyan, 5:52.

³ Surah Hadeed 57:15

“Of whomsoever I am the master, Ali is (also) his master.”

He (Sharif Murtada) says: “One of the meaning of *Maula* is *Awla* (most deserving).”

Regarding this, he has reasoned through the statement of Imams, which they mentioned in interpretation of this verse that *Maula* is in the meaning of *Awla* and more deserving. When it is proved that in the word of *Maula* there is possibility of the meaning of *Awla* (and the intention of this meaning from this term is correct) applying this term to this meaning (in the tradition of Ghadeer) will become obligatory; because the other meaning or its proof is clear (and does not need explanation) like the meaning of cousin¹ or helper or its ceasing to exist is clear, like *Mautiq* (freed slave) and *Muataq* (the freed one) and applying the statement of the Prophet on the first group is meaningless and on the second group, it is a lie.

But we proved through reasoning that their statement on this juncture hints at the meaning of the term and not its interpretation, therefore reasoning through their statements is incorrect.²

And the gist of his statement in *Nihayatul Uqul* is as follows:

If the term of *Maula* had come in the meaning of *Awla* [most deserving and eligible] it was definitely correct that whatever is common between the two will be same; but it is not so; that is why ‘*Maula*’ cannot be in the meaning of ‘*Awla*’... and evidence of this claim is that it cannot be said: “He is my *Maula* of so and so” but it can be said: He is the *Maula*, and the two of them are two *Maulas*, and also, without the word of ‘min’ it cannot be said: He is ‘*Awla*’ and they two are ‘*Awliyan*’.

If you want, you can be amazed (and listen to the astonishing statement) so be amazed that Fakhre Raazi was unaware that the conditions of derivatives in different conjugations is different from the aspects of intransitive and transitive verbs; because singularity of meaning among contradictory terms occurs in the essence of the meaning and not in their broadness, which are kinds of special constructions and seen in conjugation of terms and their grammatical forms.

So, contradiction between the terms of *Maula* and *Awla* after the fact that the term of *Awla* should come with ‘ba’ but *Maula* comes without ‘ba’ – (from the aspect that the root is not W-L-Y, except) in the aspect that it has occurred in conjugation of ‘Afal’. As it is a specialty of this conjugation that it is accompanied by ‘man’; on the basis of this, the implication of ‘so and so is *Awla* to so and so’ and ‘so and so is *Maula* of so and so’ is one of the meaning of so and so with relation to so and so is having precedence and worthier than the

¹ This statement of Raazi is a strange overlooking, because Ja’far, Aqil, Talib and all sons of Abu Talib were cousins of Holy Prophet (s.a.w.a.), but Ameerul Momineen (a.s.) is not their cousin, he is their brother. Thus, this meaning was not intended by the word of *Maula*. It is definitely a lie and not that it should become an evidence of proof.

² *Tafseer Kabeer*, 8:98 [29/227].

other.

Khalid bin Abdullah Azhari says in the chapter of elatives in his book of *Tasrih*:

“Using synonym in the place of a word is only correct if there is no obstruction between them.”

However, a hurdle exists over here and that is the use; because elative noun is not used, except with the word of ‘min’ (from), and sometimes the letter ‘min’ is omitted along with its preposition due to the presence of the context; like the verse:

وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ^١

“While the hereafter is better and more lasting.”¹

Moreover, the objections that Raazi has relied upon, in another meaning of the term of Maula, is applicable to what others have mentioned as well, like the meaning of ‘Nasir’, as Raazi has taken this meaning in the tradition of Ghadeer; because instead of ‘He is the helper of the religion of Allah’ it can never be said: ‘He is the Maula of the religion of Allah’; and Prophet Isa (a.s.), instead of ‘Who would help me in the religion of Allah?’ did not say ‘Who would be my Maula in the religion of Allah?’ And the Hawaris also instead of saying: ‘we are helper of Allah’ never said: ‘we are Maulas of Allah’.

You know well that these contradictions are effective in a large part of similar words, which Rummani (d. 384 A.H.) has compiled on page 45 of his separate book (printed in 1321 A.H.) printed in Egypt. And no grammaarian has ever denied difference of meaning only on the basis of various types of use of habits along with the word, just as on the pretext of all contradictions present in the construction, they have not denied similarity.

As for example the sentence ‘I have a dirham, which is not new’ is correct, but the statement: ‘I have a dirham, which is but not new’ is incorrect (or that the term or ‘or’ and ‘except’ is used in the same sense. And the statement: ‘indeed you are learned’ is correct, but the statement: ‘indeed you learned’ is incorrect. Same is the case of all such kind of Arabic sentences.

Raazi’s objection in the view of scholars

This useless objection of Raazi did not remain concealed from scholars of literature and experts of linguistics, and they rejected it after analysis. Their disregarding it, is proof that the meaning of *Maula* is proved to be *Awla*.

They include Taftazani in *Sharh Maqasid*,² Qushji in *Sharh Tajreed*³ and

¹ Surah Alaa 87:17

² *Sharh Maqasid*, 289 [5/273].

³ *Sharh Tajreed*, [Pg. 477].

Ibne Hajar in *Sawaiq*¹ and he, with all malice and strictness, has refuted the tradition of Ghadeer, in such condition that he has accepted the clear meaning of *Maula* as *Awla* (most deserving), but questioned whether it was in that matter or all the affairs?

And he has selected the second one, and derived this meaning from the statement of Abu Bakr and Umar, when they said: "Today you became the master of us and all the believer men and women."

Shaykh Shahabuddin Ahmad bin Abdul Qaazir Shafei has also adopted the same stance in *Zakhiraatul Maal*.

Another statement of Raazi

Raazi issued another statement, in which he adopted a tough stance. In *Nihayatul Uqul*, he expressed the opinion that none of the imams of syntax and language has not said: "The conjugation of 'maf-al' infinitive, which is constructed for the conjugation of place and time, has come in the meaning of 'If-al' which is made for subservience.

But you will conclude the weakness of Raazi and his followers' statement by identifying the previous clear statements that the special meaning of 'Maula' is 'Awla bi Shayyin' [most deserving for a thing].

You will also note that the root of this objection was Raazi himself without any kind of base and he has not attributed it to anyone else and others also seeing that this viewpoint was opposed to the conclusion of the Shia from the tradition, followed him blindly and accepted it in confidence.

Are the scholarly personages, who clearly said that the term of 'Maula' is sometimes used in the meaning of 'Awla' not more deserving than him, who issues statements without estimation and without any evidence; are they not more informed about lexicology?!

How they should not be most informed, while there exist persons among them, who are points of reference for grAmmaar, leaders of literature and experts of Arabic literature and exegesis?

Whether in this clear statement there is no proof for them while the fact is that sometimes 'Maf-al' is used in the meaning of 'Af-al', then with what proof do they deny it completely? Yes, [for an important task the master has cut off his nose].²

Also, the statement of Abu Walid bin Shahna Hanafi Halabi in *Rauzul Manazir*,³ in the section on the events of the year 606 A.H. is sufficient when he says:

¹ *Sawaiqul Mohriqa*, 24 [Pg. 44].

² This idiom is used for achieving ones hidden aim. Ref: *Tareekh Tabari*, 1/443. 448 and *Jawairul Balagha*, 246-287.

³ *Rauzul Manazir*, [2/199].

“Raazi has profound knowledge of all sciences, other than the literature of Arabs.”

Abu Hayyan in *Tafseer*¹ himself says after quoting the statement of Raazi:

“His *Tafseer* is outside the style and light discourse of Arabs. His discourse is mostly of those, who call themselves wise.”

In addition to this is the evidence of conjugation of ‘Maf-al’ on time and place, like the evidence of conjugation of ‘Af-al’ on superlative and like special characteristics of every derivative, from the aspects of form and construction and not article.

This was the dominant issue and is on the basis of analogy and is not an absolute principle, on the contrary, it is most probably such that till the time that against the Arabs it would be acted upon according to this criterion only. Also, since the matter is opposed to conjecture, in this case, his statement precedes the principle and analogy.

And if for Raazi the particular connotation of Maula in the meaning of infinitive or verb was completed in a particular time or a particular place and it were clear and definite, he should also reject the term of ‘Awla’ when it comes in the meaning of active and passive participle, and adjective, whereas he clearly says: It has come in the meaning of helper, assistant and ally.

All experts of Arabic have agreed to this meaning, and all of them have consensus that the clear meaning of *Maula* is Master (*Wali*), and many have said that ‘Maula’ has also come in this meaning of partner, confidant, devotee, freed one, ally, master and owner.²

Raazi’s reply to the above statements

Raazi has replied to all the above statements, which exposes his indecency, hatefulness and inner defects.

He says in *Nihayatul Uql*:

“What scholars of language have stated is that ‘Maula’ is in the meaning of superior and one having precedence, it cannot be evidence for them, because such narrations cannot be used for reasoning. On the basis of this, we should say: If in the exegesis of the verse:

مَأْوِكُمُ النَّارُ هِيَ مَوْلِكُمْ

“Your abode is the fire; it is your Maula.”³

It is said that: It means: It is superior to you. [It means that the fire is worthy on you], and Akhfash, Zajjaj and Ali bin Isa have also mentioned it, and in order to prove it, they have reasoned through the couplet of Labid. But they have been

¹ Tafseer Abu Hayyan, 4:149.

² Discussion about this meaning will soon follow.

³ Surah Hadeed 57:15

negligent and it is not from the aspect of research, because scholars of language, like Khalil have taken this meaning, except in the exegesis of this verse and another verse and that too chainless traditional report; and they have not mentioned it in the actual book of grAmmaar.”

Alas, if I only knew who informed Raazi that these people without research and from the aspect of negligence have issued this statement? Is this in all dictionary meanings as his statement is negligent? And his reasoning through the Arabic couplet is invalid. Or he has opened another account for the term of Maula? Can the dictionary not be used for whom the meaning is proved to as reasoning? And they have done this [and to prove the meaning of Maula, they have reasoned through the couplet of Labid].

How he, after narrating this meaning from scholars of language, is without a little mention and like him, has blamed them for negligence? Whereas, it is not necessary that it should be mentioned in all books of language.

Does Raazi himself only suffices with “*Al-Ain*” and books like it? Who can in quoting the term he has laid the condition of connection (*Ittisal*) of chains of narrators?

Can Raazi get a person better than them for concluding this meaning?

What happened to him if one of the people mentions a meaning of an Arabic term for him? He will not mention this statement to him. We should say: At this point, he is in pursuit of a particular aim, which is not present in other instances.

Has he mentioned the conditions of dictionary meaning? Is the statement of only one person from experts of language sufficient? Suyuti has quoted this statement in his *Al-Mazhar*.¹

Tohfa Ithna Asharia

In his book of *Tohfa Ithna Asharia*, Ahle Sunnat scholar of Indian subcontinent, Shah Abdul Aziz Dehlavi, has tried to commit a great bluff when trying to refute that the tradition of Ghadeer implies Imamate. He says that this reasoning is not complete unless the term of *Maula* comes in the meaning of *Wali*. While the fact is that this particular adjective form has not come in the meaning of superlative.

Through this statement, he wants to invalidate the definite claim of the experts of grAmmaar that *Maula* is used to imply *Wali*. And *Wali* implies the ‘master of affair’, like the guardian of the woman, guardian of the orphan, guardian of the slave, succession of the ruler, that is one entrusted with rulership after the present ruler.

Yes, the statements of Faraa (d. 207 A.H.) in *Maaniul Quran*² and Abu Abbas Mubarrad, who says: “*Wali* and *Maula* mean the same,” has remained

¹ *Al-Mazhar*, 2:47-48 [1/79].

² *Maaniul Quran* [2/161].

concealed from Dehlavi.

He is unaware of consensus of grand scholars of language on this meaning, and from the fact that they have mentioned *Awla* as one of the meanings of *Maula* in lexicons and dictionaries.

As it is mentioned in *Mushkilul Quran* of Anbari, *Al-Kashaf wal Bayan*¹, Thalabi in the verse of:

أَنْتَ مَوْلَانَا

“Thou art our Patron.”²

Sihah of Jauhari³, *Ghareebul Quran* of Sajistani⁴, *Qamus* of Firozabadi⁵, *Al-Wasit* of Wahidi, *Tafseer Qurtubi*⁶ and *Nihaya* of Ibne Athir⁷.

Discussion regarding meaning of *Maula*

Scholars of language, regard ‘Sayyid’ – to be in the meaning of other than master and the freed slave – has included among meanings of the term of *Maula*. On the other side they include chief and ruler to be among the terms of *Wali*.

The third group has consensus that *Wali* and *Maula* mean one and the same thing, and both these meanings are not other than the meaning of precedence in the command; because the chief initiates system in the society and applies the style of training of the individuals and prevents them from encroaching on the rights of each other.

In the same way, the Sayyid is said to be one, who has precedence over everyone in the affairs of rulership. For example the circle of Wilayat is greater than administration of a province and administration of province is greater than governorship of a city. More than these is Wilayat of kings and rulers; and more than that is the Wilayat of prophet, who is sent for all the people of the world, and the Wilayat of a caliph, who is to administer the affairs after him.

If we overlook the use of ‘Maula’ in the meaning of having precedence, but we cannot deny its occurrence in the meaning of *Maula* and *Sayyid*. Thus, in the tradition it has a wider meaning. The fact is that the *Maula* has twenty-seven meanings. I am sure that not one of them can be intended in the tradition, except one; they are as follows:

1. Lord (God)
2. uncle

¹ *Al-Kashaf wal Bayan* [Pg. 92].

² Surah Baqarah 2:286

³ *As-Sihah*, 2:564 [6/2529].

⁴ *Ghareebul Quran*, 154 [Pg. 311].

⁵ *Qaamoosul Moheet*, 4:401 [Pg. 1732].

⁶ *Al-Jaameul Ahkamul Quran*, 3:431 [16/155].

⁷ *An-Nihaya fee Ghareebul Hadith wal Athar*, 4: 246 [5/228].

3. cousin
4. son of the son
5. son of the daughter
6. one who frees a slave
7. freed slave
8. slave
9. master¹
10. follower
11. One who takes up the bounties.
12. Partner
13. Ally
14. Companion
15. Neighbor
16. Guest
17. Son-in-law
18. Confidante
19. Giver of bounty
20. Confederate
21. Guardian
22. Most deserving
23. Sayyid in the meaning of other than owner and emancipated slave.
24. Fan
25. Supporter
26. One having discretion in matters.
27. Trustee of affairs.

As for the first meaning

To intend this meaning would make one guilty of disbelief, because except for the Almighty Allah, no one is the lord of universe (and the Prophet never said that of whomsoever I am the Lord and master...then Ali is also his Lord).

As for the meanings of 2 and 3 till 14

The implication of each of these meanings from the term of ‘Maula’ in tradition necessitates falsehood.

As for companion, neighbor, guest, son-in-law and confidante; whether it is

¹ In *Saheeh Bukhari*, 7:57 [4/1671] in its place al-Malik (king) is mentioned; and Qastalani in *Sharh Saheeh*, 7:77 [10/160] says: Maula means king, because he is authority on the people.

proximity of relationship or proximity of location: Implication of each of these meanings is frivolous, so it is not possible, especially in that grand gathering and that also on the way and in scorching heat, when the Holy Prophet (s.a.w.a.) ordered that those who have gone ahead should be called back and those who are behind should be waited for. Especially in the place which lacked every kind of facility. Even if we suppose that one of those meanings were employed, what merit it held for Ameerul Momineen (a.s.) that they congratulated them saying: Bravo! Bravo!

As for ‘bounty giver’: This meaning also cannot be applied, because it is not necessary that Ali should also bestow to one whom the Messenger of Allah (s.a.w.a.) has bestowed; on the contrary its opposite is possible.

Its implication is that whoever was given the bounty of religion, guidance, training, and honor in the world and salvation in the hereafter, Ali (a.s.) is also having those rights, because he is the proxy of the Prophet, his defender and protector of his law and propagator of his faith. That is why Almighty Allah through that clear verse, perfected religion and completed the bounty through him; and this meaning is from the meaning of Imamate, which is the topic of our discussion.

As for being confederates: It is inevitable that it implies treaties and covenants with some tribes for peace making. And this meaning also has no scope regarding Ali (a.s.), yes, he was in all acts and styles a follower of the Messenger of Allah (s.a.w.a.) [that is with whoever the Prophet was at peace, Ali (a.s.) was also at peace]. Finally, in this matter all Muslims are equal and to announce this only for Ali (a.s.) in that grand and incomparable congregation and with such elaborate arrangements, is really meaningless.

Follower and helper

Supposing ‘Maula’ implies these two meanings it is not beyond two possibilities: either the implication is that either people are being encouraged to follow and help Ali (a.s.) since he is one of the believers and from his defenders; or it implies that he is commanding him to help and support the people, while either it is an informative or expressive sentence.

As for the first possibility, that is informing about necessity of loving him: it is not a new thing for the people and its announcement is also not without precedence and that if he did not announce it, it is as if he has not delivered the message. And to announce it he made people wait in those unfavorable circumstances and that great crowd was told that religion was complete and the bounty was perfected.

In such a way as if he had brought something new and has framed a new rule, which did not exist before; and Muslims were unaware of it, and they also came and congratulated him; and that also in words like: “Today, you have become my master and the master of all believer men and women,” statements

which show that a new incident has taken place, about which, the sayer was not informed before, because every Muslim day and night recites the following verses of Quran:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلَيَاءُ بَعْضٍ

“And (as for) the believing men and the believing women, they are guardians of each other.”¹

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

“The believers are but brethren.”²

And this verse well proves the attachment of Muslims to each other like two brothers [so its announcement again in those special conditions is meaningless].

And we regard the Holy Prophet (s.a.w.a.) to be remote from such an act and Almighty Allah also regards Himself free of such vain acts.

As for the second possibility

That is making his love and affection obligatory: This possibility is also not lesser than the first, because command is not given and law is not framed regarding love and help, and there is no need to announce it.

Moreover, if the implication is existence of love (first possibility) or ordering to love him (second possibility), the Prophet would not have said: “Of whomsoever I am the master” on the contrary he should have said: One who is loyal to me, he is loyal and supporter of Ali. From this aspect, these two possibilities are out of the meaning of Maula in tradition. May be Sibte Ibne Jauzi implies this, when he says in *Tadkira*:³

“To apply the meaning of helper and supporter to the word of Maula in the tradition is incorrect.”

In addition to this loving and helping by these two reasons [new command, which was mentioned in first and second instance] is only related to Ameerul Momineen (a.s.) is not obligatory; on the contrary it is necessary to love all Muslims. On the basis of this, what is the justification in restricting it for Ameerul Momineen (a.s.) and making preparation for that?

And if the implication, was special love and friendship, that is, which is higher than customary love among the people, like the obligation of following and obeying him and submitting before him, then this is the same meaning of Imamate and being a Divine Proof. Especially if Imamate is according to the statement of: Of whomsoever I am the master...before the specialty, which the Prophet (s.a.w.a.) has placed between the meaning in the text ‘then Ali is his

¹ Surah Taubah 9:71

² Surah Hujurat 49:10

³ *Tadkiratul Khawas*, 19 [Pg. 32].

Maula'.

As for the third possibility – that is informing about the obligation of love and support for Ali, if it was in this meaning, the Messenger of Allah (s.a.w.a.) would have announced its emphasis to Ali and not to the people.

As for the third possibility – that is making obligatory love and regard of the people for Ali (a.s.): This also, is like the third possibility.

As for the fourth possibility: that is making obligatory love of people upon Ali (a.s.): This is also like the third possibility; since the Messenger of Allah (s.a.w.a.) in that case would not make such preparations, deliver a sermon to the people and request them to listen to it; and also why he should adjure them and take their concurrence; that have I conveyed the divine message to you? All this was not required.

Except that it should be intended to demand the love of people and their affection by mention of this matter, in such a way that if they are aware that he loves them and he is their helper, they would follow him and not oppose him and would never reject his statement

As is the intention of calling people to love and affection since the Messenger of Allah (s.a.w.a.) initiated the statement with ‘of whomsoever I am the Maula’ we understand that the implication of the Prophet is not ordinary love between people. On the contrary his implication was special love and it is known to all that love and help of the Prophet is like the love and affection of other believers. And basically it is not like the love and help of anyone else, because the Prophet loves the Ummah and helps it as he is the leader of people in the religion and the world and he holds discretion over them, and protects them in every manner. Because if this had not been there, enemies would have destroyed them. As a result of which the aim of Almighty Allah in spreading of the call of truth and promotion of Islam in the world would be contradicted. So it is necessary to have this love for the well being of religion. And one, who has this love, is without any doubt the caliph of the Prophet on the earth.

In that case the aim is calling for strengthening of love and affection of people, the term of Maula in other meanings is not applicable.

Meaning implied in the tradition

The term Maula implies only Wali; now what remains is one having precedence, Sayyid, master, freed slave, one, who has control on the affairs and the caretaker.

As for Wali: The only meaning is what the speaker intended, because as per the explanation mentioned, taking another meanings is not correct.

As for Sayyid¹ in the mentioned meaning it is not separate from the first meaning, because Sayyid means one, having precedence over others, especially

¹ A large number of scholars have understood it in this meaning.

the statement of Prophet (s.a.w.a.) with which he introduced himself in the beginning and then mentioned his cousin in the same terms; thus it is not possible that he should not have implied the same meaning with regard to him. On the contrary, it is general leadership of the religion and the world; to follow which is obligatory on all people.

As for the one having discretion over affairs: This meaning is also like the previous one. Regarding this meaning, Raazi in his *Tafseer*,¹ while discussing the exegesis of the verse:

وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَكُمْ

“And hold fast by Allah; He is your Guardian”²

He has narrated from Khaffal that:

At this point implication of this meaning from the term of Maula isn't possible, except that one should conclude one having discretion as Almighty Allah has made following him obligatory, so that people may be guided on the path of success.

That is why he is worthier than all others for having discretion on all aspects of human society, like the Prophet, whose obedience is obligatory, who through the command of Allah is appointed as the Imam clearly by the Prophet. And he is always the follower of the acts and words of Prophet:

وَمَا يَنْطِقُ عَنِ الْهُوَيْ فِي إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

“Nor does he speak out of desire. It is naught but revelation that is revealed,”³

In the same way is the meaning of guardian of affair

Abu Abbas Mubarrad,⁴ Qurtubi says in his *Tafseer*,⁵ in Surah Aale Imran under the verse:

بِلِ اللَّهِ مَوْلَكُمْ

“Nay! Allah is your Patron.”⁶

...and they are not your patron.

Ibne Athir in Nihaya⁷, Zubaidi in *Tajul Uroos*,⁸ and Ibne Manzur in *Lisanul*

¹ *Tafseer Kabeer*, 6:210 [23/74].

² Surah Hajj 22:78

³ Surah Najm 53:3. 4

⁴ Sayyid Murtada in *Shafi* [2/219] has narrated from him in this meaning.

⁵ *Al-Jaameul Ahkamul Quran*, 4:232 [No. 2, Vol. 4/149].

⁶ Surah Aale Imran 3:150

⁷ An-Nihaya fee Ghareebul Hadith wal Athar, 4:246 [5/229].

⁸ Taajul Oroos, 10:398.

*Arab*¹ have considered it to be the exclusive meaning of Maula.

This meaning is also not separate from ‘Awla’, especially with the meaning that the Messenger of Allah (s.a.w.a.) himself described him as such in condition that it should be the implication of this meaning.

It is necessary to mention that the point, which we have mentioned after being drowned in the sea of language and books of Arabic literature, was that the actual meaning of Maula is not other than *Awla bi Shayyin*. And this meaning is collection of all meanings and the meaning of ‘Awla’ is included in each of them in a form. And the term of ‘Maula’ is not used in each of the meaning, except in accordance with the existence of ‘Awla’.

1. Lord; the Almighty Allah is most deserving and superior than everyone to dominate the creatures. He created the people of the world according to His wisdom and intention. He is having authority over them. [then ‘rabb’ from that aspect is said to be ‘Maula’, because he is having more authority than others.]

2. Uncle; he is most suitable of the people for protecting the nephew and to love him; and he becomes the successor of his father and he is the foremost for his son.

3. Cousin; he is having preference in cooperating with his cousin, since the two are branches of one tree.

4. Son; he is most deserving of people for obedience of the father and expression of humility before him. Almighty Allah says:

وَاحْفِظْ لَهُمَا جَنَاحَ النَّلْلِ وَمِنَ الرَّحْمَةِ

“And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them.”²

5. Nephew (son of the sister); he is also most deserving for humility before his maternal uncle, who is equal to his mother.

6. *Motiq* [one who frees a slave]; he is also more deserving than others, as he has freed and done a good turn to the slave.

7. *Motaq* [freed slave]; he is most suitable than other for recognition of favor of his master and obedience to him is in fact thankfulness to him.

8. *Abd* [slave]; he is also most deserving than others for submission before the master, since this act is obligatory and success depends on it.

9. *Maalik*; he is also more deserving than others for guarding his properties, their administration and discretion over them, without injustice and oppression.

10. *Taabe*; he is also most deserving for companionship of his leader with relation to one, who is not under him.

11. *Mun-am Alaih* [one, who obtains the bounty]; he is also most deserving

¹ Lesaanul Arab, [15/401].

² Surah Isra 17:24

for thankfulness to the giver of the bounty.

12. *Shareek* [partner]; he is more deserving for fulfillment of the rights of partnership and initiative in preventing loss to his partner.

13. *Haleef* [ally]; it is clear that an ally is more deserving than others for protection of covenant and to repel harm from his ally.

14. *Sahib* [companions]; he is more deserving for fulfilling the rights of companionship and friendship.

15. Neighbor; he is also more deserving than others to fulfill the rights of neighbors.

16. Refuge-giver; he is also most eligible for appreciation and thankfulness from one he has given refuge.

17. Son-in-law; he is most deserving for fulfilling the rights of one, who accepted him as his son-in-law, supported him and made the foundation of his life stable. It is mentioned in a tradition that man has three fathers: The father, who gave birth to you, the father, who married you and the father, who educated you.¹

18. Near kindred; he also is most deserving to remove difficulties of the relatives, to defend them and make efforts for them.

19. Giver of bounty; he is most deserving for doing good to one, who gaven him bounty and under whose care he is and one, who continues to favor him.

20. *Aqeed* [one, who has made pledge of allegiance of brotherhood with him]; he is most deserving like the ally, for fulfilling the right of one, who made a pledge with him.

21 & 22. *Mohib* and *Nasir*: these two mean ally and associate; because they are more eligible for defending the beloved and for helping those, who need help.

23. Master (*Wali*); discussion regarding was mentioned above and the matter became clear. And also the below meanings:

24. *Sayyid* (master and chief).

25. One having discretion.

26. Trustee of affairs.

Conclusion

Maula is having only one meaning and it is ‘awla bi shayyin’ [one having precedence] and most eligible than others. And this precedence is related to instances that imply changeable uses and commonality of this meaning is ideal and not literal and literal commonality is better than literal commonality.² Since

¹ I could not find this traditional report in collections of Ahle Sunnat and Shia traditions.

² *Ishtiraak Manawi* [ideal commonality] is coined for concepts having same meaning, but its meaning is different for different persons, like the word of *Haiwan*, which is used for all beings having perception, like humans and...and these beings and implications are common in the meaning of *Haiwan*].

literal commonality needs multiple situations, and here multiple situations are not proved by absolute evidence, and the rule in such cases is negation [source of absence of multiple situations].

And statement of some persons regarding the traditional report of Muslim, which he has narrated through his authentic chains¹ from the Messenger of Allah (s.a.w.a.) that he said: The slave should not say to his master: my master. And in the tradition of Abu Muawiyah the following statement is added: Because your master is Allah. It proves that when this word is without context, the meaning of superiority comes to mind. And numerous scholars of traditions have narrated this traditional report in their books.

Contexts of Maula

So far, there is no choice for researchers, except to accept that *Maula* implies *Awla*. And supposing if we regard it less than that and accept that the term of *Maula* is a shared word and this is one of the meanings, we would say: In the tradition, there are numerous contexts [joined and disjoined], which negate other meanings as will be clear from the following:

First context

The beginning of tradition, when the Messenger of Allah (s.a.w.a.) says: “Do I not have more right on you?” That is: “Do I not have absolute Mastership (*Wilayat*) on you?” Or something near to this. Then His Eminence added the following words as a continuation of his statements and says: “Of whomsoever I am the master, Ali is (also) his master.” This preface is narrated by many Shia and Ahle Sunnat scholars.

1. Ahmad bin Hanbal
2. Ibne Majah
3. Nasai
4. Tabari
5. Tirmizi
6. Suyuti

This preface is from the authentic and proved parts of this tradition such that there is no scope to object against it. Thus, from this statement, the Messenger of Allah (s.a.w.a.) clarified the introduction of what he intended. In any case, his statement, which we believe is away from every mistake and His Eminence is most eloquent and most expressive of people; thus, there is no option, except to say that the meaning of preface continues in the discourse [and since *Maula* in the discourse of the Prophet implied *Awla bi Shayin*, thus *Maula* in the statement after that is also in this meaning.]

Ishtiraak Lafzi [literal commonality] is that one word is coined for different meanings; like the word of ‘sher’ (lion) in Farsi also means ‘milk’, and the meaning of each is different.

¹ *Saheeh Muslim*: 197 [4/436, H. 14, Kitab Alfaz minal Adab wa Ghairaha].

Also, the statement of Sibte Ibne Jauzi Hanafi¹ in his *Tadkira* completely explains the captioned matter. He has mentioned ten meanings for the word of Maula and Awla is mentioned as the tenth, and he says:

“The implication of the tradition is special obedience, on the basis of this tenth meaning, which is Awla is definite, and the meaning of the tradition is: For whomsoever I have more precedence, Ali also has precedence over him.”

Second context

At the end of the tradition, when the Holy Prophet (s.a.w.a.) says:

اللهم وال من والا وعاد من عاده

“O Allah, love those, who love him and be inimical to those, who are inimical to him.”

And in some versions it is mentioned:

وانصر من نصره واحذل من خذله

“Help those, who help him and degrade those, who insult him.”

We mentioned its narrators and discussed the aspects before that Maula is only in the meaning of superiority necessitating Imamate:

1. When the Messenger of Allah (s.a.w.a.) holds the prominent rank, which Almighty Allah had bestowed on his successor that is general rulership on the people and absolute Imamate after the Prophet, naturally he knows that realization of this issue requires military power, supporters and obedience of governors, commanders and officials.

He also knows that as mentioned in Quran² there were some individuals among people, who were jealous of him. And His Eminence also knew that there were those, who had concealed malice to him in their hearts, and there were hypocrites, who would seek revenge in the style of enmity of Jahiliyya.

He also knew that after him, mischief would appear from those greedy individuals for rulership and wealth, and jealousy and greed will appear and they will make demands from Ali (a.s.) for which they are not eligible and Ali (a.s.) will act according to truth and not fulfill their demands, as a result they would array against him: [they would become his enemy and will take up swords against him],³

¹ Tadkiratul Khawaas: 20 [Pg. 32].

² In the verse: “*Or do they envy the people for what Allah has given them* [the Prophet and his family] *of His grace?*” (Surah Nisa 4:54). Ibne Maghzali in *Manaqib* [Pg. 267, H. 314] and Ibne Abil Hadeed in *Sharh Nahjul Balagha*, 2:236 [7/220, Sermon 108] and Hadhrami Shafei in *Rashfa*: 27 have narrated that this verse was revealed about Ali (a.s.) and regarding those sciences, which he possessed.

³ An Arabic proverb for one, who is loyal to his friend once, and after that he confronts him and becomes inimical to him. Ref: *Nihaya*, Ibne Asir, 1:308; *Majmaul Bahrain*, Tarihi, 4:174; *Sharh Nahjul Balagha*, Ibne Abil Hadeed, 16/167-169.

He mentioned this briefly, saying: “If you obey Ali – and I don’t think that you will do that – you would definitely be guided,”¹ and according to another version, he said: “If you accept the Caliphate of Ali (a.s.) – and I don’t think you will accept – you would find him guiding and guided.”²

Since the Prophet knew the future, he began by praying for his supporters and helpers, and cursing his enemies and those, who insults him, so as to make the matter of Caliphate clear. That people may realize that love for him is cause of receiving love of Allah, the Mighty and Sublime and enmity to him and insulting him will cause His anger and fury, so that people may get attached to truth and folks of truth.

Such a supplication in a general form and without stipulation is not appropriate, except regarding one having such a status. That is why such a supplication is not mentioned for all believers for whom God made loving each other obligatory, and hatred among them is a part of that and it does not reach to this level.

2. This supplication is general implying that in every condition, and in every time and on everyone, his love and affection is obligatory and enmity to him, and to regard him as debased is unlawful. This shows that he is in all conditions having a quality, which is an obstacle for disobedience; he does not speak other than the truth; he does not do, but what is right; and he does not support other than the truth, because if a sin is committed by him, it is obligatory on all to disobey him and to express enmity to him.

Since the Prophet has not specified any time and condition, we conclude that Ali (a.s.) is always and in all conditions and at all times, having the same quality which we mentioned. And one having this quality is definitely the Imam because on the basis of reasonings mentioned before it is bad that a person lower than him should get precedence over him and become the Imam. When it is proved that he is the Imam, then he has precedence with relation to people and he is more worthy of discretion than others.

Third context

Statement of the Holy Prophet (s.a.w.a.): “O people, to what do you testify?”

They replied: “We testify that there is no god, except Allah.”

He asked: “After that?”

They replied: “That Muhammad is His servant and messenger.”

Then he asked: “Who is your Master (*Wali*)?”

They replied: “Allah and His Messenger is our master.”

At that time, the Prophet raised the arm of Imam Ali (a.s.) and said: “Of whomsoever Allah and Prophet are masters, Ali is (also) his master.”

¹ Musnad Ahmad, 1/109.

² *Kanzul Ummaal*, 11/630, H. 33072.

This statement is narrated from Jarir.¹

Placing Mastership (*Wilayat*) in the context of divine monotheism (*Tauheed*) and prophethood; and its mention after absolute mastership of God and His Prophet, is not possible, except that it should imply Imamate to include precedence over the life of people [just as the Prophet is more deserving regarding the believers:

النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

“The Prophet has a greater claim on the faithful than they have on themselves.”²

Ali (a.s.) is also having greater claim on believers.]

Fourth context

The statement of the Messenger of Allah (s.a.w.a.) after the end of the tradition:

الله أكْبَرْ عَلَى إِكْمَالِ الدِّينِ وَإِقْمَامِ النَّعْمَةِ وَرَضَى الرَّبُّ بِرِسَالَتِي وَالْوَلَايَةِ
لِعَلِيٍّ بْنِ أَبِي طَالِبٍ

Allah is the greatest for the completion of religion and perfection of blessing and pleasure of God by conveyance of message and Mastership (*Wilayat*) of Ali Ibne Abi Talib (a.s.).

In your view, which meaning other than Imamate, implies perfecting programs, completing propagation of religion, establishing bases of prophethood, completion of religion, perfecting bounty and gaining approval of the Lord in the delivery of message?

In that case, one, who becomes responsible for this sacred duty, is having more authority on people than they have on themselves.

Fifth context

Statement of the Prophet, before mention of Mastership (*Wilayat*):

“As if I have been summoned or that it is near that I will be called and I will harken to the call.”

Or: “Know that it is near that I will separate from you.”

Or: “Very soon, the caller to Lord will come and I will harken to his call.”

And as we mentioned previously, numerous scholars of tradition have mentioned this statement many times.

It explains to us that an important matter remained in the message of the

¹ Jarir, Abdullah bin Jabir Bajali, died (51, 54); his tradition is present in *Majmauz Zawaad*, Hafiz Haithami 9:106, quoting from *Mojamul Kabeer*, Tibrahi, [2/375, H. 2505].

² Surah Ahzab 33:6

Prophet and the Prophet was careful lest before announcing it, his death should approach (and he does not get an opportunity to announce it) and his messengership remains incomplete.

On the basis of the quotation of Muslim¹ after this care and preparation, other than Mastership (*Wilayat*) of Ameerul Momineen (a.s.) and Mastership (*Wilayat*) of his pure progeny, he did not announce anything else. Whether this important matter, which is related to this Mastership (*Wilayat*), other than Mastership (*Wilayat*), which is clarified in numerous Sihah books? Is the owner of this Mastership (*Wilayat*) not more eligible with relation to people?

Sixth context

Statement of the Messenger of Allah (s.a.w.a.) after the mention of the Mastership (*Wilayat*) of Imam Ali (a.s.):

“Present felicitations to me. Present felicitations to me, because Almighty Allah has chosen me for prophethood and chosen my Ahle Bayt (a.s.) for Imamate”²

This statement clarifies that Imamate is restricted to Ahle Bayt (a.s.) and at the head of it is Ameerul Momineen (a.s.), who was implied at that time.

Also, felicitation ceremonies and congratulations, which continued for three days, as mentioned previously, are not applicable to anything, except Mastership (*Wilayat*) and Caliphate, and it is due to this when Abu Bakr and Umar met Ameerul Momineen (a.s.), they congratulated him and this explains the meaning of Maula in the statement of the Prophet; thus one, who is imbued with the quality of Maula is with relation to people most deserving of them.

Seventh context

Statement of the Prophet after the mention of Mastership (*Wilayat*):

فليبلغ الشاهد الغائب

“Those present here should convey this to those, who are absent.”

This report was mentioned previously.

Can you believe that the Messenger of Allah (s.a.w.a.) urged people present there to convey it those, who were absent, a message, which was clear to all of them through Quran and Sunnah; that is love and amity among themselves?

And that he would make such elaborate arrangements to deliver this message? I don't think that your opinion would be as such; because you will doubtlessly say:

Definitely, the Messenger of Allah (s.a.w.a.) had an important issue in mind, to announce which he did not have an opportunity till that moment, and people

¹ *Saheeh Muslim* [5/25, H. 36, Kitab Fazzael Sahaba].

² Hafiz Abu Saeed Kharkoshi Nishapuri, died 407 A.H. has narrated it in his book of *Sharaful Mustafa*.

present in that gathering were not aware of it, and this important issue was not, except Imamate, through which religion was perfected, bounty was complete and pleasure of Almighty Lord achieved.

Those present in that gathering did not conclude anything else from the statement of the Prophet. And no other discourse is narrated from the Prophet in that gathering, so that we can say that His Eminence commanded its propagation. And this important matter cannot be implied unless we understand the term of Maula to mean Awla.

Eighth context

Statement of the Prophet after the mention of Mastership (*Wilayat*) on the basis of the report of Abu Saeed Khudri and Jabir¹ that:

الله اکبر علی اکمال الدین و اتمام النعیم و رضی الرب برسالتی و الولایت
لعلی من بعدي

“Allah is the greatest for the perfection of religion, completion of bounty and pleasure of the Lord on my messengership and Mastership (*Wilayat*) of Ali after me.”

And in the words of Wahab² it is mentioned:

انه وليكم بعدي

“Indeed, he is your Master (*Wali*) after me.”

And in the words of Ali (a.s.) quoting from the Messenger of Allah (s.a.w.a.) that was mentioned previously:

“After me, he is the Master (*Wali*) of all believers.”

Also Tirmizi, Ahmad, Hakeem, Nasai, Ibne Abi Shaibah, Tabari and many other Huffaz with correct chains of narrators have narrated this statement from the Prophet, that he said³:

“Indeed, Ali is from me and I am from him. He is the Master (*Wali*) of every believer after me.”

It has come in another narration: “He is your Master (*Wali*) after me.”

Abu Nuaim says in *Hilyatul Awliya*⁴ and others⁵ through authentic chains of narrators that the Prophet (s.a.w.a.) said:

¹ Ref: The book of *Maa Nazala minal Quran fee Ali* (a.s.), Hafiz Abu Nuaim Isfahani, died 430 A.H. [Pg. 56]; *Manaqib Khwarizmi*, died (568 A.H.) 80 [Pg. 135, H. 152].

² Ref: Mojamil Kabeer Tibrani [22/135].

³ Ref: *Sunan Tirmizi* [5/590, H. 3712]; *Musnad Ahmad* [6/489, H. 22503]; *Al-Mustadrak alas Saheehain*, [3/144, H. 2652]; *Sunan Kubra* [5/45, H. 8146, Kitabul Manaqib]; *Khasais Ameerul Momineen* (a.s.) [Pg. 109, H. 89]; *Musannaf*, Ibne Abi Shaibah [12/79, H. 12170].

⁴ *Hilyatul Awliya*, 1:86.

⁵ *Al-Mustadrak alas Saheehain*, [3/139, H. 4642].

“One, who likes to live like me, to die like me and to stay in the Adn Paradise, which Almighty Allah has planted with His own hands, he should love Ali after me and follow the Imams after him, because they are my progeny and created from my essence.”

Indeed, these interpretations inform us that Mastership (*Wilayat*) proved for Ameerul Momineen (a.s.) is related to prophethood of Messenger of Allah (s.a.w.a.), and is same after observing the difference of the ranks of the two of them in precedence and position, as the term of ‘after me’ implies delay of time as well as lowness of rank.

So, it is not possible that in this case the implication of Maula can be understood in any other sense than superiority in all aspect of the people; because in case of its implication being help and affection, it would distort the meaning of the tradition and instead of it being an honor for Ali (a.s.), it would be a defect [because the meaning of tradition becomes that you love and help him after me, and not while I am alive].

Ninth context

Statement of the Holy Prophet (s.a.w.a.) after the announcement of Mastership (*Wilayat*):

اللهم انت شهيد عليهم اني قد بلغت و نصحت

“O Allah, be a witness that I have conveyed Your command and expressed your advice.”

Making God a witness on the people shows it to be a new issue, which he did not announce before. In addition to that all connotations of Maula, like help and love which is general for all Muslims, especially for Ali (a.s.), so there was no need to take testimonies for that. But taking testimonies for it in case of Ali (a.s.) will only be in the instance as we explained before.

Tenth context

Statement of the prophet, before stating the tradition mentioned previously:

“Indeed, Almighty Allah commanded me to convey a message, to do which, I was straitened in heart to convey (which was very difficult for me) and I thought (or I knew) that people will falsify me and Almighty Allah warned me that I should either convey it, or He would chastise me.”

With this, it is also mentioned¹: “Almighty Allah sent me with a message, which I was duty-bound to convey (my chest became straitened and I saw that there was no option, but to convey it) and I understood that people would falsify me, thus Allah warned me that either I should announce it or that He would punish me.”²

¹ Ad-Durre Mansoor, 2:298 [3/116].

² Ref: *Tafseer Mizan*, 10:337; *Miratul Uqul*, 6/199; *Sharh Usul Kafi*, Mulla Salih Mazandarani

Along with it, was mentioned¹: “Indeed, I prayed to God for the fear that I should be a target of ridicule and falsification from hypocrites, so God warned me that either I announce it to the people or He would punish me.”

All these statements inform of an important matter, to announce which the Holy Prophet (s.a.w.a.) feared falsification of hypocrites and he was afraid that they would say: “He is partial to his cousin.” And this proves that it was due to the special position of Ali (a.s.) and not because of love and friendship, which all Muslims shared with Ali (a.s.), and this cannot, but imply “most deserving for mastership”.

Eleventh context

It is the term of ‘nasb’ (appointment); in many traditional reports, the importance of the day of Ghadeer is mentioned as ‘nasb’; for example it is narrated from Umar bin Khattab that:²

نصب رسول الله عليه عليا

“The Holy Prophet (s.a.w.a.) appointed Ali (a.s.) as a sign and guide.”

It is also narrated from Ali (a.s.) that: “Allah commanded the Prophet to appoint me as leader.”

Also, it is narrated from Imam Husain (a.s.) that: “Do you know that on the day of Ghadeer, the Prophet appointed him with Imamate and leadership?”

These statements inform us of the bestowal of a position on that day; that before this, no one was aware of it and this was other than the position of love and friendship about which all the people knew.

In addition to this *Nasb* is used for rulership and transferring mastership, for example they say: “The ruler appointed so and so as ruler of so and so province, but regarding affection, love, support, which is for all members of the society, it cannot be said that he appointed him for all these things.”

In addition to this in many traditional reports the term of *Nasb* is mentioned with the word of Mastership (*Wilayat*), or after that the words of “appointed on the people” or “appointed on the Islamic Ummah” are mentioned.

We conclude from these points that the position bestowed to Ali (a.s.) is the position of absolute rulership on the whole Islamic Ummah, and this is in fact the meaning of Imamate necessarily accompanied with Mastership (*Wilayat*), which is our claim regarding the meaning of Maula.

Twelfth context

It is the statement of Ibne Abbas that after the mention of the tradition he

¹ 7/354.

Faraaezus Simtain [1/312, H. 250]; and Kitab Sulaym bin Qays [2/636. H. 11].

² *Mawaddatul Qurba*, Shahabuddin Hamadani: Mawaddat Five; Shaykh Qunduzi Hanafi: 249 [2/73, Chap. 56].

said:¹ “And your Wilayat, by God, became obligatory on people” and in other words, “By God your Mastership (*Wilayat*) became obligatory on people,” and this shows a new matter, other than what Muslims were knowing from before and that and it was proved for all of them.

Its emphasis through oath, shows its importance and indicates that it is as important as prophethood; since it has become obligatory on all and no one is equal to him in this matter, and this could not anything, except Caliphate, which bestowed His Eminence prominence among people of the society, and it is not other than supremacy (*Uluwwiyat*).

Thirteenth context

It is the statement, which Shaykhul Islam, Hamwaini has narrated from Abu Huraira in *Faraidus Simtain*:² “When the Holy Prophet (s.a.w.a.) returned from the Farewell Hajj, the verse,

يَا أَيُّهَا الرَّسُولُ بَلِغْ مَا أُنزِلَ إِلَيْكَ ...

“O Apostle! deliver what has been revealed to you...”³

...was revealed and when he heard the verse:

وَاللَّهُ يَعِصِمُكَ مِنَ النَّاسِ

“And Allah will protect you from the people...”⁴

His heart was comforted.”

After the mention of the tradition, he says: “And this was the last duty, which God made obligatory on His servants, and when the Holy Prophet (s.a.w.a.) announced it:

الْيَوْمَ أَكْمَلْتُ لَكُمُ دِينَكُمْ ...

“This day have I perfected for you your religion...”⁵

...was revealed.”

Now, this statement also shows that the Holy Prophet (s.a.w.a.) has clarified a duty in this message, which he had not announced previously, and this could not be the matter of ‘love and friendship’ as these were introduced a long time ago through the Quran and Sunnah.

Thus, no other meaning remains, except that of Imamate; that His Eminence, in order to remove difficulties and hurdles, and prepare the public view for

¹ Ref: *Kitabul Wilayah*, Hafiz Sajistani, which he has written especially on the tradition of Ghadeer; *Kashful Ghumma*: 49 [1/324].

² *Faraaezus Simtain* [1/77, H. 44, Chap. 13].

³ Surah Maidah 5:67

⁴ Surah Maidah 5:67

⁵ Surah Maidah 5:3

acceptance of every revelation, delayed its delivery lest as a result of its greatness and importance, rebellious selves refuse to accept it, and this is appropriate only with the meaning of ‘one having discretion’.

Fourteenth context

In the tradition of Zaid bin Arqam, it has come through numerous channels that:¹

“Son-in-law of Zaid bin Arqam asked him about the tradition of Ghadeer and he replied: There are difficulties among you people of Iraq. I said to him: Rest assured from my side, you will not face any danger. At that time he said: We were in Johfa, when the Holy Prophet (s.a.w.a.) came out...”

Furthermore, it is narrated from Abdullah bin Alaa² that when Zuhri narrated the tradition of Ghadeer to him, Abdullah said: “Do not narrate this tradition in Shaam, because you will hear that they abuse Ali.” Then he said: “By God, I know such merits of Ali (a.s.) that if I mention them, I would be killed.”

These statements show that the tradition of Ghadeer was having a meaning in view of people, such that its narrator would become involved in retribution, which enmity to successor of the Messenger of Allah (s.a.w.a.) had bought in Iraq and Shaam, was not safe; and that is why Zaid bin Arqam was wary of his Iraqi son-in-law and exercised precaution; because he was aware of the hypocrisy and split present among the Iraqis during that period and from this aspect, he revealed his secret and narrated the tradition after being assured about the honesty of his son-in-law and absence of conspiracy.

With attention to this point it is not logical that the implication of ‘Maula’ should be the commonly accepted implication of the term that every Muslim was aware of; on the contrary it means that only the Imam can bear this heavy burden and as a result of that he has precedence over others and this is the same meaning of Caliphate of ‘one having discretion’.

Fifteenth context

It is the reasoning of Imam Ameerul Momineen (a.s.) on the day of Rahba after Caliphate returned to him, for refutation of the claim of usurpers of Caliphate and for acceptance of those present, he reasoned through that tradition. Thus, a meaning, which does not demand precedence – like love and help – how can it prove Caliphate?

Sixteenth context

In the tradition of riders (*rakban*), which was mentioned before:

Some people of Abu Ayyub Ansari greeted Ameerul Momineen (a.s.) and said: “Peace be on you O our master (*Maulana*).”

¹ *Musnad Ahmad*, 4:368 [5/494, H. 18793].

² *Usudul Ghaba*, Ibne Asir 1:308 [1/364, No, 812].

The Imam asked: "How am I your master, while you are Arabs?"

They replied: "We heard the Messenger of Allah (s.a.w.a.) say: Of whomsoever I am the master, Ali is (also) his master."

Now, the question of Ameerul Momineen (a.s.) in this surprised manner cannot be for the meaning of lover and helper, because in social life, the Arabs did not dislike the custom of help and love. On the contrary the Arabs understood more important meaning and it cannot be anything other than precedence and this is the absolute Wilayat and Imamate. Under this implication they replied to the Imam and reasoned through the tradition of Ghadeer.

Seventeenth context

It was mentioned before that Ameerul Momineen (a.s.) cursed those, who refused to testify for the tradition of Ghadeer on the day of his protest in Rahba and Rakban and they became afflicted with blindness, leprosy and apostasy¹ and other calamities and these were those, who were present in the gathering on the day of Ghadeer (but they denied it).

Now is there any researcher, who thinks that it is possible that the Imam would have cursed them with such intensity only for concealing the matter of love and help, which prevailed among all people of the community in general?

If it were as such, there were many Muslims, who harbored malice towards each other, they attacked and fought each other; completely disregarded love, regard and mutual support – what to say about the concealing of those two qualities among themselves – all of them should have been affected by the curse.

While we see that such a thing did not happen. On the contrary, there were only a few individuals, who were branded by this chastisement forever, and who became targets of the curse of Imam (a.s.), and it was not, except for concealing that great truth from the specialties of this great Maula – peace be on him. And it was nothing other than Imamate and precedence over others according to numerous contexts.

The matter after that: concealment of testimony by those people was not for an ordinary issue, in which Ali (a.s.) and others are equal; on the contrary it was definitely about an excellence of Ali (a.s.), which is only for His Eminence and they did not like that the Imam should be bestowed with it and that it should be accorded importance; that is why they denied it; but cursing of the Imam exposed them and made the truth clear and its disgrace remained visible on their face,

¹ [Taarab baad az Hijrat: on the basis of what is concluded from traditional reports and statement of jurists, it implies that after gaining divine recognition and belief, a person reverts to infidelity. In the tradition of Imam Ja'far Sadiq (a.s.) 'Taarab baad az Hijrat' is interpreted as abandoning the Wilayat of the Holy Imams (a.s.) after gaining their recognition. Ref: Wasailush Shia, Published Aalal Bayt 15/100; Misbahul Minhaj, Sayyid Muhammad Saeed Hakeem: 267/268; Kalimatut Taqwa, Shaykh Muhammad Amin Zainuddin 1/586; Ar-Rawashe as-Samawiya fee Sharhul Ahadithul Imamiyah, Muhaqqiq Damad/142; Firhang Fiqh Farsi, 2/528].

sides and eyes as long as they lived; and after their death till the Almighty will inherit the earth and whatever is in it, this report is recorded in all books and narrated by people from mouth to mouth.

Eighteenth context

Hafiz Ibne Samman has narrated from Umar¹ that two disputing Bedouins came to him and he asked Ali (a.s.) to judge between them. One of them asked: "Would this man judge between us?"

Umar came to him, caught his neck and said: "Woe on you, do you know who he is? He is the master of me and all the believers and one, who does not regard him as the master is not a believer."

Also, a person disputed with Umar. He gestured to Ali Ibne Abi Talib (a.s.) and said: "This man seated here will judge between you and me."

That man asked: "This man with a huge belly?"

Umar arose, caught his neck and lifted him saying: "Do you know whom you have insulted? He is the master of me and all the Muslims."

The mastership of Ali (a.s.) that Umar confessed for himself and all the people just as he had confessed to it on the day of Ghadeer; and he negated the faith of one, who did not regard him as Maula, whether mastership is in the meaning of regarding discretionary superiority or in the meaning of love and help – it is not relevant, except in proving the Caliphate of His Eminence [and if Caliphate is not proved for Ali (a.s.), the confession of Umar for mastership of His Eminence will be incoherent] because love and friendship is customary and common between all Muslims is not to the limit that without it faith will be destroyed.

Since inspite of malice and hatred between the companions of the Holy Prophet (s.a.w.a.) and companions of companions which in some instances was to the limit of abusing each other and accusing each other and fighting and bloodshed; is it possible to confess to such statement? And so much so that some of these instances and issues occurred in the presence of the Holy Prophet (s.a.w.a.), inspite of that His Eminence did not negate their faith and none of those, who believe in the justice of companions, has doubted their justice as a result of such differences.

On the basis of this, no meaning except that of Mastership (*Wilayat*) remains, and Mastership (*Wilayat*) in this meaning is also like Imamate, which is a necessary condition of absolute discretion. And it does not contradict what Umar hints at the tradition of Ghadeer in these words. Thus, the report of Hafiz Mohibuddin Tabari conveys the same and it should be regarded as such from all aspects.

¹ Ref: *Riyazun Nazara*, 2:170 [3/115]; *Zakhaerul Uqbah*, Mohibuddin Tabari: 68; *As-Sawaiq*: 107 [179].

هَذَا بَيَانٌ لِّلنَّاسِ وَهُدًىٰ وَمُّوَعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣﴾

“This is a clear statement for men, and a guidance and an admonition to those who guard (against evil).”¹

¹ Surah Aale Imran 3:138

Traditions which mention the meaning of Master (*Maula*) and Mastership (*Wilayat*)

Most of the contexts mentioned above are interpretation of the Holy Prophet (s.a.w.a.) from his statements and after that are the statements of our master, Ameerul Momineen (a.s.) which are similar.

Ali bin Hamid Qarshi says in *Shamsul Akhbar*¹ quoting from the *Salwatul Aarifeen*, written by Muafiqbillah Husain bin Ismail Jurjani, father of Murshadbillah – from the Holy Prophet (s.a.w.a.) that when the Prophet was asked about the meaning of:

مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

“Of whomsoever I am the master, Ali is (also) his master,” he said:

“God is my Master and has more discretion on me than I have on myself and without Him, I am nothing. And I am the master of believers and I have more discretion over them than they have on themselves; without me they are nothing; and whoever’s master I am and I have more discretion over him than he has on himself, Ali is also his master and is having more discretion on him than he has on himself and without Ali (a.s.), he is nothing.”

Abdullah bin Ja’far while arguing against Muawiyah said:² “O Muawiyah, when the Holy Prophet (s.a.w.a.) was on the pulpit and I, Umar bin Abu Salma, Usamah bin Zaid, Saad bin Abi Waqqas, Salman Farsi, Abu Zar, Miqdad, Zubair bin Awwam were in front on him, we heard him say:

‘Am I not more deserving with relation to believers?’

We said: ‘Yes, O Messenger of Allah (s.a.w.a.).’

He asked: ‘Are my wives not your mothers?’

We replied: ‘Yes, O Messenger of Allah (s.a.w.a.).’

He said: ‘Of whomsoever I am the master, Ali is (also) his master. And he is more deserving of them,’

And he tapped the shoulder of Ali (a.s.) and said: ‘O Allah, love those, who love him and be inimical to those, who are inimical to him. O people, I have more discretion on the people than they have on themselves and in my presence they are nothing; and after me Ali (a.s.) is having more discretion on the people than they have on themselves and without him they are nothing.’”

Then Abdullah said: “In Ghadeer and in other places, our Prophet appointed one, who was the best, most deserving and most superior of people, and he

¹ *Musnad Shamsul Akhbar*: 38 [1/102, Chap. 7, quoting from *Anwaar* and *Amali* of Moyyad].
² Ref: *Kitab Sulaym bin Qays* [2/834, H. 42].

appointed him as the Divine Proof on them; and commanded them to obey him; and informed that Ali was in relation to him as Harun was to Moosa and that after him, Ali was the Master (*Wali*) of all believers, whosever's master the Holy Prophet (s.a.w.a.) is, Ali is also having absolute discretion on him and he is the Caliph and successor of the Prophet.”

It is mentioned in the traditional report of Shaykhul Islam Hamwaini that during period of Uthman, Ameerul Momineen (a.s.) voiced a protest as follows:

“Then the Messenger of Allah (s.a.w.a.) delivered a sermon, and said: ‘O people, do you know that Allah, the Mighty and Sublime is my master and I am the master of believers and I have more discretion on them than they have on themselves.’

They replied, ‘Yes, O Messenger of Allah (s.a.w.a.).’

He said: ‘O Ali, stand up.’

And I stood up. Then he said: ‘Of whomsoever I am the master, Ali is (also) his master. O Allah, love those, who love him and be inimical to those, who are inimical to him.’

At that moment Salman arose and asked: ‘O Messenger of Allah (s.a.w.a.), what kind of Mastership (*Wilayat*)?’

He replied: ‘A Mastership (*Wilayat*) like my Mastership. All on whom I am having precedence, Ali (a.s.) is also having precedence.’”

After the mention of the tradition of Ghadeer, Imam Hafiz Wahidi says:

“The Mastership (*Wilayat*), which the Holy Prophet (s.a.w.a.) declared would be asked about on Judgment Day and in the interpretation of the verse:

وَقُفُّهُمْ إِنَّهُمْ مَسْؤُلُونَ ﴿٣﴾

“And stop them, for they shall be questioned:”¹

It is mentioned in a traditional report that the interrogation shall be about the Mastership (*Wilayat*) of Ali (a.s.). In such a way that they would be asked whether according to recommendation of Prophet, they observed the right of Mastership (*Wilayat*) or trespassed and abandoned it, as in that case they would be interrogated and they will have to accept its retribution.²

Previously, it was narrated from Umar bin Khattab that he said: “One whose master (*Maula*) Ali is not, isn't a believer.”

Alusi in his *Tafseer*³, under the interpretation of the verse:

وَقُفُّهُمْ إِنَّهُمْ مَسْؤُلُونَ ﴿٣﴾

¹ Surah Saffat 37:24

² Ref: *Faraaezus Simtain*, Hamwaini [1/79, H. 47]; *Nazm Durarus Simtain*, Jamaluddin Zarandi [Pg. 109]; *As-Sawaiqul Mohriqa* 89 [Pg. 149].

³ *Ruhul Maani*, 23:74 [23/80].

“And stop them, for they shall be questioned:”¹

After the mention of statements, says:

“The best statement is that they would be asked about the beliefs and deeds and the chief of them being: There is no god, except Allah and the most important and greatest of them being the Mastership (*Wilayat*) of Ali Karramallah Wajha.”

I don't think that your liberated conscience would dictate something other than the meaning of Caliphate and absolute discretion, and in that condition he regarded it to be a principle of faith and deemed it to be an article of belief and connected it to the correctness of deeds.

وَهُنَّا إِذْ أَطْرَبَكَ مُسْتَقِيًّا طَقْدُ فَصَلْنَا الْأَلْيَتْ لِقَوْمٍ يَّدَنَ كَرْوَنَ^۲

“And this is the path of your Lord, (a) right (path); indeed We have made the communications clear for a people who mind.”²

¹ Surah Saffat 37:24
² Surah Anaam 6:126

Clear explanation regarding the meaning of the tradition

The factor, which impelled us to undertake this discussion is that some people¹ from those, who truly confessed to the meaning of the tradition because they found that meaning as clear as the light of the brilliant sun – or those, who, in its meaning, have concurred or have consensus,² have ignored that the requirement of its meaning is it should be Caliphate without any gap

Because if it is accepted that the Caliphate of Prophet is proved for Ameerul Momineen (a.s.), it would necessitate that it not be separated, but that immediate Caliphate will also be accepted as in case of appointment of the crown prince by the king, and successor by the deceased, and taking witness on it is also as such.

Whether the people in the gathering or others definitely think that rulership is for the first person and bequest for the second person, a long time after the death of the king or the bequest maker? Or after the appointment of Caliphate or successorship through a second group of individuals, whose name was not mentioned at the time of the pledge of Wilayat or mention of the will?!

Whether, inspite of this clarification from the king or the will maker, it is

¹ Like Abu Shakoos Muhammad bin Abdus Saeed bin Muhammad Kashshi in *At-Tamhid see Bayaanat Tauheed*, Pg. 167; He says: Shia say: Imamate is proved from Ali Ibne Abi Talib (a.s.) through the express declaration of Holy Prophet (s.a.w.a.) according to proof: First argument: That the Holy Prophet (s.a.w.a.) appointed him as his successor and Caliph after him and said: Are you not pleased that you are to me as Harun was to Moosa, except that there is no prophet after me? Since Harun was the Caliph of Moosa (a.s.), on the basis of this Ali will also be the Caliph of Prophet.

Second argument: When the Holy Prophet (s.a.w.a.) halted at Ghadeer Khum on his return journey from Mecca, he declared the Wilayat of Ali. The Holy Prophet (s.a.w.a.) ordered a pulpit to be constructed from camel saddles; then he mounted it and said: Am I not having more discretion on the believers than they have on themselves? All said: Yes. The Prophet (s.a.w.a.) said: Of whomsoever I am the master, Ali is (also) his master. O Allah, love those, who love him and be inimical to those, who are inimical to him. And help those, who help him and degrade those, who insult him. And the following statement of Allah, the Mighty and Sublime was revealed regarding Ali (r.a.): ***"Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow."*** (*Surah Maidah 5:55*) and it proves that Ali (r.a.) is the most deserving after the Holy Prophet (s.a.w.a.).

Then Abu Shakoos replies to this saying: As for the fact that the Holy Prophet (s.a.w.a.) appointed him as Wali, its reply is that the implication of Holy Prophet (s.a.w.a.) was his Caliphate after Uthman and during the time of Muawiyah as we have also accepted. And reply to the verse of ***"Only Allah is your Guardian and His Apostle and those who believe..."*** is also the same; on the basis of this we say: Ali is the Wali and Amir, but during his own period; that is after the Caliphate of Uthman and not before that.

² Ref: *Sharh Mawaqif*, 3:271 [8/361]; *Al-Maqasid*: 290 [5/273]; *As-Sawaiq*: 26 [Pg. 43]; *Seerah Halabiyya*, 3:303 [3/274].

logical that another one is selected and they entrust this responsibility to him; as in case of one, who did not leave any heir-apparent or did not specify a successor; is the custom in such cases.

God knows that it is not so and none will do this, except one away from logic and out of the ambit of truth.

Is there no one, who would stand before the selectors and ask: If the king had someone other than the heir-apparent in mind, then why he did not specify and clarify about him?!

Where are those people so that they may face those whose statements were mentioned above? Those who say: The Mastership (*Wilayat*) proved for our master on the day of Ghadeer, was realized for His Eminence during the period of his apparent Caliphate after Uthman!

Was the Holy Prophet (s.a.w.a.) not knowing persons superior to his cousin and was aware of their status and was uninformed about the extent of their experience and practice?!

Then why inspite of concern for death, he only specified Ali (a.s.) and ordered people to pay allegiance to him and that those, who are present, should convey it to those absent¹. If he approved a share for them in Caliphate and rulership for them why did he not announce it at its time? Is not Caliphate the most important obligation of religion and the most important principle of religion?

It is natural that viewpoints in these matters, [Caliphate and successorship] would be different – as it was different – and how often instead of debate and argument, obstinacy and instead of discussion and logic, battle would take place; then by what motive and justification did the Prophet of mercy left his Ummah to its own devices in the most important principle of religion?

Although the Prophet of mercy and kindness did not do this, but it is good expectation of Ahle Sunnat from the past people, office bearers of Caliphate and its usurpers from its owner on the pretext of young age and loyalty to sons of Abdul Muttalib², was the cause that they made the meaning of traditional report to justify the vessel of sham Caliphate and make distortions.

But our certainty about the Holy Prophet (s.a.w.a.) compels us to say that His Eminence did not omit his religious obligation; of issuing a clear and sufficient announcement, which would fulfill the need of Ummah.

May Allah guide us on the straight path.

¹ These three statements can found in many traditions mentioned above.

² In *Sharh Nahjul Balagha*, Ibne Abil Hadeed 2:20 [6/50 Sermon 66; 82/12, Sermon 223] it is mentioned: Umar said: O Ibne Abbas, know that by God, this one (Ali) after the Holy Prophet (s) is most eligible for the matter of Caliphate, except that we feared two things...that he is young and his partiality to the sons of Abdul Muttalib.

Worship acts on Ghadeer Day

Since the day of Ghadeer is the day on which Almighty Allah perfected religion and completed the bounty; because He selected our Master, Ameerul Momineen (a.s.) for Imamate and appointed him as the standard of guidance, so that he may save them from the falling into the ravine of destruction and from deviation, that is why day of proclamation of the Messenger of Allah (s.a.w.a.) was a day when wide divine mercy was spread out.

You will not find a day greater than the day of Ghadeer. A branch having a sacred root, to grant firmness to the bases of that divine call.

It is obligatory on every person in the religious society to, in order to give thanks to this bounty, and to seek proximity to Allah, the Mighty and the High, take steps through every lawful mean, for performance of prayer, fast, doing a good turn, kindness to relatives, having feasts and celebrations appropriate to that day.

Rituals for Ghadeer Day

Report of fasting on the day of Ghadeer

Hafiz Abu Bakr Khatib Baghdadi (d. 463 A.H.), in the book of his *Tarikh*¹, has narrated from Abu Huraira that whoever fasts on the 18th of Zilhajj, reward of fasting for sixty months will be recorded for him and that is the day of Ghadeer, the day when the Prophet raised the hand of Ali Ibne Abi Talib (a.s.) and said: "Am I not the guardian of the believers?"

All said: "Why not, O Messenger of Allah (s.a.w.a.)?"

He said: "Of whomsoever I am the master, Ali is (also) his master."

At this point, Umar said: "Congratulations, O son of Abu Talib, this day you have become my master and the master of all believing men and women."

After that Almighty Allah revealed the verse of:

الْيَوْمَ أَكَلَتْ لَكُمْ دِينَكُمْ ...

"This day have I perfected for you your religion..."²

One, who fasts on the twenty-seventh Rajab, the reward of fasting for sixty months will be recorded for him and the twenty-seventh Rajab is the day when Jibreel came to Muhammad (s.a.w.a.) and declared his prophethood.

Also: All narrators of this tradition are reliable and their reliability is

¹ Tareekh Baghdad, 8:290.

² Surah Maidah 5:3

absolutely clear that no kind of doubt remains, because in books of narrators of traditions they are mentioned as reliable.

In his *Tarikh*,¹ Ibne Kathir has denied this tradition and supported his stance through doubts saying: “In this traditional report the fast of the day of Ghadeer is mentioned to carry the reward of fasting for sixty months; and if it were true, it would necessitate that a recommended thing would become more meritorious than an obligatory thing, because regarding fasting on the days of the month of Ramadhan is mentioned to be equal to fasting for ten months; thus this traditional report is invalid and unacceptable.”

As for the rejection of this imaginative opinion: This objection is replied through text as well as logic:

As for the contraventional (Naqzi) reply

There are a large numbers of traditions, which refute this statement, but to mention all of them here is not possible², therefore some are presented below:

1 – Tradition: One, who fasts during the month of Ramadhan and joins them with the fasts of the six days of the month of Shawwal, it is as if he has fasted for all the days of the year.

Muslim in his *Saheeh* and Abu Dawood in his *Sunan*³ have narrated this tradition through multiple channels.

2 – The Messenger of Allah (s.a.w.a.) commanded fasting on the days of *Bayz*⁴ - 13, 14 and 15 Rajab – and said that it is equal to fasting the whole life⁵.

Ibne Majah and Darami have mentioned this traditional report in their *Sunans*⁶.

3 – Fasting three days in every month is equal to fasting and breaking the fast of all days. Ahmad has narrated this tradition in his *Musnad*.⁷

4 – Fast of the day of Arafah is equal to fasting for a thousand days as is mentioned in *Jamius Saghir*⁸ this traditional reports is narrated by Ibne Habban

¹ *Al-Bedaya wa al-Nehaya*, 5:214 [5/133, Events of the year 10 A.H.].

² Ref: *Nuzhatul Majalis*, 1: 151-158; and 167-176.

³ *Saheeh Muslim*, 1:323 [2/524, H. 204, Kitabus Siyam]; *Sunan Abu Dawood*, 1:381 [2/324, H. 2433].

⁴ These three days are called *Ayyam Bayz*, because due to the maximum size of the moon during these nights, the nights are illuminated to the maximum. Ref: *Muntaha Matlab*, Old edition 2/609.

⁵ Fasting for three days every month is equal to fasting the whole life, because Almighty Allah says in Quran: “**Whoever brings a good deed, he shall have ten like it**” (*Surah Anam 6:160*); thus one who fasts for three day of a month earns reward of fasting for the whole month, and if he repeats this act every month, it is as if he has fasted on all the days of his life. Ref: *Muntaha Matlab*, Old edition 2/609; *Saheeh Muslim*, 3:163; *Nafsurr Rahman fee Fazaael Salman*, Muhaddith Nuri: 369.

⁶ *Sunan Ibne Majah*, 1:522 [1/544, H. 1707]; *Sunan Darami*, 2:19.

⁷ *Musnad Ahmad*, 5:34 [3/13, H. 19858].

⁸ *Jamius Saghir*, 2:78 [2/111. H. 5119].

from Ayesha.

5 – It is mentioned in Taurat: “One, who fasts on the day of Ashura it is as if he has fasted on all days.” Safoori has mentioned this traditional report in the book of *Nuzha*¹.

As for the solutional (Halli) reply

I have not found a definite rule worthy of reasoning that definitely the reward of obligatory acts is more than the reward of recommended acts; on the contrary traditions like those mentioned above, hint at the opposite. And traditional reports regarding all recommended acts also emphasize this.

Moreover, divine rewards are given as per the nature of the acts and not between the obligatory and recommended acts, which are performed as per necessity. From this aspect it is possible that a recommended act is having a quality that would earn more reward.

It should also be mentioned that: The acts depend on faith of the doer; and the point in which there is no doubt is that doing or omitting an act is beyond specified duties, like recommended acts and detestable acts, proves reasoning for obedience and humility before the Maula and affection for him is more important than performance of obligatory acts and leaving of prohibited acts, and perfect faith is obtained through this, and as a result the servant always seeks divine proximity so that he may become the beloved of the Master, as is mentioned in the traditional reports of Bukhari in his *Saheeh*² narrated through Abu Huraira that the Messenger of Allah (s.a.w.a.) said:

Allah, the Mighty and Sublime says: “The servant seeks proximity to Me always so that he may become My loved one and when he becomes My loved one, I will become his ears through which he hears, and I will become his eyes, through which he sees and I will become his strong hands through which he may perform his acts, and I will become his legs through which he walks.”

On the contrary, it can be said: In principle of justice there is no proof that except for present bounties, like bounty of life, intellect and health, and obtaining needs of life and backgrounds of acts and relief from the fire of Hell, there is proof of another reward for performance of obligatory acts and leaving prohibited things; on the contrary all righteous acts of the servant as compared to these indescribable bounties, are very small. Thus, on this point nothing, but grace can be seen.

This fact can be verified from a large number of verses like:

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٦﴾ فِي جَنَّتٍ وَّعُيُونٍ ﴿٧﴾ يَلْبَسُونَ مِنْ سُنْدَنٍ
وَاسْتَبْرَقٌ مُّتَقْبِلِينَ ﴿٨﴾ كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عَيْنٍ ﴿٩﴾ يَدْعُونَ فِيهَا بِكُلِّ

¹ Nuzhatul Majalis wa Muntakhabun Nafais, 1:174.

² *Saheeh Bukhari*, 9:214 [5/2384, H. 6137].

فَاكِهَةٌ أَمِينُونَ ﴿٦﴾ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَ الْأُولَىٰ وَوَقْتُهُمْ
عَذَابُ الْجَحِيمِ ﴿٧﴾ فَضْلًا مِّنْ رَّبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٨﴾

“Surely those who guard (against evil) are in a secure place, in gardens and springs; they shall wear of fine and thick silk, (sitting) face to face; thus (shall it be), and We will wed them with Houris pure, beautiful ones. they shall call therein for every fruit in security; they shall not taste therein death except the first death, and He will save them from the punishment of the hell, a grace from your Lord; this is the great achievement.”¹

Thus, all these bounties and rewards, are not, but favors of Allah, the Mighty and the High.

Fakhre Raazi says in his *Tafseer*:²

“Our scholars have proved through this verses that Almighty Allah bestows divine rewards through His grace and not because of the eligibility of man, because when Allah lists types of rewards of the pious, He says that all of them are bestowed from the aspect of favor and mercy and then He says:

ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٨﴾

“This is the great achievement.”³

Also, our scholars have concluded from this verse that the value of divine favor is much more than what a person becomes eligible for, because:

Firstly

Allah says that this bestowal of divine reward is a favor and grace on the servant.

Secondly

He describes this favor and grace as a great success.

Another proof is that when a great king pays remuneration to a person and gifts a robe of honor to another, the value of this robe is much more than that remuneration.

Ibne Kathir himself says in the interpretation of the verse:⁴

It is narrated from the Messenger of Allah (s.a.w.a.) in authentic traditional report:

“Work and strive hard, and know that no one will enter Paradise by virtue of his deeds.”

¹ Surah Dukhan 44:51-57

² *Tafseer Kabeer*, 7:459 [27/254].

³ Surah Dukhan 44:57

⁴ *Tafseer Ibne Kaseer*, 4:147.

They asked, “Not even you, O Messenger of Allah?”

He replied: “Not even me, unless Allah showers me with His mercy and grace.”¹

It is possible to conclude this point from the traditional report, which Bukhari has mentioned in his *Saheeh*:¹ “The right of God on people is that He should be worshipped and He should not be ascribed partners. And the right of servants on God is that He should not chastise one, who does not ascribe partners to Him.”

You are aware that this much right of the servant on God is same as perfect sense proves; but before this will not be for favor and divine blessings. And also you are witness on rulers, who perform their duties, but do not get their compensation.

In that case they are content to believe that extraordinary service and more than duties should be performed and no one can regard this as pursuit of wealth. This is the rule between master and slave, and this is from progressive and proved rules of all human beings, but Almighty Allah grants rewards from the aspect of creatures.

In the end, we are reminded: Ritual prayers are narrated for Ghadeer day, on which Abu Nasr Ayyashi and Sabuni Misri have written special books. For awareness of special features of these prayer and supplications recorded for the Day of Ghadeer, refer to the concerned books.²

وَهُنَّا كِتَابٌ آتَنَا لَنَا مُبِرٌّكٌ فَاتَّبِعُوهُ وَاتَّقُوا الْعَلَمَ تُرْكَمُونَ ﴿٦﴾

“And this is a Book We have revealed, blessed; therefore follow it and guard (against evil) that mercy may be shown to you.”³

¹ *Saheeh Bukhari*, 4:264 [3/1049, H. 2701].

² [Ref: *Behaarul Anwaar*; 95/298, Chapter of the rituals of the Day of Ghadeer and its night and their supplications; and 98/359].

³ Surah Anaam 6:155

Poetry and poets

In our view, the couplets of our righteous predecessors are not mere words which come in form of poetry, and they are not absolute terms brought into a poetic form, on the contrary our belief is that from one side they comprise very lofty issues of divine recognition taken from Quran and Sunnah; and lessons from philosophy, religious teachings, history, good advices and morals, in addition to literary arts and fields of language and sources of history, which are mentioned in them.

That is why, couplets having these dimensions, are objectives of intellectuals, aims of philosophers, need of scholars of ethics, and desires of littérateurs and hope of historians; on the contrary you can say that it is the desire of all human societies.

Religious poetry has other aims, which is the most important point present in the poetry of classical poets; which comprise of: proving the veracity of religion and calling towards truth, spreading excellence of holy progeny, propagating the spirituality of the purified progeny in society, and the sweet message reaches to everyone. In royal gatherings, it is the poetical compositions, which embellish the surroundings.

These verses promote Aale Muhammad (a.s.) among people. Eloquent speeches and verses cannot compete with it. in the same way powers of neither the pen nor the sword cannot reach upto it. In religious propagation, it is the good verses, which perform the function of creating a nice atmosphere.

The Maimiya Qasida of Farazdaq, Hashimiyat of Kumayt, Ainia of Himyari, Taiya of Dibil or Mamiya of Abu Nuwas grants spirituality to the hearers.

In this book, we would mention senior personalities of Shia faith, who during the first century, were prominent poets of Islamic dominions. Through that they were able to strike at the hearts of the enemies.

They propagated the Wilayat of Ahle Bayt (a.s.) in all lands. The Holy Imams (a.s.) granted their wealth to them and spent so much that they became needless of earning their living and dedicated all their capacities for poetry writings.

The Imams encouraged the poets to pen poems in their praise and rewarded them with glad tidings. For example a tradition says:

One, who composes couplets for us, Ahle Bayt (a.s.), the Almighty Allah builds a castle for him in Paradise. They insisted on people to undertake such compositions and make one another aware of them.

For example, Imam Ja'far Sadiq (a.s.) said:

"Teach your children couplets of Abdi."

He also said: “One, who composes verses about us, is helped by Ruhul Quds.”¹

It is mentioned in *Rijal Kishi* that Abu Qummi said:

“I recited some verses in the presence of Imam Muhammad Baqir (a.s.) containing praises for his respected father. Then I asked the Imam if I could recite regarding His Eminence. The Imam separated the part of couplets written by me and wrote on the top:

“Well done, may God give you a good reward.”

It is mentioned another traditional report that: I sought permission from the Imam to recite an elegy for his father.

He said: All right, you may recite Marsiya for my father as well as for me.”²

¹ *Uyun Akhbar Reza* [1/15]; *Rijal Kishi*: 254 [2/704, No. 748].
² *Rijal Kishi*: 160 [2/838, No. 1074 and 1075].

Poetry and poets in Quran and Sunnah

That which we mentioned about the attention of the Holy Imams (a.s.) to the poets, is supported by their chief, the Holy Prophet (s.a.w.a.); because His Eminence was the first of those, who showered praise on the verses of poets regarding him and his honorable family.

The Prophet himself recited couplets and urged others to do the same. He rewarded and recompensed them and also expressed joy at that. And when he noticed this singular aim in the poetry of a poet, he accorded respect and honor to him; like his pleasure and satisfaction at the couplets of his uncle, Shaykhul Abtah, Abu Talib peace be on him, when His Eminence prayed for rain and it rained; he said:

“For the sake of Allah are the good acts of Abu Talib, if he were alive, he would have been pleased. Which of you can recite his couplets?”

Umar bin Khattab stood up and said: “Your implication is as follows:

‘No camel has ever carried anyone better than Muhammad (s.a.w.a.).’

The Messenger of Allah (s.a.w.a.) said: “This is not the couplet of Abu Talib; it was composed by Hassan bin Thabit.”

Ali Ibne Abi Talib (a.s.) stood up and said: “O Messenger of Allah (s.a.w.a.), it seems that you imply the following couplets:

‘And a white-faced one, with whose face it is prayed,
So that the clouds bring goodness.

He is the shelter of the orphans and guardian of widows.’”

“Yes,” said the Holy Prophet (s.a.w.a.).

Also, the expression of pleasure by the Prophet at the couplet of his uncle, Abbas bin Abdul Muttalib, who said: “O Messenger of Allah (s.a.w.a.) I wish to praise you.” The Messenger of Allah (s.a.w.a.) said: “Recite, may Allah never tire your mouth.” Then he recited couplets.¹

Like the expression of joy from the poem of Hassan bin Thabit on the day of Ghadeer Khum and the supplication of Prophet for him:

“O Hassan, as long as you support us through your tongue, you will continue to be helped by Ruhul Quds.”

The Prophet arranged a pulpit for Hassan in the Masjid and he ascended it and recited couplets in praise of the Prophet and the Messenger of Allah (s.a.w.a.) said: “O Allah, as long Hassan continues to support the Messenger of Allah

¹ *Mustadrak Hakeem*, 3:327 [3/369, H. 5417].

(s.a.w.a.) and recites poems for him, help him through Ruhul Quds.”¹

The Prophet always encouraged poets in this regard and commanded that their poems should be memorized, and also encouraged them to compose poems ridiculing the enemies; as the Holy Quran has encouraged this and regarded it to be support of Islam and Jihad for defending the upright religion.

He described the Jihad of the poet and clarified about it saying: Satirize the enemy through poetry and expose his defect; because a believer fights Jihad through his life and property. By the one in whose hand is the life of Muhammad, (through this act) it is as if you have made them target of your arrows.²

He also motivated poets to cast arrows and drawn swords of poetry and verses, to march forward in confrontations and created in them an eagerness to confront idolaters as their statements were in fact ridicule of divine source of the statements of the Prophet.

The Prophet spread the spirit of religious fervor and strengthened divine fervor and modesty against ignorant prejudice and created among them a freshness of spirit and an eagerness to defend the base of Islam and created in them inclination for composing verses through his statements.

So he addressed the poets, saying: “Ridicule the polytheists through your couplets, because as long as you ridicule them, Ruhul Quds would support you.”³

And: “Ridicule them through your couplets as Jibraeel is with you.”⁴

And the verse:

إِلَّا الَّذِينَ أَمْنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَأَنْتَصَرُوا مِنْ بَعْدِ مَا
ظُلِمُوا

“Except those who believe and do good and remember Allah much, and defend themselves after they are oppressed.”⁵

Also, he commented about this group of poets and they are clearly excepted from the poets mentioned in the following verse:

وَالشَّعْرَ آئُيَتَبْعَهُمُ الْغَاوَنَ ﴿٣﴾

“And as to the poets, those who go astray follow them.”⁶

When this verse was revealed, some poets came weeping to the Prophet and

¹ Mustadrak Hakeem, 3:477 [3/554, H. 6058]. He and Zahabi in his *Talkhis* have supported the authenticity of this tradition.

² Musnad Ahmad, 3:460 and 456; 6:387 [4/498, H. 15369; Pg. 492, H. 15359; 7/533, H. 26633].

³ Musnad Ahmad, 4:298 [5/383, H. 18168]; Mustadrak Hakeem, 3:487 [3/555, H. 6062].

⁴ Musnad Ahmad, 4:299 and 302 and 303 [5/384, H. 18176; Pg. 389, H. 18214; Pg. 391, H. 391, H. 18222].

⁵ Surah Shoara 26:227

⁶ Surah Shoara 26:224

said:

“We are poets and Almighty Allah has revealed this verse for us.”

At that time the Holy Prophet (s.a.w.a.) recited this verse and said:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِحَاتِ

“Except those who believe and do good.”¹

You are these.

وَذَكِرُوا اللَّهَ كَثِيرًا

“And remember Allah much.”²

...you are them

وَأَنْتَصِرُوا مِنْ بَعْدِ مَا ظُلِمُوا

“And defend themselves after they are oppressed.”³

...you are them. That is you are the implication of this verse.

In *Tafseer Ayyashi*,⁴ it is narrated from Imam Ja’far Sadiq (a.s.) that it implies ignorant poets, who preached things and expressed views without having knowledge and in this way they are deviated and they misguide others.

On the basis of this, the verse does not completely render poetry valueless, on the contrary poetry comprising of invalid issues and nonsense is degraded. And through Shia and Ahle Sunnat channels, it is narrated from the Messenger of Allah (s.a.w.a.) that:

“Some are couplets of wisdom and some are accounts of sorcery.”⁵

¹ Surah Shoara 26:227

² Surah Shoara 26:227

³ Surah Shoara 26:227; *Tafseer Ibne Kaseer*, 3:354.

⁴ Ref: Majmaul Bayan Tabarsi [7/325].

⁵ *Musnad Ahmad*, 1:269 and 273 and 303 and 332 [1/444, H. 2420, Pg. 451, H. 2469, Pg. 498, H. 2756, Pg. 546, H. 3059], *Sunan Darimi*, 2:296, *Saheeh Bukhari* [5/2176, H. 5434] Book of Medicine, Chapter of what is narrated about magic.

Announcers of couplets

Some verses of the unseen are also mentioned, which are full of religious propagation. Human beings are addressed in them, but the reciter is unseen. All these are miracles of the Messenger of Allah (s.a.w.a.). This shows the greatness of poetry that how truth compelled the opponents to surrender. Regarding controlling the hearts, as compared to prose, poetry is more effective.

1. During the birth of the Holy Prophet (s.a.w.a.), Amina binte Wahab heard an announcer recite:

“Almighty God and righteous servants, upon the illuminated lamp of guidance, chosen human being, best of the creatures, pure Muhammad, illuminated sign, ornament of people, the chosen one, standard of guidance, truthful, righteous, pious, well wisher, recite salutations. And also till the spring breeze blows and the pigeons through their cooing or the leaves of the trees speak, the Almighty Allah sends blessings upon him.”¹

2. Waraqah says: “On the night of the birth of the Prophet, I was asleep besides an idol, when I heard the voice of a caller from inside it, saying:

‘The Prophet has taken birth and the kings are degraded; misguidance is removed and polytheism became perplexed.’ Then that idol toppled.”²

3. Hafiz Kanji has reported in the book of *Kifaya*³ that: When Ameerul Momineen Ali (a.s.) was born in the Kaaba, Abu Talib said:

“O Lord of the dark night and this illuminated moon has appeared, from your concealed command make it clear for us that what should I name him?”

Kanji says: “He heard the name of a caller saying:

‘O Ahle Bayt of the chosen Prophet, you are blessed with a pure child. His name from the lofty divine position is Ali, which is derived from the name of the Most High.’”⁴

Then he said: “Only Muslim bin Khalid Zanjani, who is a Shafei Shaykh, has quoted this couplet.”

4. Shablanji has mentioned in *Nurul Absar*⁴: Ameerul Momineen Ali (a.s.) visited the grave of Lady Fatima Zahra (s.a.) every day. One day he threw himself on the grave and recited:

“What has happened to me that I pass over the graves, while I greet on the grave of my beloved, but I do not hear any response. O grave, what has happened

¹ *Behaarul Anwaar*, 6:73 [15/325].

² *Khasaisul Kubra*, 1:52 [89/1].

³ *Kifayatut Talib*, 261 [Pg. 406].

⁴ *Nurul Absar*, 47 [Pg. 98].

that you do not reply to the caller? After separating from me have you got weary of the friendship of the friends?"

An unseen caller replied:

The beloved says: "How can I reply when I am a prisoner of stones and mud. My embellishments and decorations are smeared in dust; that is why I have forgotten you and a distance has come between me and family and friends. My salutations upon you as between me and you the connection of friendship is cut off."

5. Ibne Asakir, in his *Tarikh*,¹ and Kanji in *Kifaya*,² have narrated from Umme Salma that she heard on the eve of the martyrdom of Imam Husain (a.s.) that someone intoned:

"O one, who from the aspect of ignorance, martyred Imam Husain (a.s.). 'Glad tidings' for you of divine chastisement and edifying anguish. All dwellers of the heavens from prophets and messengers and followers and their companions recite curses upon you. Indeed, you are cursed through the tongue of Dawood, Moosa and Isa (a.s.), who brought the Injeel."³

¹ *Tareekh Madinatul Damishq*, 4:341 [5/82]; and in the biography of Imam Husain (a.s.), researched edition, No. 335.

² *Kifayatut Talib* [Pg. 443].

³ Ibne Hajar [In *Sawaaiqul Mohriqa*: 193] has mentioned two couplets of this type, and also our Shaykh Ibne Quluwayh (d. 367,368) in *Kamiluz Ziyaraat*: 30 [Pg. 97. Chapter 29] has narrated it.

Association of poets

By the blessings of Quran and Sunnah, companions having taste of poetry gathered from different areas in the presence of the Prophet and recited panegyrics and in the same way, they cut off the foundations of polytheism and deviation. And like hunting falcons, they hunted down the hearts and ears.

These associations gathered around His Eminence during journeys as well as when he was in Medina. They were like a hundred members of battalion armed with drawn swords of couplets and casting arrows of poems in defense of the realm of Islam. They debated and performed Jihad on the path of God, through their tongues. They were persons like Abbas, uncle of the Holy Prophet (s.a.w.a.), Kaab bin Malik, Abdullah bin Rawaha, Hassan bin Thabit, Nabigha Joadi, Zirar Asadi, Zirar Qarashi, Kaab bin Zubair, etc.

These religious spirits controlled the hearts of the members of the society and dominated the nerves, skin and the soul and were merged with spirit and nature of people. So much so that it dominated the selves of Muslims of that time and in religious matters, also, they showed modesty and defended it.

In spite of the fact that they were ladies behind veil, but through novel poetry, innovation and beautiful couplets themselves defended the Prophet. For example:

1. Ummul Momineen – Malika – Her Eminence, Lady Khadijatul Kubra (s.a.), daughter of Khuwailad, honorable wife of the Holy Prophet (s.a.w.a.). She composed extremely beautiful couplets. Among her poems are couplets regarding a camel, which rubbed its head on the feet of the Prophet and due to the miracle of His Eminence, spoke up and mentioned the excellence of His Eminence.

“The camel spoke up in order to mention the excellence of Ahmad. He requested and said: It is from the existence of this personality that mother of the towns – Mecca – has got nobility. This is Muhammad, and he is the best messenger prophet. He is the intercessor and the best of those who walked the earth. O those, who are jealous, die in your own jealousy and only he is the beloved of God, and except him, there is no other favorite one among the people.”¹

2. Khunsa binte Amr – granddaughter of Imrul Qays, had composed a large number of couplets and experts of poetry have consensus that before her and after her, no poet stronger than her is seen. The Holy Prophet (s.a.w.a.) was amazed at her couplets and asked her to recite couplets for him.²

¹ *Behaarul Anwaar*, 6:103 [16/28].

² *Al-Istiab*, 4:295-296 [*Al-Istiab*, Part 4; 1827, No. 3317]; *Usudul Ghaba*, 5:441 [7/88, No. 6876].

3. Umme Salma – wife of the Prophet (s.a.w.a.).

4. Umme Ayman¹ – servant of the Prophet (s.a.w.a.).

5. Ayesha, wife of the Prophet (s.a.w.a.). She had memorized a large number of couplets and she used to say: “I narrate twelve thousand couplets of Labid.” The Holy Prophet (s.a.w.a.) asked her to recite a couplet and said: “Recite your couplets.” Among the couplets that she recited, was the following:

“At that time when impure gold is tested on a touchstone; without any doubt, its impurity becomes clear; and counterfeit gold becomes clear from pure gold. Ali (a.s.), among us, is like a touchstone.”²

¹ Couplet of this person in *Tabaqat Ibne Saad*, 4:144-148 [2/326, 333]; *Manaqib*, Ibne Shahr Ashob, 1:169 [1/300 & 301] and is present in other books as well.

² *Al-Kanzul Madfoon*, Suyuti: 236 [Pg. 84].

Poetry and poets in the view of Imams (a.s.)

This spiritual invitation, religious assistance and encouragement of Quran and Sunnah, for Jihad through poetry and versified compositions became a practice during the period of the Holy Imams (a.s.) also in emulating the Prophet; and hearts of individuals of the society became soft through poetry and poets.

Poets from far off places of the country set out towards the Holy Imams (a.s.) and those respected ones accorded them a warm welcome. They welcomed them with great respect and arranged gatherings of poetry recitation for them and prayed for them.

They bestowed various kinds of presents to them. And if they noticed some defect in the couplets, they corrected them. From this aspect, during these periods, literature and poetry reached maturity and became as matured as many of the social sciences and arts came under its influence.

From this aspect, poetry, in the view of the protectors of religion (Ahle Bayt) have great importance. So much so that gatherings of poetry recitation and participation in them and spending to listen to them was regarded as great worship acts and divine obedience.

In the best of times, and most valuable places, it was preferred to supplications and worship, as mentioned in the statement of Imam Ja'far Sadiq (a.s.) and his conduct to the poem of Hashimiyat of Kumayt as seen at the time of his entry in Mina during the days of *Tashreeq* (11, 12 and 13 Zilhajj). He requested the Imam: "May I be sacrificed on you, please allow me to recite a poem." His Eminence replied: "These days are great days."

He said: "It is about you." When His Eminence heard this, he sent for his relatives and asked Kumayt: "Recite."

He recited the panegyric entitled 'Lamiya Hashimiya', and the Imam prayed for Kumayt. His Eminence also gifted him with a thousand gold coins (dinars) and a cloak.

And with attention to social aims, Imam (a.s.) used to overlook the acts and personal qualities of the religious poet, and if a negative act was committed by him, they used to bring them to the right path.¹

Statements like: It is not difficult for Almighty Allah to forgive the sins of our friends and admirers.² Is it difficult for God to forgive the sins of the

¹ [Three proverbs are used in text of the book. Ref: *Majmaul Amthal*, Maidani number, 2108, 2144, and 2121].

² Ref: *Akhbar Sayyid Himyari*, Hafiz Marzabani, [Pg. 159]; traditional report of Kishi in *Rijal*: 184 [2/570, No. 505], which is quoted here with slight difference.

followers of Ali (a.s.)?¹

Thus, there is no sin, which Allah does not forgive for the progeny of Ali. Indeed, follower of Ali will not stumble, except that his other foot becomes firm.² The exigency of the society is based on this step and our life and death is based on this only.

Imams of religion (a.s.) have positive thinking, which is used in this aspect; and it is like a program used for training and guiding people to service of society, enlightening folks of culture and guiding them to the ways of propagation and publicity, which make bases of the religion strong.

It is the bequest of Imam Muhammad Baqir (a.s.) for his son, Imam Ja'far Sadiq (a.s.):

"Ja'far, set aside this much from my property for ladies, who recite elegies to recite elegies for me during the days of Mina³ for ten years," which shows that elegies should be recited at places, where there is a large gathering.

Imam (a.s.) also fixed the place and time of mourning. Since that time and place is the only location to which Muslims flock in groups from far and near points of the earth and such a huge gathering is not there for any other purpose.

It shows that the aim, propagation of excellence and singular precedence of Ahle Bayt of revelation, Imam Muhammad Baqir (a.s.) and conveying it to Muslim people, so that they develop attachment to it, become attentive to him, and Muslims unite on the issue of Mastership (*Wilayat*), and become proximate for acceptance of their religion.

And that the repetition of this program every year may urge attachment to truth and humility, and acceptance of Imamate of His Eminence, and to be embellished by excellence of his morals and connecting to his teachings, all of which bestow deliverance.

It is on this basis that gatherings of mourning for the martyrdom of Imam Husain (a.s.) were held and not for any other objective.

With attention to the lofty meaning of poetry, poets of Ahle Bayt (a.s.) were targets of the malice of opponents, their existence was very unbearable for opponents, fire of enmity burnt in them, malice with regard to them was strong, and the standard bearers of this dimension of poetry were always hopeless from life.

They were always expecting death and being killed, they lived in fear and were not able to settle down anywhere and were unable to settle down in a house and throughout their lives invited different calamities and tortures, like being

¹ It is mentioned in *Al-Aghani*, 7:241 [7/261]: What greatness does sin have in the view that He cannot forgive it for the followers of Ali?!

² Ref: *Al-Aghani*, 7:251 [7/272].

³ Shaykh Kulaini has narrated this tradition through authentic chains and through reliable narrators in *Al-Kafi*, 1:360 [5/117, H. 1].

crucified, killed, being burnt to death, cutting of the tongue, imprisonment, torture, beatings and abuses, insults, expulsion from hometown, separation from family and thousands of troubles and painful calamities, which pages of history are full of and have recorded a large number of them.

Poetry and poets in the view of elders of faith

Jurists and leaders of faith have followed the style of the Holy Imams (a.s.) and in order to protect this aspect of poetry for the service of religion and defending values of religion and survival of the heritage of the progeny of Allah and their memory remaining alive among the people, staged an uprising with this issue.

In expressing pleasure, respect and thankfulness for the poets of Ahle Bayt (a.s.) and bestowing rewards and thanks to them through speech and character, Kulaini has adopted the same style of Imams, and followed the decorum for guarding the captioned meaning and aims when writing about verses and art of poetry, just as he left behind his writings for guarding jurisprudence and other religious sciences related to the aimed objective.

This great scholar, Kulaini, spent twenty years of his life only for writing the book of *Al-Kafi*, which is one of the four canonical books of Shia.

He also wrote a book entitled: What is mentioned about Ahle Bayt (a.s.) in poetry.

Ayyashi, who is also the author of numerous books on Imamiyah jurisprudence, and who is much worthy of attention, has written a book entitled, *Maarizush Sher*.

Our great teacher, Saduq, also was such that he dedicated his whole life writing and popularizing jurisprudence and traditions. He is also author of a book of poetry.

The teacher of Ummah, Shaykh Mufeed, who has incomparable services for revival of religion and reform of corruption as is not hidden from anyone. He has authored a book entitled, *Masailun Nazm*.

The chief of Shia, Sayyid Murtada Alamul Huda has a collection of his poems and writings on the art of poetry.

During religious festivals, birth and death anniversaries of the Holy Imams (a.s.), and the day of Eid Ghadeer, they held gatherings and feasts, and poets used to flock there from all corners, and present the fruits of their imagination from praise and extolling, as well as poems of lamentation, which led to the revival of the issue of Mastership (*Wilayat*), made people firm on it and increased affection and love in the society and among followers of Ahle Bayt (a.s.).

Reciters of these panegyrics and those who gathered around them were rewarded with kindness, honor, gifts and praise; this is itself a great honor, but what is with Allah is better more lasting.

وَمَا عِنْدَ اللَّهِ خَيْرٌ وَّأَكْثَرُ

“And whatever is with Allah is better and more lasting.”¹

Our introduction from the poetry of the first century would be introduction to tradition and Sunnah. Under the couplets regarding the Progeny of Allah, some traditions are narrated through the Ahle Sunnat channels regarding this, which we shall mention. Perhaps through this researchers would be able to discover the command of poets over Quran and Sunnah.

¹ Surah Qasas 28:60

Poets of Ghadeer in the first century Hijri

1. Ameerul Momineen Ali (a.s.)
2. Hassan bin Thabit
3. Qays bin Saad bin Ubadah Ansari
4. Amr bin Aas bin Wael
5. Muhammad bin Abdullah Himyari

1. Ameerul Momineen (a.s.)

We begin the book with our master, Ameerul Momineen (a.s.), Caliph of the chosen Messenger of God (s.a.w.a.), and through that seek auspiciousness, because he was, after his brother, the great Prophet, the most eloquent of Arabs and most knowledgeable of them about special qualities and subjects of Arabic discourse. He has understood through the statement of the Prophet:

مَنْ كُنْتُ مَوْلَاهُ فَهُنَا عَلَىٰ مَوْلَاهٍ

“Of whomsoever I am the Maula, Ali is (also) his Maula,”

...that Maula implies one having absolute Imamate and his obedience, like the obedience of the Messenger of Allah (s.a.w.a.) is obligatory.

His Eminence mentioned this in the following couplets:

1. Muhammad is the Prophet, a very kind brother, and my peer.¹ And Hamza, the chief of the martyrs, is my uncle. 2. Ja'far is the same, who glides with angels day and night, he is my full brother. 3. The daughter of Muhammad is the source of my comfort and she is my wife, whose flesh is merged with my flesh and blood. 4. And the two grandsons of Ahmad (s.a.w.a.) are my sons from him (and Fatima). Thus, which of you is having the same fortune as I have? 5. I have precedence over you all in embracing Islam, in addition to perception and knowledge². 6. Thus, the Messenger of Allah (s.a.w.a.) on the day of Ghadeer Khum, placed the authority he is having over you upon me, and it became obligatory on you people. 7. Then hundreds of woes be on one who, on Judgment Day, meets God while he would have committed injustice upon me.

Explanation regarding the couplets

Ameerul Momineen (a.s.) has mentioned these couplets in reply to the letter of Muawiyah. The letter of Muawiyah was as follows:

“I am the owner of excellence. During the period of Ignorance (*Jahiliyya*), my father was the chief of Arabs and I have myself obtained rulership in Islam. I am a relative of the Messenger of Allah (s.a.w.a.) and the maternal uncle of believers, the scribe of revelation.”

¹ In *Tareekh Ibne Asakir* [12/397], and in the biography of Imam Ali Ibne Abi Talib (a.s.) – researched edition, No. 1328] and in other sources the word of ‘Sanu’ (affectionate brother) is replaced with the word of ‘sahar’ (father of the wife).

² In the traditional report of Ibne Abil Hadeed, [*Sharh Nahjul Balagha*, 4/122, Sermon 56] and Ibne Hajar [*Sawaiqul Mohriqa*/133] and Ibne Shahr Ashob, [*Manaqib Aale Abi Talib*, 2/194] instead of the second line, it is mentioned: While I was a boy and I had not reached the age of maturity. And in the report of Ibne Shaykh [*Alif Baa*, 1/439] and other books, instead of this sentence is mentioned: I was child, who had not reached the age of maturity. The late Shaykh Tusi [*Al-Ihtijaaj*, 1/429, H. 93], after this couplet has added another couplet: During that period, when I was a child I used to pray and when I was in the womb of my mother, I used to testify for the Prophet.

After reading this letter, Imam (a.s.) said:

“Is the son of Hind, the liver-eater, being unjust to me through these merits?” Then he told the young man present with him:

“Write down, young man: **Muhammad is the Prophet, a very kind brother, and my peer...**” and then dictated the above lines and replied to the letter of Muawiyah.

When Muawiyah read this letter, he told his people to conceal it, so that no one from Shaam may read it, because as a result of it they would become inclined towards the son of Abu Talib!

Shia and Sunni scholars regard this report to be definite and they have consensus on its narration, but each of them have made it a topic of research and analysis to the extent related to their discussion, without expressing the least doubt in the fact that it was issued by His Eminence, on the contrary, we will soon mention that this is among the famous reports and narrators concerned with accuracy and trusted memorizers have narrated it.

Some senior Ahle Sunnat scholars have narrated from Baihaqi that it is obligatory on all followers of Ali (a.s.) to learn these couplets by heart, so that the world of Islam may know about the glories of His Eminence.

Some Shia scholars, who narrated these couplets, are as follows:

1. Teacher of the Islamic Ummah, Shaykh Mufeed (d. 413 A.H.).
2. Our teacher, Karajaki (d. 449 A.H.).
3. Abu Ali Fattal Nishapuri.
4. Abu Mansur Tabarsi, who is among the teachers of Ibne Shahr Ashob.
5. Ibne Shahr Ashob (d. 588 A.H.).
6. Allamah Majlisi (d. 1111 A.H.).¹

Some Ahle Sunnat scholars, who have narrated this panegyric, are as follows:

1. Hafiz Baihaqi (d. 458). He says regarding this poem:

“It is obligatory on all followers of Ali (a.s.) to learn these couplets by heart, so that the world of Islam may know about the glories of His Eminence.”

2. Abu Hajjaj, Yusuf bin Muhammad Balawi Maliki, famous as Ibne Shaykh (d. around 605 A.H.). In his book of *Alif Baa*, he says:²

“As for Ali (a.s.), he possesses a lofty rank and an exalted nobility. He was the first to embrace Islam and he was the husband of Fatima, daughter of Holy Prophet (s.a.w.a.). When one of the enemies of His Eminence, who was unaware of his rank, showed pride over him, he replied to him with these couplets.”

¹ Al-Fusulul Mukhtara [226]; Kanzul Fawaid, 122 [1/266]; Rauzatul Waizeen, 76 [87/1]; Al-Ihtijaaj, 97 [1/429, H. 93]; Manaqib Aale Abi Talib, 1:356 [2/194]; Behaarul Anwaar, 9:375 [38/238].

² Alif Baa, 1:439.

After this, Ibne Shaykh mentions the captioned couplets and then says:

The implication of Ali (a.s.) was the obligatoriness of Mastership (*Wilayat*) of the same statement of the Holy Prophet (s.a.w.a.) that: “Of whomsoever I am the master, Ali is (also) his master. O Allah, love those, who love him and be inimical to those, who are inimical to him.”

3. Hafiz Abu Husain Zaid bin Hasan Tajuddin Kindi Hanafi (d. 613 A.H.).¹
4. Yaqut Hamawi (d. 626 A.H.).²
5. Sibte Ibne Jauzi Hanafi (d. 654 A.H.).³
6. Ibne Abil Hadeed (d. 656 A.H.).⁴
7. Ibne Hajar (d. 974 A.H.).⁵
8. Muttaqi Hindi (d. 975 A.H.).⁶

2. Hassan bin Thabit

1. The Prophet of Muslims, on the day of Ghadeer called them in the valley of Khum. They lent their ears to the Messenger of Allah (s.a.w.a.). 2. He asked: Who is your master and Prophet? None of them denied the truth and replied clearly: 3. Our master is your God and you are our Prophet; and so far you have not seen any disobedience from us. So, the Holy Prophet (s.a.w.a.) said to Ali (a.s.): O Ali, arise. I am pleased that you are the Imam and leader after me. 5. Of whomsoever I am the master, Ali is (also) his master. It is obligatory for you to be his true followers. Then the Prophet prayed: O Allah, love those, who love him and be inimical to those, who are inimical to him.

Explanation of the couplets

This is the first poem, which was composed regarding this great report. Hassan composed and recited these couplets in a gathering of a hundred thousand or more Muslims. These people included orators and speakers from the Arab tribes, famous poets and elders of Quraish and those, who were conversant with the subtleties and qualities of discourse. Also, the most eloquent person from the Arabs, the Holy Prophet (s.a.w.a.), was present there.

The Holy Prophet (s.a.w.a.) supported the points and meaning, which Hassan bin Thabit understood from his statements, and which he mentioned in form of poetry. So the Prophet approved and praised him in the following words:

“O Hassan, as long as you support us, Ahle Bayt (a.s.), you will be

¹ *Al-Mujtani*, 39 [Pg. 26].

² *Mo'jamul Odaba*, 5:266 [14/48].

³ *Tadkiratul Khawaas*, 62 [Pg. 107].

⁴ *Sharh Nahjul Balagha*, 2:377 [4/122, Sermon 56].

⁵ *Sawaiqul Mohriqa*, 79 [Pg. 132].

⁶ *Kanzul Ummaal*, 6:392 [13/112, H. 36366].

supported by Ruhul Quds.”¹

The first book, in which this poem is narrated is *Kitab Sulaym bin Qays Hilali*.²

He was a companion of companions (*Tabaie*) and a reliable person; he was accurate in recording traditions and is trusted by Shia and Sunni scholars. A large number of Muslim scholars, whose number cannot be regarded as less, have narrated this report on his authority.

Senior tradition scholars (Huffaz), who narrated them

1. Hafiz Abu Saad Kharkoshi (d. 406 A.H.) has quoted these lines in his book of *Sharaful Mustafa*.
2. Hafiz Abu Nuaim Isfahani (d. 430 A.H.), in the book of *Maa Nazala minal Quran fee Ali*³ has narrated its chain of narrators and its text.
3. Hafiz Abu Saeed Sajistani (d. 477 A.H.) has narrated in the book of *Al-Wilayah*, through correct authorities.
4. The greatest orator, Khatib Khwarizmi Makki (d. 568 A.H.) has narrated this poem in the book of *Maqta Imam Husain (a.s.)* and in the book of *Manaqib*.⁴
5. Abul Fath Natanzi (d. 550 A.H. approx.) has narrated this poem in the book of *Al-Khasaisul Alawiya Alaa Sairul Bariyya*.
6. Hafiz Jalaluddin Suyuti (d. 911 A.H.) has narrated these couplets in his treatise: *Al-Azdar feema Uqdatush Shuara min al-Ash-aar* from *Az Tadhkira* of Shaykh Tajuddin Ibne Maktum Hanafi (d. 749 A.H.).

Some notable Shia scholars, who have narrated this couplet are as follows:

1. Shaykh Saduq (r.a.), Abu Ja’far Muhammad bin Babawayh Qummi (d. 381 A.H.).
2. Sharif Razi (r.a.) (d. 406 A.H.), author *Nahjul Balagha*.
3. Teacher of Islamic Ummah, Shaykh Mufeed (d. 413 A.H.).
4. Sharif Murtada Alamul Huda (d. 436 A.H.). He has this poem in his commentary on Baiyya Qasida of Sayyid Himyari.
5. Shaykhut Taifah, Abu Ja’far Tusi (d. 460 A.H.). He has narrated it in *Talkhis Shafi*.
6. Allamah Majlisi (d. 1111 A.H.).⁵

¹ This statement of Prophet is from signs of his prophethood and from the hidden reports; because he knew that Hassan, in the last of his life, will get deviated from following the Imam and guidance of Ameerul Momineen (a.s.); therefore he qualified his supplication with the condition that he should continue to support Ahle Bayt (a.s.).

² Kitab Sulaym bin Qays [2/828, H. 39].

³ Maa Nazala minal Quran fee Ali [Pg. 57].

⁴ Maqta Imam Husain (a.s.) [Pg. 47]; Al-Manaqib: 80 [Pg. 135, H. 152].

⁵ Amali Shaykh Saduq: 343 [Pg. 260]; Khasaisul Aaimma, Sayyid Razi [Pg. 42]; Khasais

Collected Works (Diwan) of Hassan

In addition to the above panegyric, Hassan composed numerous poems in praise of our master, Ameerul Momineen (a.s.). It is from here that we conclude that some hands have distorted his collection and committed dishonesty. They altered his poems and same is the case of books, collected works and other collections comprising praises and excellence of Ahle Bayt (a.s.) and mention of their merits and extolling of Shia are removed from them.

The collected works of Hassan was also altered. Same was the case of Qasida Maimiya of Farazdaq, which he composed about our master, Imam Zainul Abideen (a.s.); in spite of its fame they omitted it from his collection, in spite of the fact that the publisher has hinted to it in the preface to commentary on the collection of Farazdaq and other books and collections are teeming with the mention of this poem.

They committed the same act with the collection of Kumayt and distorted some couplets and added some verses, and the collection of the chief of the poets, Abu Faras also met the same fate. Same is the case of the collection of Kashajim, from which they omitted an important part of elegies in honor of Imam Husain (a.s.).

Look at the book of *Maarif* by Ibne Quataibah: How the selfish motives played with it. They added whatever was in accordance to their motives and whatever did not match their attitude was expunged. This matter is known through books written after it and which have quoted from it. The position in a large number of books is same; that every time it was republished or copied, it was made a target of distortion.

Couplets expunged from Hassan's collection

Here we hint at some verses from the collection of Hassan, which were subsequently deleted or expunged. However, like Qasida Yaiya, some trusted and important sources regard it to be composed by Hassan.

It is mentioned in *Tarikh Yaqubi*¹ and *Sharh Ibne Abi Hadeed*² and other books that: Ansar gathered around Hassan and requested him to only mention the name of Imam Ali (a.s.) and recite couplets about him,³ and he recited as follows:

1. May Almighty Allah, Who has the discretion for rewarding the deeds, give a good reward to Abul Hasan Ali from our side, and who is like Abul Hasan? 2. O Ali, with the excellence, which you deserved and commanded, through which you got precedence over Quraish, then your breast expanded

¹ Ameerul Momineen, Sayyid Razi [Pg. 6]; *Irshad*, Shaykh Mufeed: 31 and 64 [1/177]; *Rasail*, Sharif Murtada Alamul Huda, No. 4 [Pg. 131], and the verses of the Sayyid are named as 'Al-Qasidatul Mazhaba'; *Behaarul Anwaar*, 9:234 and 259 [21/388; 38/112].

² *Tareekh Yaqubi*, 2:107 [2/127].

³ *Sharh Nahjul Balagha*, 3:14 [6/20 & 35, Sermon 66].

³ It is mentioned in *Sharh Ibne Abil Hadeed*: Khuzaimah bin Thabit said to Hassan: Remember Ali and his family as they suffice you from everything.

and your heart is tested. 3. You protected the Messenger of Allah (s.a.w.a.) among us, and were loyal to the oath, which he entrusted you. And who can be worthier of this oath than you? Who? Were you not brother of the Messenger of Allah (s.a.w.a.) in guidance of mankind, and his successor and most knowledgeable regarding Quran and Sunnah?

His statements: “then your breast expanded” hints at the following verse of Quran:

أَفَمِنْ شَرَحَ اللَّهُ صَدْرَةً لِلْإِسْلَامِ

“What! is he whose heart Allah has opened for Islam...”¹

This verse is revealed about Imam Ali (a.s.) and Hamza. This point is mentioned by Hafiz Mohibuddin Tabari in the book of *Riyazun Nazara*.²

His words: “Your heart is tested” hints at the following tradition of Prophet that he said regarding Ameerul Momineen (a.s.):

“Indeed, Almighty Allah has tested his heart for faith.”³

Some Ahle Sunnat Huffaz and scholars have narrated this statement including Nasai in *Khasais*, Tirmizi in *Saheeh*, Suyuti in *Jamaul Jawame*, and also Ali Muttaqi Hindi in *Kanzul Ummal*.⁴

His statement “Were you not brother of the Messenger of Allah (s.a.w.a.) in guidance of mankind, and his successor” hints at the tradition of brotherhood of Ali (a.s.) with the Holy Prophet (s.a.w.a.); and the tradition of successorship of His Eminence.

These two traditions are so famous and widely narrated that researchers find them in majority of collections of Huffaz and great scholars.

His statement: “The most knowledgeable of men regarding the Quran and Sunnah,” implies the traditional report regarding knowledge of Ameerul Momineen Ali (a.s.) about Quran and Sunnah.

Hafiz scholars have narrated a tradition from the Messenger of Allah (s.a.w.a.), in which he addressed Lady Fatima Zahra (s.a.) as follows:

“I married you to the best of my relatives; he is the most learned and most forbearing, and foremost of them in accepting Islam.”

In another traditional report, he says:

“The wisest in the Ummah after me, is Ali Ibne Abi Talib (a.s.).”

In the third tradition, he says:

¹ Surah Zumar 39:22

² *Riyazun Nazara*, 2:207 [3/157].

³ Khateeb Baghdadi has narrated in this way, but in some books, instead of ‘bil eimaan’ (with faith), ‘alal eimaan’ (over faith) is mentioned in some other ‘lil eimaan’ (for faith).

⁴ *Khasais Ameerul Momineen*, 11 [Pg. 55, H. 31]; *Sunan Tirmizi*, 2:298 [5/592. H. 3715]; *Kanzul Ummaal*, 6:393 & 396 [13/115, H. 36373 & Pg. 127, H. 36402].

“Ali is the most knowledgeable regarding God and human beings.”

He says in another tradition:

“O Ali, you have seven qualities; then he listed them; one of them is that: You are the wisest of people in dispensing justice.”¹

Mohibuddin Tabari has narrated from Ayesha in *Riyazun Nazara* that:²

“Ali (a.s.) is the most learned of men with regard to the Sunnah of Prophet.”

Ganji says in *Kifayatut Talib*:³ It is narrated from Abu Amama from the Holy Prophet (s.a.w.a.) that he said:

“The most knowledgeable from my followers regarding the Sunnah and dispensing of justice after me is Ali Ibne Abi Talib (a.s.).”

In *Manaqib*,⁴ Khwarizmi has narrated from Salman from the Messenger of Allah (s.a.w.a.) that he said:

“The wisest from my Ummah after me is Ali Ibne Abi Talib (a.s.).”

Scholars and tradition narrators have narrated from Ameerul Momineen (a.s.) that he said:

“By God, no verse was revealed, but that I know regarding what it was revealed and regarding whom it was revealed. My Lord bestowed me with a contemplative heart and a vocal tongue.”⁵

In the same way, it is narrated from the Holy Prophet (s.a.w.a.) that: “Wisdom had ten parts: nine parts were bestowed to Ali (a.s.) and one part distributed among the rest of mankind.”⁶

Abu Tufail says:

“I saw Ali (a.s.) delivering a sermon, in which he said: ‘Ask me⁷ whatever you want from the book of Allah. By God, there is no verse, but that I know whether it was revealed during the night, whether it was revealed on the plains or on mountain. And if I want I can write for you seventy camel loads on the exegesis of Surah Fatiha.’”

Ibne Abbas says: “Knowledge of the Messenger of Allah (s.a.w.a.) is sourced from the knowledge of Allah, the Mighty and the High and knowledge of Ali (a.s.) is sourced from knowledge of Holy Prophet (s.a.w.a.) and my knowledge is from knowledge of Ali and my knowledge and knowledge of all companions of Muhammad (s.a.w.a.) in relation to the knowledge of Ali (a.s.), is

¹ *Hilyatul Awliya*, 1:66 [No. 4]; *Kanzul Ummaal*, 6:153, 153 & 398 [11/605, H. 32926; & Pg. 617, H. 32995; 13/135, H. 36423].

² *Riyazun Nazara*, 2:193 [3/141].

³ *Kifayatut Talib*: 190 [332, Chap. 94].

⁴ *Al-Manaqib*: 49 [Pg. 82, H. 67].

⁵ *Hilyatul Awliya*, 1:67 [No. 4]; *Kanzul Ummaal*, 6:396 [13/128, H. 36404].

⁶ *Hilyatul Awliya*, 1:65 [No. 4]

⁷ It is mentioned in the book of *Al-Isabah*, 2:509, No. 5688 as follows: “Ask me, ask me, ask me about the Book of Allah...”

like a drop of water with relation to the seven seas.”

It is said that Abdullah bin Abbas lamented so much on the passing away of Ali (a.s.) that he lost his eye sight and Umar bin Khattab sought the refuge of Allah from a difficulty to solve which, Abul Hasan (Ali) was not present.¹

Other compositions of Hassan regarding Ameerul Momineen (a.s.)

Abu Muzaaffar Sibte Ibne Jauzi Hanafi has, in the book of *Tadkiratul Khawas*,² attributed the following verses to Hassan:

“Who is it that donated his finger ring to the beggar while bowing down in prayers. How nicely you concealed this incident in your heart? Who was it that slept in the bed of Muhammad so that he may take refuge in the cave? And who is it that is mentioned as a believer in nine oft-recited verses?”³

First line

There is hint to the incident in which Ameerul Momineen (a.s.) gave away his finger ring in genuflection of prayers and the verse of:

إِنَّمَا وَلَيْكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا ...

“Only Allah is your Guardian and His Apostle and those who believe...”⁴

...was revealed about this. We will mention explanation of this point in the commentary of line number three.

Second line

The poet has hinted at a tradition on which the Islamic Ummah has consensus. According to this report on the night the Holy Prophet (s.a.w.a.) escaped the infidels of Mecca and fled to the Cave of Thawr, Ali (a.s.) covered himself in a green Hadhrami sheet and slept on his bed, becoming a sacrifice from him. And the verse of:

وَمِن النَّاسِ مَن يَشْرِئِ نَفْسَهُ أَبْتَغَآءَ مَرْضَاتِ اللَّهِ

“And among men is he who sells himself to seek the pleasure of Allah (like Ali a.s. during the night of migration, while sleeping in the bed of the Prophet).”⁵

...was revealed about him.

¹ Numerous scholars of traditions have narrated this tradition [Among them being: Ahmad in *Manaqib*/155, H. 122].

² *Tadkira Khawas*, 10 [Pg. 16].

³ Kanji has mentioned this couplet in *Kisayatut Talib*: 123 [Pg. 251, Chap. 92] and attributed it to some poets and in quoting it, instead of the last line, the following is mentioned: In nine verses of Holy Quran.

⁴ Surah Maidah 5:55

⁵ Surah Baqarah 2:207

Ibne Abil Hadeed has narrated the following from Abu Ja'far Iskafi in *Sharh Nahjul Balagha*:¹

The report of Lailatul Mubeet is widely narrated and proved authentic and only a senseless fellow and one, who does not interact with Muslims, will deny it. And all commentators of Quran have narrated that the holy verse:

وَمِن النَّاسِ مَنْ يَشْرِي نَفْسَهُ أَبْتَغَاءَ مَرْضَاتِ اللَّهِ

“And among men is he who sells himself to seek the pleasure of Allah.”²

...was revealed in the honor of Ali (a.s.) and about his sleeping in the bed of the Prophet that night (*Lailatul Mubeet*).

Third line

In this line, Hassan has hinted at nine verses of Quran, which were revealed in honor of Ameerul Momineen (a.s.) and in those verses, he is mentioned as ‘believer’. Although we find ten³ such verses in Quran and we don’t know exactly which nine verses Hassan implies.

It is worthy of attention that Nasr bin Muzahim has narrated from Muawiyah bin Sasa, a panegyric in *Kitab Sifteen*,⁴ in which it is mentioned that thirty verses of Quran mention Ameerul Momineen (a.s.) as ‘believer’. The lines are as follows:

“He is the only one for whom thirty verses were revealed; in which he is mentioned as a sincere believer. In addition to necessitating verses in which Almighty Allah due to them and other than them made his Mastership (*Wilayat*) and friendship obligatory.”⁵

As for the captioned verses, they are as follows:

1.

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوْنَ ﴿١٦﴾

**“Is he then who is a believer like him who is a transgressor?
They are not equal.”⁶**

In his *Tafseer*,⁷ Tabari has narrated as follows from Ata bin Yasar:

“Conversation took place between Walid bin Uqbah bin Abi Muit and Ali

¹ *Sharh Nahjul Balagha*, 3:27 [13/261, Sermon 238].

² Surah Baqarah 2:207

³ Imam Hasan Mujtaba (a.s.), grandson of Prophet, says in a tradition: Almighty Allah has mentioned my respected father as ‘believer’ in ten verses. [*Al-Kashshaf*, 3/246; *Behaarul Anwaar*, 35/339; 44/81].

⁴ *Waqatus Sifteen*, 31 [Pg. 27].

⁵ Quranic verses like 4:59 and 42:23.

⁶ Surah Sajdah 32:18

⁷ *Jaameul Bayan*, 21:62 [No. 11/Tr. 21/107].

(a.s.).”

Walid said: “I am more eloquent and vocal than you and my spear is sharper than you. I am more capable of chasing the enemy.”

Ali (a.s.) responded: “Shut up! As you are a transgressor.”

Almighty Allah has also revealed the following verse:

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوْنَ ﴿٤﴾

**“Is he then who is a believer like him who is a transgressor?
They are not equal.”¹**

Ibne Abil Hadeed has mentioned this report in *Sharh Nahjul Balagha* on the authority of his teacher.

This report is so clear that there is no doubt in it, because the most famous persons have narrated it and people have consensus on it.²

2.

هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٤﴾

**“He it is Who strengthened you with His help and with the
believers.”³**

In *Tarikh Medina Damishq*,⁴ Hafiz Abul Qasim Ibne Asakir has narrated from Abu Huraira that it is written on the Throne (*Arsh*): There is no god, except I, the one and without any partner. Muhammad is my servant and messenger, whom I have supported through Ali.

And it is a statement of Allah, the Mighty and Sublime in His noble Book:

هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٤﴾

**“He it is Who strengthened you with His help and with the
believers.”⁵**

...and the believers imply only Ali (a.s.).

In the eighth chapter of his book of *Mawaddatul Qurba*, Sayyid Hamadani has narrated from Imam Ali (a.s.) as follows: The Messenger of Allah (s.a.w.a.) said to me:

“I saw your name in four places besides my name: During the journey of my ascension to the heavens, when I reached Baitul Muqaddas, I saw inscribed on a rock: There is no god, except Allah, Muhammad is the messenger of Allah; I supported him with Ali as a vicegerent.

¹ Surah Sajdah 32:18

² *Sharh Nahjul Balagha*, 1:394; 2:103 [4/80, Sermon 56; 6/292, Sermon 83].

³ Surah Anfal 8:62

⁴ Tareekh Medina Damishq [12/307].

⁵ Surah Anfal 8:62

When I reached the Sidratul Muntaha, it was inscribed on it: Indeed, I am Allah, there is no god, except me; Muhammad is my chosen one from My creatures. I helped and supported him through his vicegerent, Ali.

And when I reached the throne of the Lord of the worlds, I saw written on its legs: Indeed, I am the Almighty Lord. There is no god, except Me. Muhammad is my beloved among My creatures. I supported him through his vicegerent, Ali.

When I reached Paradise, I saw written on its gate: There is no god, except Me. Muhammad is my beloved among My creatures. I helped and supported him through his vicegerent, Ali.”

3.

يَأَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٤﴾

“O Prophet! Allah is sufficient for you and (for) such of the believers as follow you.”¹

In *Fazailus Sahaba*, Hafiz Abu Nuaim has narrated through his authorities that this verse was revealed about Ali (a.s.) and believers imply Ali (a.s.).

4.

مَنِ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَةً
وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَلَّوْا تَبْدِيلًا ﴿٥﴾

“Of the believers are men who are true to the covenant which they made with Allah (and accepted martyrdom on His path): so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least;”²

In *Manaqib*,³ Khatib Khwarizmi and Sadrul Huffaz Ganji writes in the book of *Kifayatut Talib*,⁴ quoting from Ibne Jarir and other commentators that the words:

فَمِنْهُمْ مَنْ قَضَى نَحْبَةً

“So of them is he who accomplished his vow.”⁵

This verse was revealed regarding Hamza and his companions. They had made a covenant to God that they would not flee from the battlefield and turn away from enemies. Thus, they continued to confront the enemies till they met martyrdom. And the words:

¹ Surah Anfal 8:64

² Surah Ahzab 33:23

³ *Al-Manaqib*: 188 [Pg. 279, H. 270].

⁴ *Kifayatut Talib*, 122 [Pg. 249, Chap. 62].

⁵ Surah Ahzab 33:23

وَمِنْهُمْ مَنْ يَنْتَظِرُ

“And of them is he who yet waits.”¹

...are regarding Ali Ibne Abi Talib (a.s.). He also continued to tread the path of Jihad and did not deviate in the least and did not change this style.

Ibne Hajar writes in the book of *Sawaiqul Mohriqa*.²

When Ali was speaking from the pulpit in Masjid Kufa, a person asked him about the verse:

وَمِنَ الْمُؤْمِنِينَ رَجُالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ...

“Of the believers are men who are true to the covenant which they made with Allah...”³

He replied:

“May Almighty Allah forgive me. This verse is revealed about me, Hamza, my uncle and Harith bin Abdul Muttalib, my cousin. As for Ubaidah, he was martyred in the Battle of Badr. Hamza was also martyred during the Battle of Uhud. As for me: I am waiting for the day when I would be martyred at the most vicious person of the nation and my beard would be smeared with the blood of my head. It is a covenant, which my beloved, Abul Qasim, the Messenger of Allah (s.a.w.a.) has taken from me.”

5.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ أَمْنَوْا إِيمَانَهُمْ وَأَذْكُرُوكُمْ
الرَّبِّكُوَّةَ وَهُمْ رَكُونَ

“Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.”⁴

Abu Ishaq Thalabi has, in his *Tafseer*,⁵ narrated as follows quoting on the authority of Abu Zar Ghiffari:

“One day I prayed the Noon Prayer with the Messenger of Allah (s.a.w.a.). A beggar sought help from people in the Masjid, but none of them gave anything to him. He raised his hands to the heavens and said: O God, remain witness that I sought help at the Masjid of the Prophet, but no one gave anything. Meanwhile, Ali (a.s.) was engrossed in his prayers and he was presently bowing. He gestured towards the small finger of his right hand, in which he was wearing a ring. He

¹ Surah Ahzab 33:23

² *Sawaiqul Mohriqa*: 80 [Pg. 134].

³ Surah Ahzab 33:23

⁴ Surah Maidah 5:55

⁵ *Al-Kashf wal Bayan*: [Pg. 180; Surah Maidah:55].

stepped forward and removed the ring from his finger.

The Holy Prophet (s.a.w.a.), who was present in the Masjid witnessed this scene. At this point, the Messenger of Allah (s.a.w.a.) raised his eyes to the sky and said: O Allah, my brother, Moosa requested You and said:

قَالَ رَبِّ اشْرَحْ لِي صَدْرِيٌّ وَيَسِّرْ لِي أَمْرِيٌّ
وَاحْلُلْ عَقْدَةً مِنْ لِسَانِيٍّ
يَفْقَهُوا قَوْلِيٍّ وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِنِيٍّ
هُرُونَ أَخِيٌّ اشْدُدْ بِهَ آزِيرِيٌّ
وَأَشْرِكْ كُهْ فِي أَمْرِيٍّ كَجِيرًا

“He said: O my Lord! Expand my breast for me, and make my affair easy to me, and loose the knot from my tongue, (That) they may understand my word; and give to me an aide from my family: Harun, my brother, strengthen my back by him, and associate him (with me) in my affair,”¹

You also fulfilled his supplication and said:

سَنَشِدْ عَضْدَكَ بِأَخِيكَ وَنَجْعَلْ لَكُمَا سُلْطَنًا فَلَا يَصِلُونَ إِلَيْكُمَا

“We will strengthen your arm with your brother, and We will give you both an authority, so that they shall not reach you.”²

O God, indeed I am your Prophet and chosen one. O Allah, expand my breast and ease my mission and appoint from my kinsmen a deputy from me; appoint Ali for this position and strengthen my back through him.

Abu Zar says: “The supplication of the Prophet had not concluded, but that Jibreel (a.s.) descended from Almighty Allah and said: O Muhammad, recite:

إِنَّمَا وَلِيْكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ أَمْنَوْا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكُوَةَ وَهُمْ رَكِعُونَ

“Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.”³

A large number of scholars of traditions and Quranic exegesis have narrated the excellence of Ali (a.s.) and the revelation of the above verse in his honor. The following persons can be mentioned from them:

1. Tabari in his *Tafseer*. 2. Wahidi in *Asbabun Nuzul*. Razi in his *Tafseer*.⁴ 4.

¹ Surah Taha 20:25-32

² Surah Qasas 28:35

³ Surah Maidah 5:55

⁴ *Jaameul Bayan*, 6:165 [No. 4/vol. 6/288]; *Asbabun Nuzul*: 148 [Pg. 133]; *Tafseer Kabeer*, 3:431 [12/26]; *Riyazun Nazara*, 2:227 [3/182, Chap. 4, Part 9; Pg. 156, Part 6]; *Al-Bedaya wa al-Nehaya*, 7:357 [7/394, Events of Year 40 A.H.]; *Kanzul Ummaal*, 6:391 [13/108, H.

Mohibuddin Tabari in *Riyaz*. 5. Ibne Kathir Shami in *Bidaya wa al-Nehaya*. 6. Hafiz Suyuti in *Jamaul Jawame* quoting from *Kanzul Ummal*. 7. Ibne Hajar in *Sawaiqul Mohriqa*.

6.

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ أَمْنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَجَهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوْنَ عِنْدَ اللَّهِ

“What! do you make (one who undertakes) the giving of drink
to the pilgrims and the guarding of the Sacred Mosque like him
who believes in Allah and the latter day and strives hard in
Allah’s way? They are not equal with Allah.”¹

Tabari in his *Tafseer*² has narrated on the authority of Anas:

“One day Abbas and Shaibah bin Uthman (caretaker of Kaaba) were boasting about each other’s family status. Abbas said: I am better than you, because I am the uncle of the Prophet, and the successor of his father and I was the water supplier to the Hajj pilgrims. Shaibah replied: I am superior to you. Since I am the trustee of Almighty Allah, caretaker and treasurer of House of God. Why He did not make you His caretaker on Kaaba and why He made me the trustee? The two of them were thus arguing on these lines, when Ali (a.s.) reached them. Abbas said: Shaibah has boasted to me and he thinks that he is superior to me. He replied: Uncle, what did you reply? He said: I said: I am uncle of the Messenger of Allah (s.a.w.a.) and the successor of his father and the water supplier to the Hajj pilgrims and I am superior to you. His Eminence asked Shaibah: Shaibah, what did you say. He replied: I said that I am superior to you since I am the trustee of Almighty Allah in His House and the treasurer of Kaaba; why did He not make you the trustee instead of me?”

Anas says: “Ali (a.s.) said to them in response: Include me as well in your boasting. They said: Very well. He said: I am having precedence over both of you, because among the men of this Ummah, I am the first, who brought faith on the warnings of the Prophet; and I migrated in his company and fought Jihad. Then all three of them went to the Holy Prophet (s.a.w.a.) and narrated their boasts to him. He did not give any response till they went away from there.

After some days Jibreel (a.s.) came and revealed a verse from Almighty Allah regarding this. The Holy Prophet (s.a.w.a.) summoned all three of them and recited this verse:

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ أَمْنَ بِاللَّهِ وَالْيَوْمِ

¹ 36354]; *Sawaiqul Mohriqa*: 25 [Pg. 41].

² Surah Taubah 9:19

² *Jaameul Bayan*, 10:59 [No. 6, Vol. 10/95].

الآخر وجهَد في سبِيل الله لَا يُستؤن عنَ الله وَالله لَا يهْدِي الْقَوْمَ
الظَّلِيلِينَ ⑯

“What! do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah’s way? They are not equal with Allah; and Allah does not guide the unjust people.”¹

Many Huffaz and scholars, have narrated this incident in a clear and detailed manner and mentioned the revelation of the captioned verse regarding this boasting. Among them being Wahidi in *Asbabun Nuzul*, Qurtubi in his book of *Tafseer*, Razi in *Tafseer Kabeer*, Khazin in his book of *Tafseer* and Hafiz Suyuti in *Durre Manthur*.²

In the same way, some former poets, who through their poems have kept alive the meaning and significance of the verse; they have versified the story of the boasting and the revelation of the verse regarding them. Among them can be mentioned Syed Himyari, Nashi and Bishnoi etc.

7.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

“Surely (as for) those who believe and do good deeds for them will Allah bring about love.”³

Abu Ishaq Thalabi says in the book of his *Tafseer*⁴ that Baraa bin Azib said that the Holy Prophet (s.a.w.a.) said to Ali (a.s.):

“O Ali, may God make a covenant about you and place your love in the hearts of believers.”

Then Almighty Allah revealed the above verse and the supplication of His Eminence (s.a.w.a.) was fulfilled.

In the book of *Riyazun Nazara*,⁵ Mohibuddin Tabari has mentioned on the authority of Hafiz Salafi from Ibne Hanafiyah regarding the verse that: Indeed, there is love for Ali (a.s.) and his family members in the heart of every believer.

8.

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا

¹ Surah Taubah 9:19

² Asbabun Nuzul: 182 [Pg. 164]; Al-Jaameul Ahkamul Quran, 8:91 [59/8]; Tafseer Kabeer, 4:422 [16/11]; Tafseer Khazin, 2:221 [2/211]; Ad-Durre Mansoor, 3:218 [4/166].

³ Surah Maryam 19:96

⁴ *Al-Kashf wal Bayan*: [Pg. 19; Surah Maryam:96].

⁵ *Riyazun Nazara*, 2:207 [3/157].

الصَّلِحُّ لَا سَوَاءٌ فِي أَهْمَّ وَمَاهُّ

“Nay! do those who have wrought evil deeds think that We will make them like those who believe and do good that their life and their death shall be equal?”¹

Abu Muzaffar Sibte Ibne Jauzi Hanafi says in the book of *Tadkiratul Khawas*:² Siddi has narrated from Ibne Abbas that this verse was revealed on the day of the Battle of Badr and in honor of Ali (a.s.) and:

الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ

“Those who have wrought evil deeds...”³

...implies Utbah, Shaibah, Walid and Mughira. And the implication of:

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِحَاتِ

“Those who believe and do good...”⁴

...is Ali (a.s.).

9.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِحَاتِ لَا وَلِيَّكُمْ هُمْ خَيْرُ الْبَرِّيَّةِ^⑤

“(As for) those who believe and do good, surely they are the best of men.”⁵

Tabari, in his *Tafseer*,⁶ has narrated through his authorities from Abu Jarud from Muhammad bin Ali regarding the verse:

أَوْلَئِكَ هُمْ خَيْرُ الْبَرِّيَّةِ^⑤

“They are the best of men.”⁷

That the Messenger of Allah (s.a.w.a.) said:

“O Ali you and your Shia are the best of men (*Khairul Bariya*).”

Khwarizmi, in the book of *Manaqib*,⁸ has narrated from Jabir that he said: I was present in the company of the Holy Prophet (s.a.w.a.) when Ali (a.s.) arrived.

The Prophet (s.a.w.a.) said: “My brother has come to you.”

Then he glanced at the Kaaba and hit his hand upon it and said: “By the one

¹ Surah Jaaseyah 45:21

² Tadkira Khawas, 11 [Pg. 17].

³ Surah Jaaseyah 45:21

⁴ Surah Jaaseyah 45:21

⁵ Surah Bayyinah 98:7

⁶ *Jaameul Bayan*, 30:166 [No. 15/vol. 30/264].

⁷ Surah Bayyinah 98:7

⁸ *Al-Manaqib*, 66 [Pg. 111, H. 120; Pg. 265, H. 247].

in whose hands my life is, I swear that this person and his Shia would be successful on Judgment Day.”

Then he said: “Among you, he is first to believe in me and he the most loyal regarding the covenant to Almighty Allah and who is most steadfast in fulfilling divine commands and most equitable among you in conduct with others. He is the wisest of you in equitable distribution; and in perfections and excellence, he is greatest among all of you.”

Jabir said: At that time the verse:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِحَاتِ لَا وَلِيَكُمْ خَيْرٌ مِّنْ رَبِّكُمْ^٦

“(As for) those who believe and do good, surely they are the best of men.”¹

...was revealed about Ali (a.s.). After that whenever Ali (a.s.) entered a gathering, companions of the Prophet used to remark: The best of men has arrived.

In *Fusulul Muhimma*,² Ibne Sabbagh Maliki has directly narrated from Ibne Abbas that when this verse was revealed, the Holy Prophet (s.a.w.a.) said to Ali (a.s.):

“On Judgment Day, you and your Shia will enter the field of gathering (*Mahshar*) while you have earned the satisfaction of God. And your enemies are angry and their heads would be held aloft by iron collars and they shall be in chains; and they would enter the field of gathering in this condition.”³

10.

وَالْعَصْرِ^٤ إِنَّ الْإِنْسَانَ لَفِي حُسْنٍ^٥ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِحَاتِ

“I swear by the time, most surely man is in loss, except those who believe and do good...”⁴

Jalaluddin Suyuti says in *Durre Manthur*:⁵ Ibne Marduya has narrated from Ibne Abbas regarding the verses:

وَالْعَصْرِ^٤ إِنَّ الْإِنْسَانَ لَفِي حُسْنٍ^٥

“I swear by the time, most surely man is in loss,”⁶

That they imply Abu Jahl bin Hisham and the implication of the verse:

¹ Surah Bayyinah 98:7

² Al-Fusulul Muhimma, 122 [Pg. 121].

³ [It is mentioned in Surah Yasin, verse 8: “Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft.” (Surah Yasin 36:8).]

⁴ Surah Asr 103:1-3

⁵ *Durre Mansoor*, 6:392 [8/622].

⁶ Surah Asr 103:1-2

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

“Except those who believe and do good...”¹

...is Ali (a.s.) and Salman.

Another poem of Hassan regarding Ameerul Momineen Ali (a.s.)

While the battle was raging and Muslims were surrounding the Prophet (s.a.w.a.), Jibraeel called out in a clear and cloud voice:

لَا فِي الْأَعْلَى لَاسِيفٌ لِلْأَذْوَافِ الْفَقَارِ

“There is no sword, except Zulfiqar and there is no valiant youth, except Ali.”

In the above poem, Hassan has hinted at the call of Jibraeel on the day of the Battle of Uhud regarding Ali and his sword. Tabari, in his *Tarikh Umam wal Muluk*, has narrated from Abu Rafe that:²

In the Battle of Uhud, after Ali Ibne Abi Talib (a.s.) eliminated the standard bearers of the enemies, the Holy Prophet (s.a.w.a.) saw some infidels of Quraish and he said to Ali (a.s.):

“Attack this battalion.”

Ali (a.s.) attacked that battalion and routed them and slew Amr bin Abdullah Jamhi.

Then the Holy Prophet (s.a.w.a.) saw another group of the infidels of Quraish and said to Ali (a.s.):

“Attack them.”

Ali (a.s.) attacked them and scattered them and put Shaibah bin Malik to the sword. Then Jibraeel said to the Holy Prophet (s.a.w.a.): “O Messenger of Allah (s.a.w.a.), this is the meaning of similarity in all aspects.”

The Prophet (s.a.w.a.) said: “He is from me and I am from him.”

Jibraeel said: “I am also from you two.”

Abu Rafe said: “Then the fighters heard a call saying:

‘There is no sword, except Zulfiqar and no brave youth, except Ali.’”

Ibne Abil Hadeed has also mentioned this report in *Sharh Nahjul Balagha* and he says:

This report is famous and he adds that the Holy Prophet (s.a.w.a.) said: “This is the call of Jibraeel.”³

Allamah Amini says: Various traditions show that this incident occurred a number of times, and as we mentioned, the caller on the day of the Battle of Uhud

¹ Surah Asr 103:3

² *Tareekh Umam wal Mulook*, 3:17 [2/514, Events of year 3 A.H.].

³ *Sharh Nahjul Balagha*, 1:9; 2:236; 3:281 [1/29, Preface; 13/293, Sermon 238; 14/251].

was Jibraeel; but the caller on the day of Battle of Badr was an angel, named Rizwan.¹

Another verse of Hassan

وجات بعيسى كبدار الدهى
وجات بسبطى نبى الهدى

واين مريم احصنت فرجها
فقد احصنت فاطمة بعدها

“If Maryam (a.s.) lived in chastity and gave birth to Isa, who was as handsome as the full moon on a dark night. Fatima (s.a.) also, after her, gave birth to the two grandsons of Prophet: Hasan and Husain (a.s.) with absolute purity (for the guidance of humanity).”²

In these two verses, Hassan’s implication is the authentic report of the Prophet regarding his beloved daughter, Lady Zahra (s.a.), in which he said:

ان فاطمه احصنت فرجها فمر الله ذريتها على النار

“Indeed, my Fatima guarded her chastity; that is why Allah, the Mighty and the High prohibited Hellfire from her, her progeny and descendants.”

Hakeem has mentioned this report in *Mustadrak Saheehain*³ and then commented:

“The authorities of this tradition are correct.”

Introduction to the poet

The name and parentage of this poet is mentioned as follows: Abu Walid Hassan bin Thabit bin Mundhir bin Haraam...bin Yarab bin Qahtan.⁴ Hassan belonged to a family, which had members who commanded great literary expertise and were well known poets of the Arabs. Marzabani says in *Mojamush Shuara*:⁵

Dibil and Mubarrad have said that the family of Hassan comprised of persons most deeply rooted in poetry. Six members of this family were eminent poets. Like pearls beaded in a single string including Saeed bin Abdur Rahman bin Hassan bin Thabit bin Mundhir bin Haram.

The Messenger of Allah (s.a.w.a.) fixed a pulpit for him in the Masjid on which he stood and recited praises of His Eminence and the Messenger of Allah (s.a.w.a.) said:

“O God, support Hassan through Ruhul Quds as long as he defends the Messenger of Allah (s.a.w.a.) or recites his praises.”⁶

¹ Ref: *Kifayatut Talib*: 144 [277-280, Chap. 69]; *Riyazun Nazara* 2:190 [3/137].

² Ibne Shahr Ashob Saravi has mentioned this couplet in his *Manaqib*, 4:24 [3/409].

³ *Mustadrak Alas Saheehain*, 3:152 [3/165. H. 4726].

⁴ Abul Faraj in *Aghani*, 3:4 [4/141] has named the forefathers of Hassan in this way.

⁵ *Mojamush Shuara*: 366 [Pg. 269].

⁶ *Mustadrak Hakeem*, 3:287 [2/555, H. 6058] Zahabi has narrated this tradition through a

During the lifetime of the Holy Prophet (s.a.w.a.), Hassan remained in the same condition, but after the passing away of Prophet, one day Hassan was busy in reciting couplets when Umar passed by and scolded him¹ saying:

“Do you recite couplets in the Masjid of the Messenger of Allah (s.a.w.a.)?”

Hassan replied: “I have recited poems in this Masjid in the presence of someone, who was better than you (and he did not object).”

Abu Abdullah Ubayy Maliki says in *Shark Muslim*:

This behavior of Umar shows that he was not happy at the recitation of poems in the Masjid and that is why he provided a field outside the Masjid and said:

“One, who wants to recite praise or protest or wants to recite poems, should go out to this field.”

This instruction of the Caliph was opposed to the practice of the Holy Prophet (s.a.w.a.) and in that same time Hassan was banned from reciting his compositions though before that the Prophet himself never restrained him from such conduct.²

Hassan was well known for being extremely timid. Ibne Athir has mentioned this in *Usudul Ghaba*³ and he says:

“He was among the most timid of people.”

Watwat says in *Ghurarul Khasais*⁴ that he was regarded as the most timid of the people and he writes:

Ibne Qutaibah says in the book of *Maarif*⁵ that he did not participate in any battle of the Holy Prophet (s.a.w.a.).

Hassan was born eight years before the birth of Messenger of Allah (s.a.w.a.) and on the basis of popular view, he lived for a hundred and twenty years. The title of Hassan (wielded sword) was awarded to him. Its reason was that he defended Islam through his numerous couplets.

Hakeem⁶ has narrated from Musab from Ibne Abdullah Zubairi⁷ that Hassan lived for sixty years during the period of Jahiliyya and sixty years during Islam. At the end of his life he lost his eyesight.

chain, which he considers authentic.

¹ Exactly as the words of Ibne Abde Barr in *Istiab* [Part 1/345; No. 507]; and Ibne Asakir in his *Taareekh*, 4:126 [4/357; and also *Mukhtasar Tareekh Damishq*, 6/290]. In *Saheeh Muslim*, 2:384 [5/86, H. 151, Kitab Fadailus Sahaba] the words are: He looked at him from the corner of his eyes. And in *Musnad Ahmad*, 5:222 [6/292; H. 21431] it is mentioned: Then he said: Keep quiet.

² Ref: *Tareekh Ibne Asakir*, 7: 391 [9/207; and *Mukhtasar Tareekh Damishq*, 12/154].

³ *Usudul Ghaba*, 2:6 [2/7, No. 1153].

⁴ *Ghurarul Khasais*: 355 [Pg. 358].

⁵ *Al-Marif*: [Pg. 312].

⁶ Mustadrak Alas Saheehain [3/553. H. 6054].

⁷ [I have quoted this from *Mustadrak*].

According to one view, he died in the year 55 A.H. when his external and internal eyes had become blind. This point is mentioned by the prominent companion of Prophet, Qays bin Saad bin Ubadah, a senior member of the Khazraj community.

The story is that Ameerul Momineen (a.s.) deposed Qays from the governorship of Egypt and he returned to Medina. When he entered Medina, Hassan met him in order to reproach him. At that time Hassan had become a loyalist of Uthman and had renounced the Mastership (*Wilayat*) of Ameerul Momineen (a.s.). Hassan said:

“On one side Ali Ibne Abi Talib (a.s.) deposed you from governorship and on the other side his hands are smeared with the blood of Uthman. The sin of this murder remains on his neck and Ali also did not think well of you.”

Qays scolded him in response: “O one, who is blind in the eyes as well as the heart, by God, if I had not feared initiating a war between your tribe and mine, I would have struck off your neck.” Then he drove him away.¹

3. Qays Ansari

“Ali is our and others’ Imam and leader and the Quran has mentioned this fact. On the day, when the Holy Prophet (s.a.w.a.) said: ‘Of whomsoever I am the master, Ali is (also) his master.’ And this was a lofty rank. The duty, which the Prophet made incumbent on the Ummah is a matter that is definite and certain there is no second opinion about it.”

Explanation of the verses

The above verses were recited by the senior companion and leader of Khazraj tribe, Qays bin Saad bin Ubadah, in Siffeen in the honor of Ameerul Momineen (a.s.).

The teacher of the Ummah, Shaykh Mufeed (d. 413 A.H.) has quoted these lines in his book of *Al-Fusulul Mukhtara*.²

After that he says:

“These verses, in the addition to the admission of leadership and Imamate of Ameerul Momineen (a.s.), are evidence on the precedence and antiquity of Shia and they invalidate the claim of Mutazila, who due to obstinacy, deny the existence of Shia during that period.”

Abu Muzaffar Sibte Ibne Jauzi Hanafi (d. 654 A.H.) has also mentioned this report in his book of *Tadkiratul Khawaas*,³ and he says:

“Qays recited these verses in the presence of Ali in Siffeen.”

¹ *Tareekh Tabari*, 5:231 [4/555, Events of Year 36 A.H.]; *Sharh Nahjul Balagha*, Ibne Abil Hadeed 2:25 [6/64, Sermon 66].

² *Al-Fusulul Mukhtara*, 2:87 [236]

³ *Tadkiratul Khawaas*, 20 [Pg. 23].

Introduction to the poet

Abul Qasim Qays bin Saad bin Ubadah.

He was a senior companion of Prophet. He is regarded as a noble, a leader, a politician, an expert in warfare, a generous person, an orator, an ardent worshipper, an intellectual of the Arabs and among the columns of religion and pillars of faith.

Nobility of Qays

He was the chief of Khazraj tribe and a member of a noble family of this tribe. His family, whether during the period of Jahiliyya or after Islam, commanded respectability.

Sulaym bin Qays Hilali writes in his book:¹

“Indeed Qays bin Saad was a leader of Ansar and the son of the leader of this tribe.”

Mubarrad has mentioned in his book of *Al-Kamil fil Lughah wal Adab*²:

“Qays was a valiant and a generous leader. His father was one of the twelve nobles, whose Islam was guaranteed by Messenger of Allah (s.a.w.a.) himself. He was among the leaders who had the power to provide sureties.”

For more information the book of Ibne Asakir may be referred.³

His governorship

During the lifetime of Prophet, Qays held the post of police commissioner and he was in charge of all duties that a police commissioner bears in our times.⁴

He participated in some battles of the Prophet and he was the standard bearer of Ansar. His Eminence (s.a.w.a.) deputed him to collect Zakat. He was a man of discernment.⁵

After the passing away of the Messenger of Allah (s.a.w.a.) during the rule of Ameerul Momineen (a.s.), the latter appointed him as the governor of Egypt and he provided a clean administration.

Qays was a Shia and well wisher of Imam Ali (a.s.). His Eminence (a.s.) appointed him as the governor of Egypt in Safar, year 36 A.H. After his return from Egypt, according to *Tarikh Yaqubi*,⁶ Ameerul Momineen (a.s.) appointed him as the governor of Azerbaijan.

¹ Kitab Sulaym bin Qays [2/778, H. 26].

² Al-Kamil fil Lughah wal Adab, 1:309 [1/419].

³ Tareekh Madinatul Damishq, 1:86 [7/112]; and in Mukhtasar Tareekh Damishq [9/236 & 237].

⁴ *Saheeh Tirmizi*, 2:317 [5/648, H. 3850]; *Sunan Baihaqi*, 8:155.

⁵ *Tareekh Ibne Asakir* [14/452 & 459; and in Mukhtasar Tareekh Damishq, 21/102]; *Tareekh Ibne Kaseer*, 8:99 [8/107, Events of the year 59 A.H.].

⁶ *Tareekh Yaqubi*, 2:178 [2/202].

Shrewdness and expertise of Qays

The respected reader, by studying the life history of Qays, will be able to get definite evidences of his ingenuity and diplomacy; in such a way that he had an important role and position in battles and he expressed profound views regarding occurrences.

During his governorship, he held noble views and Imam Ameerul Momineen (a.s.) also respected his intelligence, cleverness and his view in rulership.

Ibne Kathir says in the book of *Al-Bedaya wa al-Nehaya*:¹

“Ali (a.s.) appointed him as the governor of Egypt and he ruled that province confronting Muawiyah and Amr Aas with shrewdness and ingenuity.”

Qays regarded himself to be the greatest in shrewdness and politics and he remarked:

“If I had not heard the Holy Prophet (s.a.w.a.) say that deceit and cunning are in Fire, I would have been the most cunning person of the Ummah.”²

In the same way, he says: “If I had not been a believer in Islam, I would have practiced such deceit that no one among the Arabs would have been able to compete with me.”³

Among the Arab statesmen, Qays possessed some special qualities and he is famous for his cleverness and diplomacy; but his faith in religion is also well known. He was the defender of the sanctity of Shariat and was strictly bound that his views should be in accordance to the pleasure of Allah, the Mighty and the High and he restrained his self from opposition to God. His qualities, precedence and excellence were proved for all Arabs.

Absolute control of Qays on administrative issues

The researcher of every culture may refer to all whose names are mentioned as Qays and study his life history, he would come across sentences one after another and come across his epics and his valor. He would also read a great deal about his military skills, and his nice role in battles; his steadfastness in harshest and terrifying fields.

What can I write about that brave warrior, whose name is mentioned as the swordsman of the Holy Prophet (s.a.w.a.) and the most steadfast and harshest of men in defense of Prophet after Ameerul Momineen (a.s.)?⁴

And what can I say about the lion hearted one, to face whom was extremely difficult for Muawiyah and he was the singular one whom the enemies dreaded. Even the hundred thousand strong army was fearful to face him alone.

¹ *Al-Bedaya wa al-Nehaya*, 8:99 [8/107, Events of the year 59 A.H.].

² *Usudul Ghaba*, 4:215 [4/426, No. 4648]; *Tareekh Ibne Kaseer*, 8:101 [8/109, Events of the year 59 A.H.].

³ *Darajatul Rafia* [Pg. 335]; *Al-Isabah*, 3:249 [No. 7177].

⁴ *Irshadul Qulub*, Dailami 2:201 [Pg. 380].

In the Battle of Siffeen, Muawiyah said: "By God, if the army of elephants had not prevented Qays, he would finish us tomorrow." The conduct of Qays during the lifetime of the Holy Prophet (s.a.w.a.) and Ameerul Momineen (a.s.) shows the valor and bravery of Qays.

As for his conduct during the period of the Prophet: His important role can be seen during the battles of Badr, conquest of Mecca, Hunain, Uhud, Khyber, Bani Nuzayr and Ahzab.

As for his conduct during the period of Imam Ali (a.s.): He encouraged Ameerul Momineen (a.s.) to fight against Muawiyah and other opponents and said: "O Ameerul Momineen (a.s.), since you are on truth, there is no one more beloved to me than you on the face of the earth, because you are the star of guidance in the dark night of deviation and you are our refuge. If we lose you, our earth and sky would become pitch dark. By God, if you leave Muawiyah free to commit his vicious deeds, he would devastate Egypt, spread corruption in Yemen and annihilate Iraq. Take the people of Iraq and Hijaz with you and don't leave him at any cost. Make his life difficult in such way that he despairs from creating any mischief."

His Eminence replied: "By God, you have given a very good advice."¹

After that Ali (a.s.) sent Qays along with his son, Hasan (a.s.) and Ammaar Yasir to Kufa to mobilize the Kufians for the assistance of the Imam.

Generosity and nobility of Qays

Since the incidents of generosity and nobility of Qays are so numerous and our discussion does not have the scope to mention all of them; therefore, we would be content to narrate some of them by way of sample.²

Generosity was so ancient in the family of Qays that the Messenger of Allah (s.a.w.a.) said:

*"Generosity is a part of the nature of this clan."*³

A famous story regarding Qays is as follows:

Qays had lent out huge amounts of money to people. One day he fell ill, but very few people came to visit him. When he inquired the reason for this, he was told that they feel ashamed to come before him due to the amounts they have borrowed from him.

When Qays saw this, he said: "God does not bestow wealth so that brothers feel humiliation in visiting each other."

Then he ordered them to make a public announcement that all those, who owe money to Qays are condoned from their debt. Such a huge crowd of people rushed to his house that the steps to the house were damaged.

¹ *Amali Shaykh Tusi*: 85 [Pg. 716, H. 1518].

² *[Majmaul Amthal*, 1/348, No. 1035].

³ *Al-Isabah*, 4:254 [3/249, No. 7177].

According to another version the night did not fall, but that the threshold of his door broke due to the excess of visitors.¹

Eloquence of Qays

Qays was having distinctive qualities in this regard. This leader of the Ansar had expertise in the divine sciences, command over Quran and Sunnah and had recognition of doubtful discourse. That is why Ameerul Momineen (a.s.) used to accord respect to him. When Qays arrived from Egypt, he discussed the conspiracies of Muawiyah with him in detail, because he was well capable of discharging his duties.

He displayed great foresight in times of trouble and he was more clever than the five well known villains of Arabs: Muawiyah, Amr Aas, Qays bin Saad, Mughira and Ibne Adeel. He prepared a great plan during battle and he was also generous and valiant.²

It is mentioned *Seerah Halabiyya* that whoever reads about the conspiracies of Muawiyah and Amr Aas, would be amazed.

Ibne Kathir writes that Ali (a.s.) appointed him as the governor of Egypt and through his intelligence confronted Muawiyah.

Imam Hasan (a.s.) appointed Ubaidullah Ibne Abbas as the commander of 12000 strong army and sent him against Muawiyah and emphatically advised him to take the counsel of Qays.

He used to emerge strong against Muawiyah in every way. When he came back to Medina, Marwan and Aswad threatened Qays. Qays met Ameerul Momineen (a.s.), Muawiyah wrote an angry letter to Aswad and Marwan that if you had helped Ali with a hundred thousand experts, I would not have been pained as I am on your role in making Qays meet Ali.

This was what Muawiyah said to his army in Siffreen: In fact, Qays is the orator of Ansar. Every day he delivers a new speech against us. He wants to destroy us, but the God, who granted safety against the army of elephants, has kept us safe.³

We quoted the statement of Ameerul Momineen (a.s.) before that Imam Ali (a.s.) said in reply to Qays: His Eminence replied: "By God, you have given a very good advice."

With attention to this statement of His Eminence no further need remains for us and others to mention the praises of Qays.

Piety of Qays

Most expressive discourse about the piety and religiosity of Qays is

¹ *Al-Bedaya wa al-Nehaya*, 8:100 [8/108, Events of the year 59 A.H.]

² [The writer has used the Arabic proverb, which means: That person has got the largest share].

³ Ref: *Waqatus Siffreen*, 227-240 [Pg. 445-450].

mentioned by Masudi in *Murujuz Zahab*,¹ and he says:

“From the aspect of piety, religiosity and supporting Ali (a.s.) he was having a great rank. His fear and obedience of Almighty Allah reached to such a position that one day he was praying.

When he was about to prostrate, a huge snake popped up from the place of his prostration. Without any thought Qays prostrated on the side of that snake. The snake entwined around the neck of Qays, but he did not shorten his prayer, till he concluded it. After that he removed the snake from his neck and threw it away.

Hasan bin Ali bin Abdullah bin Mughira has narrated this from Muhammad bin Khallad and Abul Hasan Ali Ibne Moosa Reza (a.s.).”

In the same way, Kishi has also narrated this tradition from Imam Ali Reza (a.s.) in his *Rijal Kishi*.²

Excellence and wisdom of Qays

Speeches, writings, debates and sayings of Qays are widely reported and recorded in books of culture and biography. All testify to his deep divine recognition and his lofty rank about his discernment regarding Quran and Sunnah of the Prophet.

At the end it should be mentioned that he was an important support and pillar of faith.

Death of Qays

Ibne Kathir in his *Tarikh*,³ and numerous other persons have mentioned that Qays died in Medina during the last year Muawiyah’s rule.

الْحَمْدُ لِلّٰهِ وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِينَ اصْطَفَى

“Praise be to Allah and peace on His servants whom He has chosen.”⁴

4. Amr bin Aas

Died: 43 A.H.

وعن سبل الحق لا تعدل
على اهلها يوم لبس الحلى؟
مهاليع كالبقر الجفل

معاوية الحال التجهل
كيست احتيالي في جلق
وقد اقبلوا زمرا يهرون

¹ *Murujuz Zahab*, 2:63 [3/27].

² *Rijal Kishi*: 63 [1/309, No. 151].

³ *Al-Bedaya wa al-Nehaya*, 8:102 [8/110, Events of Year 59 A.H.]

⁴ Surah Naml 27:59

بغير وجودك لم تقبل
 ورمت النفار الى القسطل
 وفي جيشه كل مستفحلا
 الهل التغى والحجى ابتنى؟
 قتال المفضل بالافضل
 بقولى: دم طل من نعشل
 عليهما المصاحف في القسطل
 لرد الغضنفر المقبيل
 وكفوا عن المشعل المصطلي
 ونحن على دومه الجندي
 وسهين قد خاض في المقتل
 كخلع النعال من الارجل
 كلبس الخواتيم بالنيل
 بلا حدىف ولا منصل
 ورب المقام ولم تكمل
 كسير الجنوب مع الشمال
 كسير الحمير مع المجمال
 كبود لاعظم ما ابتلى
 ولو لا وجودك لم تقبل
 تعاف الخروج من المنزل
 على النبا الاعظم الافضل
 نزلنا الى اسفل الاسفل
 وصايا مخصوصه في على

وقولى لهم: يعباو بالصلاه
 فولوا ولم يعباو بالصلاه
 ولما عصيت امام الهدى
 بالبقر الغكم اهل الشام
 فقلت: نعم قم فانى ارى
 قبى حاردوا سيد الاوصيا
 وكدت لهم آن اقاموا الرماح
 وعدة تهم كشف سواتهم
 فقام البغااه على حيدر
 كيسن محاوره الاشعري
 اليين فييطبع في جانبي
 خلعت الخلافه من حيدر
 وبالبسته فيك بعد الاياس
 ورقيةتك المنبر المشمخ
 ولو لم تكن انت من اهله
 وسيرت جيش كفاق العراق
 وسيرت ذكرك في الافقين
 وجهلك بيابن اكله الـ
 فلو لا موازرتى لم تطبع
 ولو لا كنت كمثل النساء
 نصرناك من جهلنا يابن هند
 وحيث رفعناك فوق الروس
 وكم قد سمعنا من المصطفى

يبلغ والرَّكْبُ لَمْ يَرْحُلْ
 ينادي بأمر العزيز العلي
 باولي؛ فقالوا: بلى فافعل
 من الله مستخلف المنشل
 فهذا له اليوم نعم الولي
 لوعاده معادي اخ المرسل
 فقاطعهم بي لم يوصل
 عرى عقد حيد لم تحل
 فمدخله فيكم مدخل
 لف النار في الدرك الاسفل
 من الله في الموقف المخجل
 ويعتز بالله والمرسل
 ونحن عن الحق في معزل
 لك الويل منه غذاً كملي
 بعهد عهدهت ولم توفي
 يسير الحطام من الإجزل
 لك الملك من ملك محول
 تزود الظباء عن البنهل
 بصفين مع هولها المهوول
 جدار من البطل المقابل
 لوافاك كالأسد المبسل
 وصار بك الرحب كالفلفل
 من الفارس الغور المسييل؟

وفي يوم "خم" رقي منبرا
 وفي كفه كفه معلنا
 انت بكم منكم في النفوس
 فانحله امر المؤمنين
 وقال: فمن كنت مولى له
 فوالمواليه ياذا الجلا
 ولا تنقضوا العهد من عترى
 فبخبخ شيخك لم اrai
 فقال: وليكم فاحفظوه
 وانا وما كان من فعلنا
 وما دم عثمان منج لنا
 وان علياً غداً خصينا
 يحاسبنا عن امر وجرت
 فما عندنا يوم كشف الغطا
 الا يابن هند ابعت الجنان
 واخسرت اخر ارك كيما تنا
 واصبحت بالناس حق استفهام
 وكنت كمقتنص في الشراك
 كانك انسىت ليل الهرير
 وقد بت تذرق ذرق النعام
 وحين ازاح جيوش الضلا
 وقد ضاق منك عليك الخناق
 وقولك: يا عمرو ابن المفر

عسى حيله من عن كنيه
 وشاطرتني كل ما يستقيم
 فقيه على عجلتى رافعا
 فستر عن وجهه وانثى
 و انت لخوفك من باسه
 ولما ملكت حماه الانام
 منحت لغيري وزن الجبال
 وانحلت مصر العبد الملك
 وان كنت تطبع فيها فقد
 وان لم تسامح الى ردها
 بخييل جيادو شم الانوف
 واكشف عنك حجاب الغور
 فانك من امرة المؤمنين
 ومالك فيها ولا ذرة
 فان كان بينكم انسبه
 وابن الحصام من نجوم السما
 فان كنت فيها ببلغت المني

فان فوادي في عسل
 من الملك دهرك لم يكمل
 واكشف عن سواتي اذيلي
 حياً وروعك لم يعقل
 هناك ملئـت من الافـكل
 ونالت عـصالـكـيدـالـاـولـ
 ولم تعـطـنـيـزـنـهـاـخـرـدـلـ
 وانت عنـ الغـيـ لمـ تـعـدـلـ
 تخـلـيـ القـطـأـمـنـ الاـجـدـلـ
 فـانـ لـحـوبـكـمـ مـصـطـلـىـ
 وبـالـمـرـهـفـاتـ وـبـالـذـبـلـ
 وـاـيقـظـنـأـمـهـ الاـشـكـلـ
 وـدـعـوـيـالـخـلـافـهـ فـيـمـعـزـلـ
 وـلـاجـدـوـدـكـ بـالـاـولـ
 فـايـنـ الـحـسـامـ مـنـ الـمـنـجـلـ
 وـاـيـنـ مـعـاوـيـهـ مـنـ عـلـىـ؟ـ
 فـقـيـ عـنـقـيـ عـلـقـ الـجـلـجـلـ

1. O Muawiyah, regard my condition; don't fall into ignorance and don't deviate from the path of truth.
2. Have you forgotten the day when you put on the ornaments of kingdom; how you deceived the people of Damascus?
3. How people hastened to you in groups and their cries rose up like those of scared cattle.
4. Have you forgotten that I told them that obligatory prayer without your existence is not acceptable to God.
5. Then they turned their backs to religion and did not care for prayer and I guided this terrified flock towards the dust of war.
6. And the time when you disobeyed and rebelled against the leader of guidance, whereas his was an army of the valiant.
7. You asked: Should I go out to fight the people of piety in company of the inauspicious and evil ones, who are like lost cattle?
8. I said: Yes, arise as I regard fighting against one, whom the Almighty Allah

has given superiority, as the best of acts. 9. It was I, who instigated them, so that they may fight against the chief of successors, Ali (a.s.) on the pretext of avenging the blood of that fool (Uthman). 10. It was I, who taught your army to raise amidst dust, Qurans on points of spears. 11. And I taught your men that if you want to escape the sword of the valiant one, you should expose your genitals. 12. Thus, the sinful oppressors rose up against Haider and from the illuminated torch and warmth-giving guidance were kept away. 13. Have you forgotten how I debated with Abu Moosa Ashari at Domatul Jundal? 14. I speak in a soft tongue so that the opposite side may be fooled into accepting my proposal and I was able to make him agree to what I wanted. 15. Very easily, like removing a sandal, I made Haider give up Caliphate (and removed the cloak of Caliphate from Ali). 16. And like one puts on a finger ring, I awarded Caliphate to you, while you yourself had lost hope of it. 17. I raised you to the pulpit of Holy Prophet (s.a.w.a.) without you sharpening the sword or facing a battle. 18. Even though you were not worthy of this elevation and precedence. 19. And I made an army of hypocrites of Iraq march, which was as if you have joined the north to the south. 20. And it was I, who conveyed your name to far horizons, which was like a donkey carrying a heavy load. 21. O son of Hind, the liver-eater, it is extremely hard for me that you have not recognized me. 22. If I had not been your minister and adviser, people would never have obeyed you. 23. If I had not been there, you would have sat in the house like women, and would not have come out. 24. O son of Hind, we supported you due to our foolishness that you are the great news and the best of men. 25. And when we appointed you as the chief of men, ourselves we sunk to the lowest levels of Hell. 26. Whereas we were aware of the numerous distinctive merits of Ali (a.s.). 27. On the day when the Holy Prophet (s.a.w.a.) mounted the pulpit at Ghadeer and delivered the command of God to all, when the caravans had not yet set out from there. 28. He had taken the hand of Ali in his hands and through this showed to everyone and under the command of God called out: 29. O people, do I not have more authority on you than you have on yourself? Yes, they replied, do what you want. 30. Thus, rulership on believers from God became obligatory on them and He is such that He bestows His Caliphate to whoever He likes. 31. And he said: Of whomsoever I am the master, Ali is (also) his master. 32. And he prayed: O Allah, owner of majesty; love those, who love him and be inimical to those, who are inimical to him. 33. O people, the covenant which you have made regarding my progeny, do not leave as whoever leaves following them, will not have access to be in the hereafter. 34. When your teacher (Abu Bakr) saw that the knot of Mastership (*Wilayat*) and leadership was not worth tying; he congratulated him saying: Bakhin, Bakhin. 35. The Messenger of Allah (s.a.w.a.) said: Ali is your Master (*Wali*) and it is obligatory on you to protect him among yourselves; and conduct with him just as you conducted with me. 36. And we along with our deeds and character will be in the lowest levels of Hell. 37. Tomorrow the

Judgment Day would be the day of shame for us; the blood of Uthman will not get us salvation. 38. On Judgment Day, Ali would command great respect from God and Messenger; but he would be our enemy. 39. At that time Allah, the Mighty and the High due to the circumstances that occurred and the fact that we were away from truth and in the party of falsehood, He would take our account. 40. That day when the curtain would be removed from reality, we will not have any excuse. And woe be on you and me in this condition on Judgment Day. 41. O son of Hind, before the covenant that you made to me, which you did not fulfill, you have sold off Paradise. 42. In order to obtain worldly wealth before the unlimited wealth of the hereafter. 43. You began the day and saw people surrounding you and rulership, which came to you from others was not strong. 44. You were like a hunter that throws the net and deceives people and remove the thirsty from water stream. 45. As if you have forgotten *Lailatul Harir* night in the Battle of Siffen with the terror that it had. 46. You were so helpless that due to the fear of the valiant; you soiled your pants like an ostrich. 47. When the army of deviation scattered and like a destructive lion they threw you into destruction. 48. You fell into such circumstances that the field of the battle became extremely narrow for you. 49. You told me: O Amr, where should I flee from the clutches of the powerful army, which surrounds me like flood waters? 50. Except that you, O Amr, think of a plan to deceive them. Do something, because I am extremely terrified. 51. At that time when your rulership was not complete, you had offered to give me half of whatever you will gain. 52. I also rose up and with speed set out on the mission to expose my genitals to Ameerul Momineen (a.s.). 53. Thus, his modesty made him turn his face away and give up the idea of killing me; and it is something, which does not fit your reasoning. 54. But you were shaking like a cane due to the fear of his valor. 55. When you managed to obtain rulership, and the specter of rule came into your hands. 56. You gave away mountains of wealth and pelf and vast territories to others, but did not give me anything. 57. You gave the rule of Egypt to Abdul Malik¹ and this act of yours was nothing, but injustice to me. 58. Even though you were very greedy for it (the kingdom of Egypt), but know that the sand-grouse is snatched from the clutches of the eagle (and that kingdom is lost) 59. If you do not give kingdom of Egypt and its taxes to me, I am prepared to fight you for it. 60. I am ready to battle you with armed soldiers, sharp swords and raised spears. 61. I will tear off the curtain of your pride and instigate the orphans, whose fathers were killed at your behest. 62. You are distant from rulership over believers and claim of Caliphate. 63. You do not have the least right to kingdom and before you, your ancestors also did not have any right. 64. O Muawiyah, what relation is possible between you and Ali? Ali is like a wielded sword and you are like a blunt sword. 65. Ali, who is like the star of

¹ Abdul Malik bin Marwan, father of Umayyad Caliphs.

the sky; how he can be compared to you, who is like a speck of dust? 66. O Muawiyah, if you were able to fulfill your wish of rulership, it is because I put on the bell of degradation around my neck (such that if I shake my neck the bell would sound).¹

Explanation

This panegyric (*Qasida*) is famous as *Qasida Juljulia*,² which comprises the matter of a letter which Amr Aas wrote to Muawiyah Ibne Abu Sufyan. He wrote this in reply to the letter of Muawiyah in which he had demanded from him taxes of Egypt, and since Amr hated transferring the monies to Muawiyah, he has condemned the latter in this poem.

In *Sharh Nahjul Balagha*,³ Ibne Abil Hadeed has narrated some couplets of this poem.

Ishaqi says in *Lataiful Akhbaarud Dawl*:⁴ Muawiyah wrote a letter to Amr Aas saying:

“I have written to you many times to transfer the tributes of Egypt to me, but you have not done so. I tell you for the last time and with emphasis to send the taxes of Egypt to me. And peace.”

In reply Amr Aas also wrote a letter to him comprising of the panegyric (*Qasida*) famous as *Qasida Juljulia* and these two couplets are from that poem:

“You do not have the least right to kingdom and before you, your ancestors also did not have any right. O Muawiyah, what relation is possible between you and Ali? Ali is like a wielded sword and you are like a blunt sword.”

When Muawiyah heard these lines, he never argued with Amr again and allowed him to keep the tithes of Egypt to himself. Zanuzi, in the second part of his book of *Riyazul Jannah*, has mentioned the whole poem and commented that:

This poem is named as *Qasida Juljulia* in accordance to its last word.

يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿٢﴾

“They say with their mouths what is not in their hearts, and Allah best knows what they conceal.”⁵

Introduction to the poet

Amr Aas bin Wael bin Hashim was one of the five most deceitful persons of

¹ Arabic proverb [for a person, who degrades himself and who throws his life in danger among the people. Amr bin Aas says to Muawiyah: I have disgraced myself and for your kingdom have cast my life into danger and I did not refrain from anything so that you may get the kingdom.]; Ref: *Majmaul Amthal*, Maidani: 195 [209/3, No. 3694].

² Amr Aas implies that your kingdom is the result of the disgrace and troubles, which I bought for my life. Or he wants to say: O Muawiyah, it was I, who conveyed you to this position.

³ *Sharh Nahjul Balagha*, 2:522 [10/56, Sermon 178].

⁴ *Lataiful Akhbaarud Dawl*: 41 [Pg. 61].

⁵ Surah Aale Imran 3:167

Arabs, who created mischief in order to turn the circumstances in their favor. His expertise in creating mischief is confirmed and well known and his numerous deceptions are recorded in books. Writings, books of history and biography have narrated them.

If you want you speak about excess in corruption and destruction, you can speak about Amr Aas; and whatever you say, you would not have exaggerated, and no sin would be upon you. As we see the statements of senior companions regarding this fellow. Yes, this low caste man without any proper lineage was as such.¹ In any case, we shall analyze his life history from some aspects.

Lineage of Amr Aas

His father was one, about whom the Holy Quran has clearly mentioned that his generations are cut off:

إِنَّ شَائِكَ هُوَ الْجَنْدُونُ

“Surely your enemy is the one who shall be without posterity.”²

In the exegesis of this verse, such is the view of all scholars and commentators.³

Even though in some exegesis the implication of this verse is uncertain between Amr's father, Abu Jahl, Abu Lahab, Uqbah bin Abi Muit and others, but it can be said that the correct view is what Fakhre Razi has mentioned in the exegesis of this verse. He says:

“Although all those mentioned above condemned the Messenger of Allah (s.a.w.a.), but Aas bin Wael (father of Amr) had him insulted most from them. On the basis of this, the holy verse includes all of them; but the degradation mentioned therein with special emphasis for this accursed one. That is why it is well known among exegesist that Aas bin Wael is meant in this verse.”

Senior companion of companions, Sulaym bin Qays Hilali writes in his book:

The holy verse is regarding the named person. He was one of the critics of the Holy Prophet (s.a.w.a.). When Ibrahim, the son of Prophet passed away, he said:

“Muhammad has become heirless as he has no more male issues.”⁴

We conclude from this verse: That every son or daughter, who is related to Aas bin Wael, whether Amr Aas or others, are not legitimate born. And the merit

¹ It is an Arabic proverb for one, who has unchaste fathers and who commits evil acts. *Baghl* = mule and *Naghla* = mischief and *fulaano naghlo* means he is having corrupted ancestry. [Majmaul Amthal, 1/185, No. 533].

² Surah Kauthar 108:3

³ Ref: *Tabaqat Ibne Saad*, 1:115 [1/133]; *Maarif*, Ibne Qutaibah 124 [Pg. 285]; *Tareekh Ibne Asakir*, 7/330 [13/493; and *Mukhtasar Tareekh Damishq*, 19/232].

⁴ Kitab Sulaym bin Qays [2/737, H. 22].

of Amr Aas from the aspect of ancestry is clear from this. In addition to that, his mother is Laila Anzia Jallania.

Laila, his mother was the most well known prostitute of Mecca and she was the cheapest of them. When she gave birth to Amr Aas, five persons, who had shared her bed claimed to be the father of Amr. Since Amr resembled Aas most and Aas paid her most, Laila said that Amr was his issue. When Urvi, daughter of Harith bin Abdul Muttalib came to Muawiyah, she narrated this story.¹

His Eminence, Imam Hasan Mujtaba (a.s.) in the gathering in which Muawiyah and others were present said to Amr Aas:

“As for you O son of Aas. Your lineage is shared and your mother gave birth to you through fornication. Four persons from Quraish² claimed to be your father. And lowest in rank over others emerged victorious and became your father. Later, your he stood up and said: I am one, who condemn Muhammad as childless and Almighty Allah revealed that verse about him.”³

Abu Ubaidah MuAmmaar bin Muthanna, (d.209/211 A.H.) has narrated in the book of *Ansab*:

On the day of the birth of Amr, two people disputed over his parentage: Abu Sufyan and Aas. They said: “Leave the matter to the mother.” She said: “This is the child of Aas bin Wael.”

Abu Sufyan said: “I have no doubt that I placed his seed in your womb,” but she did not accept and chose Aas instead.

When she was told said that the lineage of Abu Sufyan was nobler, she replied: “Aas bin Wael pays more and Abu Sufyan is a miser.”⁴

Amr Aas’ conversion

After referring and reconciling all what is written in history about the conduct, ups and downs of the life of Amr Aas, we conclude that he did not at all accept Islam with sincerity. On the contrary, he only pretended to have accepted Islam, and this was also due to an incident, which confronted him in Abyssinia.

He was sent along with Ammaara bin Walid in order to apprehend Ja’far and his companions, who had been sent there by the Holy Prophet (s.a.w.a.). He went

¹ *Balaghatur Nisa*: 27 [Pg. 43]; *Al-Iqdul Fareed*, 1:164 [225/1]; *Rauzatul Manazir*, 8:4 [1/229, Events of the year 60 A.H.]; *Thamaratul Awraq*, 1:132 [Pg. 152]; *Dairatul Maarif*, *Fareed Wajdi* 1:215; *Jumharatul Khatab*, 2:363 [2/382, No. 370].

² In the words of Kalbi and Sibte Ibne Jauzi [*Tadkiratul Khawas*/201]: five persons are mentioned.

³ We have taken this brief part from a lengthy tradition comprising of arguments and condemnation, which took place between Imam Hasan (a.s.) and Amr Aas, Walid bin Uqbah, Utbah bin Abu Sufyan and Mughira bin Shoba in the gathering of Muawiyah. Ibne Abil Hadeed has mentioned this tradition in *Sharh Nahjul Balagha*, 2:101 [6/291, Sermon 83] quoting from the book *Mafkhirat* of Zubair bin Bakkar. Sibte Ibne Jauzi has also mentioned it in *Tadkira*:114 [Pg. 201].

⁴ *Sharh Ibne Abil Hadeed*, 2:101 [6/285, Sermon 83].

and heard about the prophethood of Holy Prophet (s.a.w.a.), its progress and spread. On the other hand, Najjashi, the ruler of Abyssinia said in rejection of his requests: “Do you want me to hand over to you the messenger of one, on whom the great angel (Jibraeel) descends like he descended on Moosa, and agree to your plea to have him executed?”

Amr had asked: “O king, is he really as such?” He was told: “Woe be on you O Amr, accept my statement and obey him. By God, he is really on truth and definitely he would gain dominance over all his opponents, just as Moosa (a.s.) emerged over Firon and his army men.”¹

All this impelled Amr to gain proximity to the Prophet. In other words, his whole life passed in a show of Islam, his own security and intrigues. He condemned the Prophet in seventy couplets and for each couplet the Prophet cursed him.

Imam Ali (a.s.) composed a couplet regarding him:

“When did Amr not live in the lap of sinners and enemies of Islam. Is it possible that he should not be like his mother?”²

The view of His Eminence (a.s.) was absolutely correct.

He was the implication of the statement of Ameerul Momineen (a.s.) that:

“By the God, who split the seed and created the creatures, he (Amr) has only embraced apparent Islam and concealed his disbelief, so that when he meets his companions, he may display his true views.”³

Ibne Abil Hadeed says in *Sharh Nahjul Balagha*⁴ that:

My teacher, Abul Qasim Balkhi has narrated a dialogue between Muawiyah and Amr. Muawiyah said: “O Abu Abdullah, I don’t like people saying that you embraced Islam for vested interests.”

Amr said: “Never mind; let the matter rest.”

My teacher says: This statement clearly shows that Amr was an apostate and a disbeliever. ‘Never mind’ shows that he had no faith in Judgment Day; Muawiyah was also like that.

Ibne Abil Hadeed says in another place that:

Our teacher, Abu Abdullah says: The first of those, who believe in the theory of ‘absolute forgiveness’ (*Rajaa Mahez*) were Muawiyah and Amr. They believed that after accepting Islam, no matter how many sins a person may commit, he shall be forgiven.

That is why when Muawiyah was told by a person: “You know well with

¹ *Seerah Ibne Hisham*, 3:319 [3/289] and many other books written on the biography of the Prophet and history.

² *Tadkira Khawasul Aaimma*: 56 [Pg. 97]; *Seeratul Halabiyya* [3/20] and other books.

³ Ref: *Waqatus Siffeen*, Ibne Muzahim: 110.

⁴ *Sharh Nahjul Balagha*, 1:137 & 114, & 2:179 [2/65. Sermon 26, 6/321 & 325, Sermon 83; 7/58, Sermon 92].

whom you have fought and what sins you have committed.”

He replied: “I have confidence in the statement of God:

إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ بِجَمِيعِهَا

“Surely Allah forgives the faults altogether.”¹

In the same way, Ibne Abi Hadeed says elsewhere:

“As for Muawiyah: He was a sinful man, with scant regard to religion and his deviation from Islam was well known. His friend and supporter, Amr Aas was also like that. Same is the story of all the people, who were lowly, debased, rude and unruly from the folks of Shaam and the ignorant of Arabs, who followed these two. About whom all know that fighting against them was allowed and their killing was lawful.”

Regarding this matter numerous statements are found in reliable books. That the life, soul and reality of this man (Amr Aas) should be made so clear for readers and that he may emerge as a ‘respectable person’ and all his defects also become clear.²

Below we present a sample of these statements:

1. Statement of the Holy Prophet (s.a.w.a.)

One day Zaid bin Arqam came to Muawiyah and saw Amr Aas seated beside him on a throne. When he observed this, he placed himself between them. Amr Aas asked: “Did you not find any other place?”

Zaid replied: “In one of the battles, in which you two were accompanied with Holy Prophet (s.a.w.a.), when His Eminence saw you two together, he looked at you with anger. On the second and the third day, when he saw you two together again, he continued to stare at you for a long time. On the third day, he said: Whenever you see Muawiyah and Amr Aas together, you should cause separation between them as they will never unite on anything good.”

In *Waqatus Siffen*,³ Ibne Muzahim has also explained the incident in the above manner. You may also refer to *Iqdul Fareed* of Ibne Abde Rabb.⁴

2. Statement of Ameerul Momineen (a.s.)

In the book of *Al-Imtaa wal Mawanisa*,⁵ Abu Hayyan Tauhidi has reported that Shobi has narrated as follows:

Amr Aas reminisced about Ali (a.s.) and said: “He is a comical person.”

¹ Surah Zumar 39:53

² The respected author has used the Arabic proverb which means that it gives the information about each and every detail. It is used for a person all of whose defects are known. [*Majmaul Amthal*, 1/420, No. 1258].

³ *Waqatus Siffen*: 112 [Pg. 218].

⁴ *Al-Iqdul Fareed*, 2:290 [4/145].

⁵ Ref: *Al-Imtaa wal Mawanisa*, 3:183 and *Nahjul Balagha* 1:145 [Pg. 115, Sermon 84].

When this was reported to Ali (a.s.), he said:

“The son of the wanton woman thinks that I am a comedian and funny man and that I pass my life in useless pursuits and joviality. Remembrance of death, fear of Judgment Day and accounting restrains man from nonsense. If someone has proper belief, these things serve as lessons to him and they restrain him from such acts. Indeed, lying is the worst kind of discourse and in fact Amr Aas makes a promise and then breaks it. And when he speaks, he lies. The day when the matter becomes difficult, till the time swords do not injure and cut up the bodies of people, he enjoins good and prohibits evil, but with the beginning of battle his greatest deceit in order to save his life is that he exposes his genitals.”¹

3. Letter of Ameerul Momineen (a.s.) to Amr Aas

From the servant of Allah, Ali Ameerul Momineen to the one, whose generation are cut off, son of one, whose generations are cut off, Amr bin Aas bin Wael, enemy and ill-wisher of Muhammad and progeny of Muhammad during the period of Ignorance and in Islam.

Peace be on one, who follows the guidance of God. So to say: “Undoubtedly you have subordinated your religion to the worldly power, pomp and wealth provided to you by a person, whose apostatizing and skepticism are not hidden from anybody. He and his ways are known to everybody. He sullies the reputation as well as the character of those, who keep company with him. He tries to deceive sober and sedate people. For the sake of remnants and crumbs of bread left over at his table, you have attached yourself to him.

You are following him like a dog which follows a tiger, frightfully looks at its paws and waits to live upon the refuse, which it leaves of its kill. In this way you have lost your self-respect and honor in this world and your salvation in the next. You have ruined your present and future. Had you followed the true path, you would have secured success in this world as well as in the Hereafter. And peace.”²

Point

Ibne Abil Hadeed³ has quoted the above letter in the same form in *Sharh Nahjul Balagha*,⁴ from *Kitabus Siffleen* by Nasr bin Muzahim, but I did not find this point there.

In the same way, if someone pays attention to the majority of the instances, which Ibne Abil Hadeed has quoted, he will conclude that this book, which is presently in our hands is not the actual book, but is a condensed version of what it originally was. The original book was much more than this.

Numerous statements about this man are mentioned in sermons of Ameerul

¹ Sayyid Razi in *Nahjul Balagha*, 1:145 [Pg. 115, Sermon 84] has narrated in another form.

² *Nahjul Balagha*, Letter 39.

³ Dr. Ahmad Zaki Sifwat has also quoted this letter in *Jamhuratur Rasail*, 1:486 [No. 454].

⁴ *Sharh Nahjul Balagha*, 4:61 [16/163, Letter 39].

Momineen (a.s.); like for instance, he says:

“Son of the wanton woman, enemy of God, and helper of the enemy of God, has gone to Egypt.”

Or the statement of His Eminence: “The transgressors have conquered Egypt. The leaders of oppression and injustice, who prevent people from the path of God and who deviate them from Islam.”¹

4. Qunut of Ameerul Momineen (a.s.) cursing Amr

Tabari in his book of *History*,² says:

“Ali recited in the Qunut of morning prayer: O God, curse Muawiyah, Amr, Abul Awar Salmi, Habib, Abdur Rahman bin Khalid, Zahhak bin Qays and Walid.”

When this was reported to Muawiyah, he also cursed Ali, Ibne Abbas, Malik Ashtar, Hasan and Husain.

5. Ayesha condemns Amr

When the news of the assassination of Muhammad bin Abu Bakr reached Ayesha, she lamented and bemoaned in excess. And from that time, in the Qunut and after prayer, she cursed Muawiyah and Amr Aas.

Tabari³ and Ibne Kathir⁴ have mentioned this in their books of history; as well Ibne Athir in *Al-Kamil fit Tarikh*,⁵ and Ibne Abil Hadeed in *Sharh Nahjul Balaghah*.⁶

6. Conversation between Muawiyah and Amr Aas

When Muawiyah realized that if Amr Aas does not pay allegiance to him, his rule will not be stable. So he told him:

“O Amr, remain with me and follow me.”

Amr replied: “Why should I remain under your command? For the hereafter? By God, you are away from the hereafter! Or for the sake of the world? And that also by God, will not fall into your share till you don’t make me your partner.”

He said: “I do that. Be my partner in the world.”

Amr said: “Then write for me the command of Egypt and neighboring areas.”

Muawiyah did that and at the end added: “In return of this, Amr will obey me absolutely.”

¹ *Tareekh Tabari*, 6:61 & 62 [5/107 & 108, events of year 38 A.H.].

² *Tareekh Tabari*, 6:61 & 62 [5/107 & 108, events of year 38 A.H.].

³ *Tareekh Umam wal Mulook*, 6:60 [5/105, events of year 38 A.H.].

⁴ *Al-Bedaya wa al-Nehaya*, 7:314 [7/349, Events of Year 38 A.H.].

⁵ *Al-Kamil fit Taareekh*, 3:155 [2/413, events of year 38 A.H.].

⁶ *Sharh Nahjul Balaghah*, 2:33 [6/88, Sermon 67].

Amr said: "Also mention that this obedience of Amr will in no way reduce his power in Egypt."

Muawiyah said: "People do not pay attention to this point."

Amr replied: "Never mind that. Just mention it."

So Muawiyah wrote it down and by God, he had no option, except to write what Amr wanted.

One day Muawiyah and Amr were talking about Egypt. Amr said: "I sold my religion to you only for the rulership of Egypt."

At that moment Utbah bin Abu Sufyan entered and said: "Rely on this man for the sake of your religion, because he is a companion of Prophet."

And Amr wrote in a letter to Muawiyah: "Muawiyah, till I don't get anything in return of my religion, I will not hand it over to you. You can do whatever you like. Religion and the world are not equal and I have covered my head. I will take what you give me. If you give Egypt to me, it is a transaction of usury as against it you will get the counsel of an old man expert in intrigue."¹

'Valor' of Amr Aas

I didn't find any trace of valor or feat from the son of the wanton woman, whether during the period of Ignorance or during prophethood of Holy Prophet (s.a.w.a.); but during the Battle of Sifteen, only two of his antics are memorable. One of them was while fearing for his life, he exposed his genitals to Ameerul Momineen (a.s.). Another was that he fled from the attack of Malik Ashtar. The humiliation of his first act remained with him for a long time in such a way that it became proverbial and people used to taunt him. Utbah bin Abu Sufyan in his couplets says regarding his degradation:

"Except for Amr that the testicles protected his life. He was saved while his heart was terrified of that situation."²

Muawiyah also, in his couplets reminded Amr of his true status.

"Amr bin Aas bin Wael (Waelli) faced Abul Hasan, Ali in the battlefield and he returned humiliated. If he had not exposed his genitals, the valiant one would have apprehended him as he humiliated every fighter."

In his couplet, Amir Abu Faras has mentioned:

"There is nothing good in that a person should fend off death through humiliation as one day Amr escaped death by exposing his genitals."

And this act was committed by this person many a times.

On the basis of this, the statement of Ibne Hajar in *Isabah*³ is of no value when he says:

¹ *Iqdul Fareed*, 2:291 [144/4].

² [According to Nasr bin Muzahim in *Waqatus Sifteen*: 418 this line is part of an elegy, which Walid bin Uqbah composed on the retreat of Amr Aas from Ameerul Momineen (a.s.)].

³ *Al-Isabah*, 3:2

The Holy Prophet (s.a.w.a.) made Amr Aas proximate to himself due to his divine recognition and valor.

Glancing through history, we conclude that Amr Aas was not the first, who due to the fear of Ameerul Momineen (a.s.), committed this act. He only imitated Talha bin Abi Talha in this. He also, during the Battle of Uhud, when Ameerul Momineen (a.s.) attacked in his direction, had became certain that he would be slain by him, so he exposed his genitals. For more detail one can refer to *Tarikh of Ibne Kathir*.¹

Halabi has also mentioned this incident in his *Seeratul Halabiyya*.² After that he says:

“This incident occurred with our master, Imam Ali (a.s.) twice during the Battle of Siffen. The first time, it involved Busr bin Artat and the second time, Amr bin Aas. When he saw that he would be slain, he exposed his genitals and Ali (a.s.) turned his face away.”

Lesson in religion and morals

It is clear for researchers that all evils and corruptions mentioned in authentic history regarding Amr Aas and the negative qualities and acts included: Cheapness, deviation, deceit, trickery, fraud, cheating, wantonness, breaking oaths, lying, going back on ones word, breaking off relations, malice, shamelessness, jealousy, show off, miserliness, abusing, foolishness, injustice, quarrelling, flattery, greed, enmity to Muslims, shamelessness regarding his wife and other defects of character and immoral traits.

All this shows that he was a hypocrite and lacked steadfastness on Islam, faith in God and commands of the Holy Prophet (s.a.w.a.); because the self of man should be imbued with morals and positive traits; so that excellences may gather in him. Islam truly is the basis of every positive quality and human nobility. When faith flows from the capital of the human body, that is from heart or soul to other organs and occupies that organ, reformation of selves occurs through Islamic laws.

Explanation

Faith in the kingdom of human body, which includes all physical parts and organs is like laws of kingdoms in territories in form of particular persons. Just as laws in a kingdom are spread among the people and every person carries a particular responsibility, which he has to discharge in any case. And he observes particular limits and gradually one by one person who is reformed and has carried out the responsibility, the whole human society would be reformed and guidance and progress in the kingdoms would be obtained through this.

In the same way, faith acts in the kingdom of existence. Faith is also a set of laws framed for each and every organ and physical part and Quran clearly

¹ Al-Bedaya wa al-Nehaya, 4:20.

² Seeratul Halabiyya, 2:247 [2/223].

declares that each of them is having a particular duty and a specific task according to divine practice. If each organ acts according to its duty and observes limits, reform takes place. The duty of heart is different from that of the tongue. In the same way, ears, eyes, hands, feet and other organs, have a particular function and according to the Holy Quran the eyes, ears and the heart would be interrogated:

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادُ كُلُّ أُولَئِكَ كَانُوا عَنْهُ مَسْوُلًا

“Surely the hearing and the sight and the heart, all of these, shall be questioned about that.”¹

The same explanation is understood from the statement of the Prophet mentioned in a report, which Hafiz Ibne Majah has narrated in his *Sunan*².

“Faith implies recognition from the heart, confession by tongue and act through the limbs and organs.”³

That is why faith is having different levels and ranks: weak and strong; more and less. And man at one and the same time is having faith as well as lacking it; because it is proved for him from one aspect and disproved for him from another aspect.

The Holy Prophet (s.a.w.a.) means to say: “At the moment the fornicator is involved in the act, he does not have faith. At the moment the thief is involved in theft, he does not have faith. At the moment the drunkard is involved in drinking, he does not have faith.”⁴

On the basis of this, reformation of the kingdom of the body is alone possible if all organs are healthy and fulfill their duties.

In the same way, that non-existence of faith in every organ shows weakness of faith in the heart and signifies that Islam is uncertain in the heart of this person – because heart is the commander of the body and all organs operate under its supervision and command. Qualities of the self are also as such. Some spiritual qualities comprise of strength of the faith of the heart and some expose its weakness.

A report, which Hafiz Mundhiri has mentioned in the book of *At-Targheeb wa Tarheeb*⁵ from the Holy Prophet (s.a.w.a.) mentions the same point:

“A person is a believer, but there is something in his behavior and morals, which reduce his faith.”

Some qualities are accompanied by hypocrisy, and which do not separate from it and do not gather with faith, even though its owner may be fulfilling his

¹ Surah Isra 17:36

² *Sunan Ibne Majah*, 1:35 [1/25, Vol. 65].

³ The report is narrated in the same words from Ameerul Momineen (a.s.) in *Nahjul Balagha*, [Pg. 508, Saying 227].

⁴ The report is narrated by Muslim [*Saheeh Muslim*, 1/108, H. 100, Kitabul Imaan] and others.

⁵ *At-Targheeb wa Tarheeb*, 3:171 [3/114. H. 36].

duties like prayers and fasts, as the Almighty Allah has defined the hypocrites in the Holy Quran.

Death of Amr Aas

According to the prevalent view among historians, Amr Aas died in the year 43 A.H. on the eve of Eidul Fitr and he lived for around ninety years. Ajili has mentioned his age as ninety-nine years.

Yaqubi has mentioned in his history:¹

“When the death of Amr approached, he said to his son: Your father desired to have been killed in the Battle of Zatul Salasil². I did something about which I don’t know what excuse I will give to Almighty Allah.”

After that he glanced at his vast wealth and said: ‘Alas, if this wealth of mine had been in the form of a camel. And alas, if I had only died thirty years ago. I enhanced the world of Muawiyah and corrupted my religion. I chose the world over the hereafter. I was blind with regard to the path of guidance. Now when my death has approached, I can see that Muawiyah would soon take away my wealth and ill treat you after me.’”

Point

The name of Amr’s father according to many companions, is mentioned as Aasi. In the couplet of Ameerul Momineen (a.s.) also it is as such.

“I will make seventy thousand persons to enter upon disobedient (Aasi), son of disobedient (Aasi).”

It is mentioned in the war poem (*Rajaz*) that Malik Ashtar used to recite:

“Woe be on you, O son of Aas. Go away to a far off place.”

Hafiz Nawawi says in the book of *Tahzibul Asma wal Lughat*³:

Famous scholars believe that this word was with ‘ya’ and eloquent language in view of experts of Arabic literature is this only...but in many books of jurisprudence, traditions and other books, it is mentioned with the omission of ‘ya’ (Aas). Although it is also linguistically correct.

¹ *Tareekh Yaqubi*, 2:198 [2/222].

² [In 8 A.H. the Messenger of Allah (s.a.w.a.) sent a battalion under the command of Amr Aas to Zatul Salasil and after that he sent another battalion to assist them, which included Abu Bakr and Umar and who were under the command of Abu Ubaidah. All of them gathered under the banner of Amr Aas, but they were unable to achieve anything. After a number of times, when the Holy Prophet (s.a.w.a.) sent battalions under the command of other than Ali (a.s.) they returned defeated. After which he sent a force under the command of Ali (a.s.) to Zatul Salasil, who defeated the enemies and Surah Adiyat was revealed.

This battle is known as Zatul Salasil, because Ali (a.s.) rendered a terrible defeat to the enemy, killing some of them and taking the rest as prisoners. They were tied to each other and seemed to be a chain. Ref: *Kanzul Ummaal* 10/564, *Sharh Muslim*, Nawawi, 15/153; *Sharh Nahjul Balagha*, Ibne Abil Hadeed 6/41-42; *Tafseer Majmaul Bayan*, 10/422; *Behaarul Anwaar*, 21/26].

³ *Tahzeebul Asma wal Lughat*, 2:30 [2/30, No. 18].

5. Muhammad Himyari

1. I am aloof from the degraded persons, who were inimical to Ali (a.s.) and who fought against him. 2. They forgot that Ali (a.s.) is the best of the creatures who, on day of Ghadeer Khum was appointed for Mastership (*Wilayat*) by Almighty Allah at the hands of the Prophet. 3. Till I rub in dust, the nose of one, who criticizes my statement about Ali, I will say: the excellence of Ali (a.s.) is like a limitless ocean. 4. I am aloof from those, who (usurped his right and) delayed his Caliphate; because he had precedence over all in this position. 5. Ali (a.s.) is one, who defeated the stalwarts when they saw the lightning of the sword in his hands.

Explanation of the couplets

Shaykhul Islam, Hamwaini has mentioned this panegyric in chapter sixty-eight of his book of *Faraidus Simtain*¹ and he says:

Taramma Tai came to Muawiyah bin Abu Sufyan along with Hisham Muradi and Muhammad bin Abdullah Himyari. He placed a purse of gold before them and said:

“O poets of Arab, recite couplets regarding Ali Ibne Abi Talib and don’t mention anything, except the truth. I am not from the lineage of Sakhr bin Harb if I don’t give this purse of gold to one, who recites couplets about Ali.”

Taramma arose and recited a poem criticizing Ali. Muawiyah said: “Sit down, God is aware of your intention and status.”

After that Hisham Muradi rose up and spoke negatively about His Eminence. Muawiyah said: “You may also take a seat besides your friend as God knows your status and ranks.”

Amr Aas was present in the gathering. He and Muhammad bin Abdullah Himyari were among his special confidants. He said to Abdullah: “Arise and recite, but don’t mention any falsehood.”

Then he turned to Muawiyah and said: “O Muawiyah, you promised that you would give this purse of gold only to one, who mentions only truth about Ali.”

Muawiyah repeated: “Yes, I will not be from the lineage of Sakhr bin Harb, if I don’t give it to one, who speaks about the merits of Ali.”

Thus, Muhammad bin Abdullah Himyari rose up and recited the above lines. Muawiyah said:

“You are the more truthful of all. This purse is yours.”

Introduction to the poet

Muhammad bin Abdullah Himyari was the friend and companion of Amr Aas. It is possible that he was the son of Qaazi Abdullah bin Muhammad

¹ *Faraaezus Simtain* [1/375, H. 305].

Himyari, to whom Muawiyah bin Abu Sufyan had entrusted the office of seals.

According to Jaishiyari in the book of *Al-Wuzra wal Kuttab*,¹ it was Qaazi. Although I think it is most likely that the composer of the above couplets is Abdullah, father of Muhammad himself. In books of history, the name of his father, which is Muhammad, precedes his own name, Abdullah and has become same as the name of his father.

Muawiyah had established the ministry of seals. Ibne Taqtaqi says regarding this in the book of *Al-Aadab was Sultania*:²

“It means that it was a ministry and office of vicegerents of Caliph, and whenever a letter was issued regarding an ordinance this letter was brought to the ministry and it was multiplied and a copy of it remained in the department. Then it was wrapped in cotton and sealed with candle and seal wax. As during our period this process is carried out with legal documents and that copy is sealed with the seal of the officer of the department.”

¹ Al-Wuzra wal Kuttab :15 [Pg. 24].
² *Al-Aadabus Sultania* : 78 [Pg. 107].

Poets of Ghadeer in the second century Hijri

- 6. Kumayt bin Zaid
- 7. Sayyid Ismail bin Muhammad Himyari
- 8. Abdi Sufyan bin Musab Kufi

6. Abu Mustahal Kumayt

Born 60 A.H.

Died: 126 A.H.

1. Night vigils have deprived your eyes from sleep; tears and painful sorrows have taken shelter in the heart, such that joys have become forgotten things. 2. Excess of grief has caused floods in the eyes. All sorrows of the world are included in it and tears rain as if water is being poured from huge buckets. 3. All this is there, because they lost the most generous and valiant one of Quraish and they have lost his intercession. 6. In the view of the Beneficent God, he openly announced the seven oft-repeated verses¹ (Surah Hamd) to people and for him (the Prophet) Abul Hasan was equal and chosen one. 7. Maula Ali was heedless of his pleasures and was always striving for the pleasure of his creator. 8. The Prophet chose him in such a way that he honored Ali in the presence of his detractors. 9. Alas, that day amidst the cluster of thick trees, the Mastership (*Wilayat*) of Ali was announced. 10. Alas, if he had also been obeyed. But people broke the pledge of Mastership (*Wilayat*). I have not seen such a dangerous transaction. 11. I do not curse them, but the first one committed a very dirty trick. 12. More than him was second one; who was his fast friend and the one, who guarded his acts (he was also destroyed). 13. Those, who were their leaders and who were most steadfast in turmoil. 14. They ignored his rights and staged a rebellion giving proof of their infidelity. 15. Tell Bani Umayyah and its power that if you fear your sword and lash. 16. Yes, I am fed up of such a time in which in your obedience I am forced to assent. 17. May God starve one, whom you fed and feed the one, whom you starved. 18. God Almighty openly curses the first member² of this gamble (Muawiyah); if he rules upon the people and *Khali*.³ 19. And the disowned son (Walid bin Abdul Malik), who ruled against the evergreen Hashemite politics. 20. Bani Hashim were stalwarts in the field of the battle, whom no one in the world could defeat. 21. And regarding the reform of Ummah and its defense, they were worthiest and in times of famine, they were like the signs of abundant blessings.

¹ [Saba Mathani: Almighty Allah says in Surah Hijr: “*And certainly We have given you seven of the oft-repeated (verses) and the grand Quran.*” (Surah Hijr 15:87). Surah Hamd is called ‘seven oft-repeated verses’ because it is recited in every unit of prayer. It is called as ‘mathani’, because it is comprised of divine praise.

² Ten pronged arrow of the period of Ignorance for drawing lots [Qadah Ashra], which granted one portion to one who draws it. Here it implies Ibne Muljim, killer of Ali (a.s.). It is also used in the meaning of rare and extraordinary.

³ The dictionary meaning of Khalee is: to be sidelined and divested and dismissed. This term is mostly used for caliphs like Yazid, Abdul Malik, Walid bin Yazid bin Abdul Malik and a poet, named Husain bin Zahhak...and it is said that: In this couplet Abdul Malik is implied, who was caliph of Kumayt’s time. And perhaps it implies the tyrant rulers of that time, that is Bani Umayyah.

Explanation regarding the verses

This panegyric is the best poetical composition of Kumayt – famous as Hashimiyyat – and as the author of the book, *Al-Hadaiqul Wurdiya*¹ has clarified, it comprises of 587 couplets, but dishonest hands worked upon it and expunged a large number of lines from it. Like in case of other poets like Hassan, Farazdaq and Abu Nuwas and others.

Alas, if someone had exposed these crimes. This panegyric was printed in Leiden in 1904, containing 536 couplets. Along with the commentary of Ustad Muhammad Shakir Khayyat it had 560 couplets and with the commentary of Ustad Rafei, only 548 couplets remain.

Qasida of Ainiyya from Hashimiyyat

Shaykh Mufeed writes² in his treatise on the meaning of *Maula*:

“Kumayt is from those poets, whose couplets are understood through the Holy Quran to understand the meaning of Maula and scholars declare his absolute command on eloquence, lexicology and poetry.” They say:

وَيَوْمَ الدُّوْلَةِ دُوْلَهُ عَذَّبَرْ خَمْ أَبَانَ لَهُ الْوَلَايَةُ لَوْ اطَّبِعَا

‘He declared his Mastership (*Wilayat*) on the great day of Ghadeer Khum, but only if they had obeyed!’

Through the tradition of Ghadeer, the Imamate of Ali (a.s.) becomes obligatory and from the word of Maula, is proved his Islamic leadership. If the mentioned meaning of the word of Maula had not been explained, an expert of language like Kumayt, would never have used it in that sense – because if it were allowed for Kumayt, it were allowed for others as well and in this manner there would have been no use of lexicology and limiting only to the actual meanings of the words.

Shaykh Abul Fath writes in his *Tafseer*:³

It is narrated from Kumayt that he said: I saw Ameerul Momineen (a.s.) in dream and he said:

“Recite your Qasida Ainiyya for me. “So I recited till:

وَيَوْمَ الدُّوْلَةِ دُوْلَهُ عَذَّبَرْ خَمْ أَبَانَ لَهُ الْوَلَايَةُ لَوْ اطَّبِعَا

‘He declared his Mastership (*Wilayat*) on the great day of Ghadeer Khum, but only if they had obeyed!’

His Eminence (a.s.) said: “You said the truth.”

Then he recited as follows:

¹ Al-Hadaiqul Wurdiya [2/200].

² A treatise on the meanings of Maula published in the writings of Shaykh Mufeed [8/18].

³ Tafseer Abul Fath Raazi, 2:193 [4/280].

وَلَمْ أَرْ مِثْلَ ذَكَرَ الْيَوْمَ يُومًا اضْعِيَا

“I have not seen any day like that day and have not seen any right like what has been trespassed upon.”

Marzabani has mentioned in *Mojamus Shuara*¹:

“Faith of Kumayt in Shiaism and praise of Ahle Bayt (a.s.) was famous during the period of Bani Umayyah and among his couplets about Bani Umayyah are the following:

وَانْخَفَتْ الْمَهْنَدُ وَالْقَطْبِيَا

فَقَلَ لِبْنَى امِيَّهٖ حِيثُ حَلَوا

وَاسْبَعَ مِنْ بَجُورِ كَمِ اجِيَا

اجْعَلَ اللَّهُ مِنْ اشْبَعَتِيْوَهَا

“Tell the Bani Umayyah and its power that if you fear your sword and lash. Yes I am fed up of such a time in which in your obedience I am forced to assent. May God starve one, whom you fed and feed the one you starved.”

It is narrated that when Kumayt recited this Qasida for Imam Muhammad Baqir (a.s.), His Eminence prayed for him.

It is mentioned in the book of *As-Siratul Mustaqeem*² by Bayazi Amili:

The son of Kumayt has narrated that he saw the Holy Prophet (s.a.w.a.) in dream that he was saying:

“Recite Qasida Ainiyya of your father.”

When he reached the following verse:

“Alas, that day amidst the cluster of thick trees, the Mastership (Wilayat) of Ali was announced.”

His Eminence wept bitterly and said:

“May Almighty Allah have mercy on your father; he was right. Yes, by God, I have not seen any right, which has been trespassed like this.”

Hashemiyat

Masudi, *Murujuz Zahab*,³ has attributed this Qasida to Kumayt and Sandubi⁴ has written that:

“Kumayt was among the best poets from the period of the Umayyad rule. He was an expert on Arabic lexicon and historical events and his best and most important poems are Hashimiya Qasidas, Qasidas in which the Ahle Bayt (a.s.) of the Prophet are mentioned in lofty and reverential terms.”

¹ *Mojamus Shuara*: 348 [Pg. 239].

² As-Siratul Mustaqeem [1/310].

³ *Murujuz Zahab*, 2:194 [3/253].

⁴ In his addenda to *Al-Bayan wat Tabayyan* of Jahiz [1/54].

Qasida Maimiya from Qasida Hashemiya

من لقب متيم مستهامت غير ما صبواه ولا احلام

“There is nothing in this aggrieved and lonely heart, except love and hope.”

Saayed, the slave of Kumayt says: We came to Abu Ja'far, Imam Muhammad Baqir (a.s.) and Kumayt recited this Qasida before the Imam and His Eminence said twice:

اللهم اغفر للكمبـٰت اللهم اغفر للكمبـٰت

“O God, forgive Kumayt.”¹

Qasida Baiyya from the Hashimiya Qasidas

طربت وما شوقا إلى البيض اطرب
يلعب ولا لعباً مني و ذو الشيب

"I am elated, but my elation is not due to the love of beauties. Neither am I fond of games, although even the elderly like fun and games."

In his book of *Aghani*,² Abul Faraj has narrated through his chains of narrators from Ibrahim bin Saad Asadi that he said:

I heard my father say: I saw the Messenger of Allah (s.a.w.a.) in dream; he asked: "Who are you?"

I replied: "An Arab."

He said: "I know that. From what clan of Arabs?"

I replied: "From Bani Asad clan."

He asked: "Are you from Bani Asad from Bani Khuzaima? Are you Hilali?"

"Yes," I said.

He asked: "Do you know Kumayt?"

“Yes, O Messenger of Allah (s.a.w.a.), I do. He is my uncle and a member of my clan.”

He asked: "Do you remember his verses?"

"Yes," I replied.

He said: "Recite the lines:

طربت وما شوقا الى البيض اطرب ولالعب امني وذو الشيب يلعب

'I am elated, but my elation is not due to the love of beauties. Neither am I fond of games, although even the elderly like fun and games.'

¹ *Al-Aghani*, 15:123 [17/27].

² Al-Aghani, 15:123 [17/27].

So I recited the poem till I reached the lines:

'I am not, but a Shia of the progeny of Muhammad. And I have no way (belief) except the path of truth.'

Then he said: "In the morning convey greetings to him and say: Indeed, Almighty Allah has forgiven you for the sake of this Qasida."

Suyuti has mentioned in his *Sharb*:

Ibne Asakir¹ has narrated from Jahiz: Kumayt was the one, who opened the path of protest for the Shia saying:

"If Fadak had not been deserving for a tribe other than them, then indeed the near kindred of the Prophet were most deserving and rightful for Caliphate. They say that the Prophet did not leave any heir. If he did not leave any heir, other tribes should also be given shares in his estate."

Shaykh Mufeed has replied to this statement of Jahiz that before Kumayt, even in the period following the period of the Prophet, the Shia had raised protests. Perhaps Jahiz was unaware of that or perhaps through his statement, he wants to deny the existence of Shia during the period of Prophet, but history would respond to this audacity fully.

There are a large number of verses of companions and companions of companions since the time when Kumayt was not even born. Among them being Khuzaima Zu-Shahadatain, Abdullah Ibne Abbas, Fazal Ibne Abbas, Ammaar Yasir, Abu Zar Ghiffari etc. And before everyone else, Ameerul Momineen (a.s.) completely opened this door in his letters and sermons, having this issue and numerous books contain these sermons and letters.

Qasida Lamiya from the Qasida Hashimiya

الاہل عم فی رایہ متأمل و هل مدبر بعد الاسائے مقبل

"Know that one, who is blind in his view, would he contemplate? Would someone, after his destructions, return to truth?"²

In his book of *Aghani*,³ Abul Faraj has narrated from Abu Bakr Hadhrami that:

Kumayt met Abu Ja'far Muhammad bin Ali during the days of Tashreeq (11, 12 and 13 Zilhajj) in Mina.

Kumayt said: "May I be sacrificed on you, I have composed some verses which I would like to recite before you."

Imam (a.s.) said: "Kumayt, remember God these days."

When Kumayt insisted, the Imam had pity on him and accorded permission.

¹ Tareekh Madinatul Damishq [14/599; Mukhtasar Tareekh Damishq, 21/215].

² Sharh Shawahidul Mughni: 14 [1/38, No. 6]; and Shaykh Mufeed has mentioned the statement of Jahiz in Fusulul Mukhtara, 2:84 [Pg. 232].

³ Al-Aghani, 15:126 [17/33].

So Kumayt recited his poem till he reached the lines:

يُصِيبُ بِهِ الرَّامُونَ عَنْ قَوْسٍ غَيْرِهِمْ فِي آخِرِ اسْدِي لِهِ الْغَيْرُ اول

“Archers, who shoot from the bow of others. Curse on the last of them, who created the atmosphere of destruction for the first one.”

Imam (a.s.) raised his hands up to the heavens and said:

“O God, forgive Kumayt.”

Baghdadi has narrated this report in *Khazanatul Adab*¹ and after that is mentioned: “Hundreds began to wail.”

When he recited his verses regarding Imam Husain (a.s.):

“As if I see Husain (a.s.) and his excellent companions surrounding him, ready to sacrifice their lives through their swords. The Messenger of Allah (s.a.w.a.) is missing from among them and his absence has become a painful calamity for all. I don’t find anyone more deserving than Husain, to rescue him from loneliness.”

Imam (a.s.) raised his hands in prayers and said:

“O Allah, forgive Kumayt his past and future sins, the apparent and the concealed and bestow him till he is satisfied.”

Then he presented him with a thousand Dinars and a robe. Kumayt said: “By God, I am devoted to you not for the sake of material wealth, otherwise, I would have gone to those, who own wealth. I am devoted to you for the sake of the hereafter. I will take the dress by way of auspiciousness, but I will not take the money.”

Introduction to the poet

Abi Mustahal Kumayt bin Zaid bin Khunais bin...bin Mudar bin Nazar.

Abu Faraj has mentioned regarding him:

He was a great poet and an expert of lexicology. He had command over the history of Arabs. He was a sharp poet of Egypt and was prejudiced against Qahtanis. He was well aware of the defects of poets and familiar with the ups and down of poetry. He spent his life during the reign of Bani Umayyah and did not witness the period of Bani Abbas. He passed away before Bani Abbas came to power. The Hashimiyat of Kumayt was well known.

Maaz Hara was asked: “Who is the greatest poet?”

He asked in reply: “Poet of the Jahiliyya or Islamic period?”

He was asked to first mention a poet of the Jahiliyya period. Maaz said: “Imrul Qays, Zuhair, Ubaid Ibnul Abras.”

Then he was asked: “Who the greatest from the Islamic period?”

Maaz replied: “Farazdaq, Jarir, Akhtal, Raayi.”

¹ *Khazanatul Adab*, 1:70 [1/145].

He was asked: “Why didn’t you mention Kumayt?”

Maaz replied: “He was the greatest from the ancient as well as the later poets.”¹

Also, Farazdaq said to him: “By God, you are the greatest from the past as well as the present poets.”

And some people have said:

Kumayt had ten such qualities, which no poet possessed: He was the orator of Bani Asad, Shia jurisprudent, memorizer of Quran, a good calligrapher, expert of genealogy, a good Shia debater,² expert archer of Bani Asad, excelled by no one else, expert horse rider and religious charity giver.³

Kumayt and his religious life

A researcher of biography clearly finds that this man from the field of loyalty, in devotion to the family of Prophet was never greedy for material wealth. Neither did he resort to flattery in order to seek rewards. He never took the recompense of his poems in material riches. He did not try to seek posts or ranks in exchange for his discourse. How it was possible? Because according to Dibil:

“Their share of booty was distributed among other and they remained deprived. Like them, their Shia were also boycotted, driven out of their homes. As if they had committed some unforgivable crime.”

If any religious minded person was concerned about world or wealth, he would have to present himself before the Umayyad regime, which had seized the rule through unlawful manner. In that case, a loyal person like Kumayt can be expected to come to the door of Bani Umayyah, who utilized fear to compel the Shia to roam the deserts. That is why we see that his heart was only attached to Aale Muhammad (a.s.) and absolutely unconcerned with others, because he believed that Aale Muhammad (a.s.) are means of his salvation in the court of Almighty Allah and loving them was the great recompense of prophethood.

Imams of religion and the senior members of Bani Hashim insisted on Kumayt to accept their rewards and presents. In addition to the fact that they regarded his rank from Mastership (*Wilayat*) to be great and had more attention towards his respect and accorded exceeding honor to him. They also sought excuse from him; like for example, Imam Sajjad (a.s.) said:

“We are helpless to recompense you for your verses of praise, but God is not helpless.”

But he insisted in not accepting the gifts and instead asked for a used garment, and through this act, expressed his sincere devotion to Aale Muhammad (a.s.). He returned 400000 dirhams to Imam Sajjad (a.s.) and begged for a robe of

¹ *Al-Aghani*, 15:115 & 127 [17/3 & 35].

² Wrongfulness attribution to Kumayt was mentioned previously.

³ *Khazanatul Adab*, 1:69 [1/144]; *Sharh Shawahidul Mughni*: 13 [1/38, No. 6].

the Imam, in order to seek auspiciousness from it.

He returned to Imam Muhammad Baqir (a.s.) 100000 once and another time 50000 coins and asked for a used dress of the Imam. He also returned a thousand dinars and a dress and instead asked him for a dress, which had been in contact with his body.

Kumayt and the supplications of the Imams in his favor

It is clear that prayer of the one, who is having a pure soul, and who is owner of a tongue, which speaks only according to divine contingency and by the will of God, except that Almighty Allah send revelation to them. Other than that they do not utter a single word. They don't speak a single word according to their own will and wish. They will not intercede for anyone, except those whom Almighty Allah allows.

An ordinary intercession and request for well being from the Maula for every person, no matter who that may be, is not there. On the contrary, it is a hint in these supplications that that person for whom supplication is made is from the elders of faith.

There are very few persons for whom so many have prayed, as in the case of Kumayt. And the Holy Prophet (s.a.w.a.) and the Imams from his progeny have prayed for him in excess. Thus, once the Holy Prophet (s.a.w.a.) prayed for mercy on him and the second time sought a goodly reward for God and praised him. The third time, he told him:

“You and your people (Bani Asad) are blessed.”¹

Imam Sajjad, Zainul Abideen (a.s.) prayed for him and said: “O God, keep him fortunate while alive and make him die a martyr and reward him in this world and bestow exceeding rewards in the hereafter.”

Abu Ja’far Baqir (a.s.) prayed for him on different occasions, like the *Tashreeq* days² in Mina and at other times. He had faced the Kaaba many times to seek divine forgiveness and mercy for him. Once he said:

“May you always be supported by Ruhul Quds.”

Among this supplications for Kumayt during the Ayyamul Baydh³ is one narrated by Shaykh Abul Qasim Khazzaz Qummi in his book of *Kifayatul Athar*⁴ through his chains of narrators from Kumayt.

He said: I entered the presence of my master, Abu Ja’far, Muhammad and

¹ Ref: *As-Siratul Mustaqeem*, Bayazi Amili, [1/310]; *Al-Aghani*, 15:124 [17/27]; *Sharh Shawahidul Mughni*: 13 [1/38, No. 6].

² Three days following the 10th of Zilhajj.

³ 13th, 14th and 15th of the lunar month.

[*Ayyame Bayz*: The thirteenth, fourteenth and fifteenth of every month. They are called as such because on these dates the moon shines brightly all night. Fasting during these days is especially recommended. Ref: *Al-Hadaiqul Nazira*, 13/361; *Jawahirul Kalam*, 17/94-97; *Farhang Fiqhe Farsi*, 1/740-741].

⁴ *Kifayatul Athar* [Pg. 248].

Ali, Imam Baqir (a.s.) and said: "O son of Allah's Messenger (s.a.w.a.), I have composed a poem in your honor, do you permit me to recite it?"

He said: "These are Ayyamul Baydh."

I said: "These verses are only regarding you."

He said: "Recite them." So I began to recite.

"The times make me weep and laugh and days having transition and variety (I weep) for the nine persons, who were left alone on the land of Taff (Kerbala) and all of them were placed in graves and shrouds."

His Eminence (a.s.) and Abu Abdullah [Imam Ja'far Sadiq (a.s.)] lamented and I heard a girl lament from behind the curtain. When I reached the following couplet:

"And the six persons, whose equal no one can be; sons of Aqil, who were the best of riders. Then Ali, who is the best, was their master. And their remembrance has made me extremely aggrieved."

His Eminence (a.s.) lamented and said: "There is no one, who remembers us, or we are mentioned before him, and tears come out from his eyes equal to the wing of a housefly, but that Almighty Allah makes a house for him in Paradise and makes those tears as barrier between him and Hellfire."

When I reached the following couplet:

او شامتا يوماً من الان

من كان مسروراً بما مسكنه

ادفع ضيماً حين يغشاني

فقد ذلتكم بعذ عز فما

"One who is pleased at what befell you, or he ridicules you today. Indeed, you were caused disrespect after being respected and honored. So, I will not remove injustice and oppression when it overwhelms me."

His Eminence held my hand and said: "O God, forgive the past and future sins of Kumayt."

When I reached the following couplet:

"When will the rising of truth take place from you and when would your second Mahdi stage an uprising?"

Imam (a.s.) said: "Very soon, if Allah wills, very soon." Then he said: "O Abal Mustahal, indeed our Qaim is the ninth descendant of Husain, because the Imams after the Messenger of Allah (s.a.w.a.) are twelve, and the twelfth of them is the Qaim."

I asked: "Who are these twelve?"

He replied: "The first of them is Ali Ibne Abi Talib (a.s.) and after him, Hasan and Husain; after Husain, Ali bin Husain; and after him, I and after me is this one (and he placed his hands on the shoulders of Ja'far)."

I asked: "Who is the Imam after him?"

Imam (a.s.) replied: "His son, Moosa. After Moosa, his son, Ali. And after Ali, his son, Muhammad. After Muhammad, his son, Ali and after Ali, his son, Hasan. And he is the father of the Qaim, who would stage an uprising and fill up the earth with justice and equity as it would have been fraught with injustice and oppression; and he will bestow cure to the breasts of our Shia."

I asked: "O son of Allah's Messenger (s.a.w.a.), when would he appear?"

He replied: "The Messenger of Allah (s.a.w.a.) was asked regarding this. Indeed, his simile is like the simile of Judgment Day, which would not come to pass, except all of a sudden."

Bani Asad – the tribe of Kumayt – itself acknowledged the supplication of Prophet, which informed about the auspiciousness of Kumayt and his tribe. The members of the tribe used to say:

"We have an excellence, which no other tribe has. We have received the auspiciousness of Kumayt in inheritance."

From those accepted supplications, whose signs are obvious and which left everlasting excellence for Kumayt, is the point, which Qutubuddin Rawandi has mentioned in *Al-Kharaj wal Jaraih*¹:

"When the enemies of Aale Muhammad (a.s.) wanted to apprehend and eliminate Kumayt and he fled, Imam [Muhammad bin Ali al-Baqir (a.s.)] prayed for him. He left his house in the darkness of the night and escaped though they had placed men on every route to apprehend him. When Kumayt came out, a lion barred his way from wherever he wanted to flee, thus hinting not to proceed on that path as enemies were waiting for him there. The lion accompanied him till Kumayt escaped the enemies."

Birth and martyrdom

Kumayt was born in the year 60 A.H. That is the year of the martyrdom of Imam Husain (a.s.), grandson of Messenger of Allah (s.a.w.a.). He had a good life in the world, the path which was pleasing to Allah; he taught this right path to others. So much so that through auspiciousness of the supplication of Imam Zainul Abideen (a.s.), he was honored by martyrdom in Kufa during the Caliphate of Marwan bin Muhammad, in the year 126 A.H.

7. Sayyid Himyari

Died: 173 A.H.

1.

1. O one, who sells religion in exchange for the world, God has not commanded this. 2. Why do you bear malice to Ali, the successor, whereas Ahmad was pleased with him? 3. The same whom Ahmad called out by name on the day of Ghadeer. 4. And he was surrounded by the companions.

¹ Al-Kharaj wal Jaraih [2/941].

5. Then he said: This Ali Ibne Abi Talib (a.s.) is the master of one, whose master I am. 6. So, O Allah, the Mighty and High, love those, who love him and be inimical to those, who are inimical to him.

2.

1. When the Almighty Allah said with emphasis: O Muhammad, arise and deliver a speech among the people. 2. And announce the Imamate of Abul Hasan (Ali) among your community. Indeed, he is the guide, if you do not declare his appointment, it would be as if you have not fulfilled the function of prophethood. 3. The Holy Prophet (s.a.w.a.) summoned Ali (a.s.) and the people: among those, who testify and those, who falsify, raised him and after him for every cultured person he declared the Mastership (*Wilayat*) of Ali (a.s.). Now to regard any uncultured person as Master (*Wali*) is not correct. Such are the merits of Ali (a.s.) that uncouth persons cannot obtain even a part of them though they might make excessive efforts.

This Qasida has 112 verses and it is named as Mazhaba. The acclaimed scholar, Sayyid Murtada has written a gloss on this poem and it was printed in Egypt in the year 1313 A.H.¹ He writes in the commentary of the following verse:

وأنصب أباً حسن لقومك انه هاد و ما بلغت ان لم تنصب

“And announce the Imamate of Abul Hasan (Ali) among your community. Indeed, he is the guide, if you do not declare his appointment, it would be as if you have not fulfilled the function of prophethood.”

This term, ‘nasaba’ (appointment) only fits the meaning of Imamate and Caliphate and not in the meaning of love and assistance; and the statement of the poet in the fourth couplet, is a clear hint to Imamate of Ameerul Momineen (a.s.), because it was Imamate, which the Holy Prophet (s.a.w.a.) declared for him after prophethood; implication of affection and help was present at that time as well and was not restricted to after his passing away.

3.

1. If I don't safeguard bequests of Muhammad Mustafa and the emphatic allegiance of Ghadeer Day. 2. It would be as if I have purchased deviation in exchange of guidance and after accepting Islam, I became a Jew or a Christian. 3. What concern do I have for Adi and Teem tribes. Only Aale Muhammad (a.s.) are bestowers of divine blessings upon me from God. 5. I complete my prayer by invoking blessings on Aale Muhammad (a.s.). If I don't recite Salawat in Tashahud, my prayer won't be complete. 6. My affection, well wishing and all capabilities of assistance are reserved for them my whole life, since I am addressed as Sayyid. 7. Indeed, if someone

¹ This book was published in 1313 A.H. along with *Masarush Shia* of Shaykh Mufeed in Cairo and in Qom in connection with the treatises of Sayyid Murtada (*Rasail Sharif Murtada*)/ 4th No./132.

condemns me for my affection towards this family, he deserves to be falsified. 8. If you like, adopt that shade of sorrow, otherwise refrain from it, so that you may remain safe and favorite.

This poem is having 25 verses.¹

4.

1. Indeed, exceeding praise is only for God, who is the owner of praise and forgiveness. 2. Indeed, Ali Ibne Abi Talib (a.s.) is the Caliph of God, who conducts with justice. 3. And indeed he is in relation to Muhammad as Harun (was to Moosa) was not a prophet. 4. But he is the successor and trustee and who received wisdom from God, according to which he acts. 5. On Ghadeer day, the best of creation stood up and addressed the people. 6. And said: Of whomsoever I am the master, Ali is (also) his master; and he is your refuge. 7. But they made a pact not to accept the Mastership (*Wilayat*) of Ali (a.s.), the guide, and not to assist him.

5.

1. May my life be sacrificed on the Messenger of Allah (s.a.w.a.) on the day when Jibreel arrived and commanded open declaration. 2. And said: If you don't convey this, it is as if you have not fulfilled the function of prophethood. So the Prophet arose and fulfilled the command of God, the recompenser. 3. And he asked: Who was your master before the day of Ghadeer? They said: You were our master. 4. You are the Prophet and we are witnesses that you were the well wisher of the community and you nicely explained (what you were supposed to deliver). 5. This one is your guardian after me. And I have been commanded to declare his appointment. So be his supporters and followers. 6. He is the most righteous and wisest among you; and is the first to declare faith in God. 7. He is in relation to me, as Harun was to Moosa bin Imran (a.s.).

Introduction to the poet

Abu Hashim or Abu Aamir Ismail bin Muhammad bin Yazid bin Wada Himyari was having the title of Sayyid, and his agnomen was Abu Hashim. Shaykh Tusi² says that his agnomen is Abu Aamir and during his childhood he was given the title of Sayyid.³

His parents and his story in their words

Abul Faraj has narrated from Sulaiman bin Abu Shaykh in his *Aghani*⁴ that:

“The parents of Sayyid were *Ibadhi*⁵ and they resided in Basra in the upper

¹ Ref: *Al-Aghani*, 7:262 [7/282].

² *Rijal Tusi*: [Pg. 148, No. 108].

³ Ref: *Rijaal Kishi*: 186 [2/573, No. 507].

⁴ *Al-Aghani*, 7:230 [7/249].

⁵ [*Abaziya* were followers of Abdullah bin Abaz, who staged an uprising during tenure of Marwan bin Muhammad; and they are a group of Hururiya, who regard their opponents

storey of the house of Bani Zabba. The Sayyid says that Ameerul Momineen (a.s.) was frequently abused in that place. When he was asked about his Shia faith: from where he obtained it, he replied: Exceeding divine mercy descended upon me. It is narrated from the Sayyid that when I came know about the belief of my parents, I wanted to eliminate them. So he came to Uqbah bin Muslim Hanai and mentioned this. He gave refuge to him and he settled in the house that he had gifted him. He remained there till his parents died and he inherited them.”

Marzabani writes:¹

“His parents were inimical to Ali (a.s.) and when he heard his parents abusing Imam Ali (a.s.) after the morning prayer, he composed the following lines:

1. O God, curse my parents and then send them to the chastisement of Hell. 2. It is their practice to curse Ali, the gate of knowledge, after Morning Prayers. 3. They curse the most righteous of people, who ever walked the earth and circled the Kaaba in pilgrim garb. 4. Since they started hating the progeny of Messenger of Allah (s.a.w.a.), they became infidels. 5. And (also when cursing the) Wasi, due to whom the earth is stable and if he had not been there, it would have disintegrated. 6. When its folks are owners of knowledge and understanding and guides to the right path. 7. They are the representatives of God among the creatures and they act with justice during the injustice of the oppressor. 8. May continuous divine blessings, favors and well being descend on them.

His greatness and statements regarding him

Respect and love for Ahle Bayt (a.s.) is a sign of the Shia, because God and Prophet has honored them. Thus, the Shia see that Ahle Bayt (a.s.) have honored the Sayyid greatly and have deemed him proximate to them, because he endeavored in propagating the excellence of Aale Muhammad (a.s.) and wrote innumerable poems in their praise. If he was offered material recompense for his poems, he used to reject it, because he only composed poems as recompense of prophethood and attachment to Aale Muhammad (a.s.).

He also opposed his parents when he learnt that they were Ahle Bayt haters (*Nasibis*). That is why the Shia accord respect to the Sayyid from that time till now.

Ibne Abde Rabb says in *Al-Iqdul Fareed*.²

“Sayyid Himyari was the most prominent of the Shia. A special carpet was spread out for him in Masjid Kufa.”

It is mentioned in the tradition of Shaykhut Taifa¹:

¹ apostates; they regard Ameerul Momineen (a.s.) and most companions as apostates].
Akhbar, Sayyid Himyari [Pg. 176]; this point is narrated by Ibne Shakir in *Fawatul Wafayat*, 1:19 [1/88, No. 72].

² *Al-Iqdul Fareed*, 2:289 [4/144].

“Ja’far bin Affan Tai² said to the Sayyid: O Abu Hashim, you are the most prominent of the Shia and I am your supporter.”

His works praised

Sayyid was among the three most prominent poets of Arabs, who were regarded as the best during the period of Jahiliyya and after the advent of Islam. The three are: Sayyid, Bashshar and Abul Atahiya.

Marzabani³ says: “None, except the Sayyid, has composed as many couplets. It is narrated from Abdullah bin Ishaq Hashmi that he said: I collected two thousand poems (Qasida) from the compositions of Sayyid and I thought that nothing else remained to be collected. But all the time I came across individuals, who recited verses that I was not having. So I continued to note them down till I was annoyed and I abandoned this pursuit.”

His extensive compositions regarding Ahle Bayt (a.s.)

The Sayyid was having great courage in stating the truth. He focused all his energies in praising Ahle Bayt (a.s.) to strengthen faith and in loyalty and sacrifice. By eulogizing the selected ones of God, he enlivened the dead hearts and he was a prominent poet in condemning enemies of Aale Muhammad (a.s.).

One of his verse says:

مَدْحُوتٌ عَلَيْهِ غَيْرُ وَجْهٍ كَفَّارٌ حَمْأَيَّارُبَ اَنِي لَمْ اَرْدَبَ الْذِي بَهْ

“O God, I eulogize Ali only for Your pleasure, so have mercy on me.”

Abul Faraj⁴ writes that his poems are not without praise of Bani Hashim and condemnation of those, who in his view were opposed to them.

Ibne Motaz writes in his *Tabaqat*:⁵

“Sayyid was an expert in versifying traditions and traditional reports and he versified all merits of Imam Ali (a.s.). Gatherings, in which there was no mention of Aale Muhammad (a.s.) made him distraught and he was disinterested in gatherings, in which there was no mention of them.”

His religious beliefs and statements of scholars regarding him

The Sayyid followed the Kaisaniya⁶ belief for a major part of his life; which

¹ Ref: *Amali Tusi*, work of Shaykhut Taifa’s son; 124 [198, H. 339]; *Basharatul Mustafa*, Abu Ja’far Tabari [Pg. 53].

² Abu Abdullah Makfuf was a poet from Kufa, he composed elegies (*Marsiya*) regarding Ahle Bayt (a.s.) and Imam Ja’far Sadiq (a.s.) requested him to recite them in his presence.

³ *Akhbar*, Sayyid Himyari [Pg. 152 & 153].

⁴ Ref: *Al-Aghani*, 7:236 & 237 [7/256 & 257].

⁵ *Tabaqatush Shoara*, 7: [Pg. 32].

⁶ They were companions of Mukhtar bin Abi Ubaid. It is said regarding their naming as such that: Kaysan was the title of Mukhtar from a statement of Ameerul Momineen (a.s.). As Kishi has mentioned in his *Rijal*: 84 [1/341, No. 201]. It is also said that Kaysan was the title of the commissioner of police under Imam Ali (a.s.) and that is why his agnomen is such: as

comprised belief in Imamate of Muhammad bin Hanafiyyah and his occultation. He also composed couplets regarding this. After that, through the blessings of Imam Ja'far Sadiq (a.s.), he was bestowed with good fortune, he saw strong evidences from His Eminence (a.s.) and recognized the truth. When Imam (a.s.) came to Kufa upon his return after meeting Mansur or when the Sayyid met His Eminence (a.s.) during Hajj season, he gave up his worthless Kaisaniya beliefs.

Scholar have mentioned numerous statements regarding his beliefs and religion, from which only one would have sufficed, what to say that all of them are as such; some of them being as follows:

Statement of Saduq

He writes in his book of *Kamaluddin*:¹

“Sayyid remained misguided in the matter of occultation and related it to Muhammad bin Hanafiyyah only till he met Imam Ja'far bin Muhammad al-Sadiq (a.s.). He saw the signs of Imamate in the Imam and asked him about occultation. Imam replied: It is true, but it is for the twelfth among holy Imams. Imam (a.s.) informed the Sayyid about the death of Muhammad bin Hanafiyyah and told him that his father, Muhammad bin Ali bin Husain bin Ali (a.s.) witnessed his burial. Thus, Sayyid turned away from his previous faith and repented much. He returned to the truth when it became manifest and became very close to Imamate.”

Statement of Marzabani

He writes in his book of *Akhbar Sayyid*²:

“Doubtlessly, Sayyid bin Muhammad followed the Kaisaniya religion and believed that Muhammad bin Hanafiyyah was the Mahdi and Qaim and that he lived in Mt. Razwa. But he gave up this belief and started believing in the Imamate of Imam Ja'far Sadiq (a.s.). He says:

تَعْفُرُ بِاسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ
وَإِقْنَاتُ إِنَّ اللَّهَ يَغْفِرُ وَيَغْفِرُ
وَيَحْوِي وَيَقْضِي فِي الْأَمْوَارِ وَيَقْدِرُ
وَيَثْبِتُ مَا شَاءَ رَبِّي بِأَمْرِهِ

‘I have, by the name of God, adopted the Ja'fari religion and God is great; and I am certain that God will forgive me and give me salvation.’”

Whoever says that the Sayyid remained a believer in Kaisaniya religion has attributed falsehood to him. The most obvious proof for the falsification of this statement is the supplication of Imam Ja'far Sadiq (a.s.) in his favor and the

mentioned in *Rijal* of Kishi [1/342, No. 204] and in *Fasl* of Ibne Hazm [4/94] was Abu Umrah. And it is said that Kaysan was a slave of Ameerul Momineen (a.s.), who urged Mukhtar to seek revenge for blood of Imam Husain (a.s.), grandson of Prophet and identified the killers of Imam (a.s.) to him and as Kishi has mentioned that is why he became a confidant of Mukhtar and his chief executive.

¹ *Kamaluddin*: 20 [Pg. 23].

² *Akhbar Sayyid Himyari* [Pg. 164].

Imam's praise about him. Among them being the report of Ibaad bin Suhaib that he said:

"I was in the company of Abu Abdullah Ja'far bin Muhammad (a.s.). He mentioned the Sayyid and prayed for him saying: My father has narrated from his father, Ali bin Husain that the followers of Aale Muhammad (a.s.) do not die, except after repenting and he (Sayyid) had repented."

Caliphs during his period

The Sayyid lived during the tenures of ten caliphs: five from Bani Umayyah and five from Bani Abbas. The first was Hisham bin Abdul Malik (d. 125) after nineteen years and nine months of Caliphate. The Sayyid was born at the beginning of his Caliphate and the reigning caliph at the end of his life was Rashid, who ruled for twenty-three years.

Birth and demise

The chief of the poets, Himyari was born in Oman,¹ in the year 105 A.H. and grew up in Basra under the care of his parents, who were followers of Ibaadi sect. When he gained understanding and maturity, he left them and lived with Uqbah bin Muslim till his parents died and he inherited them. After that he left Basra and traveled to Kufa and studied the science of traditions from Amash. He used to travel between Basra and Kufa. He died at Rumaila in Baghdad during the Caliphate of Rashid.

Expertise in knowledge and history

Whoever comes to know about the remonstrations of Sayyid Himyari and the points he mentioned in his statements to the elders of both sects, would realize what capacity the Sayyid had in understanding the meanings of Holy Quran and knowledge of holy Sunnah.

He would nicely understand that the Sayyid has used his recognition and rapture in expression of praise of Ahle Bayt (a.s.) and this cannot be achieved by lack of awareness and actual emulation. He had expertise in knowledge of Quran and Sunnah and recognition proved through religious argumentations and insight, which he brought against one, who opposed him in religious principles.

He had complete command on history and he authored the book of *Tarikh Yemen*, which is quoted by Safri in his book of *Al-Wafi bil Wafayat*.²

His poetry is full of Quran and Sunnah and is the true evidence of his command over the aims, hints and clarifications of these two. Whenever an excellence is stronger and evidence has more clarity, more is his attention to composition of verses regarding that; like tradition of Ghadeer, tradition of Manzilah, verse of purification, tradition of the standard, tradition of roasted fowl and so on. Among them being the tradition of the feast of clansmen (*Dawat Zul*

¹ *Lesaanul Mizan*, 1:438 [1/488, No. 1359].

² *Al-Wafi bil Wafayat*, 1:49.

Asheera), after the revelation of the following verse:

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢٦﴾

And warn your nearest relations,”¹

...which was revealed at the beginning of the mission of Prophet and the Sayyid has hinted at this in some of his panegyrics, among them being:

1. May my parents be sacrificed on you, O Ameerul Momineen (a.s.). 2. May my parents and all my relatives be sacrificed on you. 3. And my family and property and daughters and sons, all be sacrificed on you. 4. May my life be sacrificed on you O leader of the pious. 5. O trustee of God and inheritor of the knowledge of the foremost. 6. O successor of Mustafa Ahmad, who is the best of prophets. 7. And the owner of the Pool of Kauthar and you are one, who would drive away those, who created heresies after the Prophet. 8. With regard to believers, you are more eligible and the best of people from the aspect of religiosity. 9. You became his brother in the world on the day he invited his relations (for dinner). 10. So that they may harken to God’s command and they were forty persons. 11. From uncles and cousins, who were around him and each of them was powerful and prominent. 12. Thus, he got knowledge and illuminated book in inheritance. 13. You were purified in old age, youth, infancy and even in the womb. 14. And also at the time of the taking of covenant during the stage of essence (*Teenat*) of all creatures. 15. You are the trusted one and command a lofty rank and respect in view of the owner of the Throne (*Arsh*). 16. In your life, you were effulgence under the veil and the purest one.²

Tradition of the beginning of the call in history and literature

Numerous experts and scholars of traditions from both sects have mentioned this report in *Sihah* and *Musnad* books, without criticizing the chains of its narrators. Historians have also accepted its authenticity and mentioned it in full. Poets have also versified this incident.

Wording of the tradition

Tabari in his *Tarikh*,³ has narrated that Ali (a.s.) said:

“When the following verse:

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢٦﴾

“And warn your nearest relations,”⁴

...was revealed, the Messenger of Allah (s.a.w.a.) summoned me and said:

¹ Surah Shoara 26:214

² Ayanush Shia [3/427].

³ Tareekh Umam wal Mulook, 2:216 [2/319].

⁴ Surah Shoara 26:214

O Ali, indeed the Almighty Allah has commanded me to warn the close relatives, but I refrained from this fearing trouble. Jibreel came to me again and said: O Muhammad, if you don't carry out His instructions, God would punish you. So you procure a Saa¹ of wheat, a leg of lamb and a large container of milk. Then gather the descendants of Abdul Muttalib, so that I may convey to them what I am commanded.

So I did what I was commanded. After that I invited them, and they numbered one less or more forty. Among them being his uncles, Abu Talib, Hamza, Abbas, Abu Lahab etc. And when they gathered, he called for the food that I had prepared for them. When I placed it on the floor, the Messenger of Allah (s.a.w.a.) picked a portion of the meat and cut it into pieces with his teeth and placed it around the vessel.

Then he said: "Begin in the name of Allah."

So they ate till they were fully satiated and I did not see, except the place of their hands in the vessel. And by God, in whose hands is the life of Ali, one person from them would have eaten the whole of what I had prepared.

Then the Messenger of Allah (s.a.w.a.) said: "Provide water to them."

I brought a large vessel of water and they drank from it till they were satisfied and by God, one person from them could have drunk the whole vessel. When the Messenger of Allah (s.a.w.a.) wanted to speak to them. Abu Lahab preceded him, saying to the company, "Your host has shown a famous magic trick in satisfying you with so little provision, which still remains as it was."

They all dispersed from there. The Messenger of Allah (s.a.w.a.) could not say anything that day.

He said to me: "That man anticipated me today, so I didn't say anything. Make the same preparations again, and assemble them tomorrow, so that I may announce to them my prophetical mission."

Ameerul Momineen (a.s.) says that he made the same preparations the next day and when all had eaten, the Prophet (s.a.w.a.) said: "O sons of Abdul Muttalib, I think no one among the Arabs can have bestowed on his relatives a greater benefit than what I have brought for you. Verily, I offer you the good of this world, and of that to come. And Almighty Allah has commanded me to summon first to His worship. Thus, which of you would help me in this job, so that he may become my brother, my helper against opponents, and my successor and Caliph after me?"

Ameerul Momineen (a.s.) says: "All were silent, but I, who was youngest of them, arose: my eyes bulged² more than all, my belly protruded most and my calves were thinner than most. I said: 'O Messenger of Allah (s.a.w.a.), I will render help and support to you in this mission.'

¹ Measure of weight.

² Ref: *Behaarul Anwaar*, 18/193.

He placed his hand on my shoulder and said: ‘Indeed, this one is my brother, successor and Caliph among you. Listen to him and obey him.’

They dispersed smiling and saying to Abu Talib: He has commanded you to obey your son.”

All reporters of this traditional report are trustworthy, except Maryam Abdul Ghaffar bin Qasim, who is regarded unreliable by Sunnis as he was a Shia.

For example in *Lesaanul Meezaan*,¹ it is mentioned that Ibne Uqdah has certified him and exaggerated his praise. And the compilers of six canonical books, who are teachers of traditions and experts of traditional reports, and reference points in the arts and science of reporting, have reported through his authority; and none of them have regarded a tradition weak and defective only because Abu Maryam is one of its reporters.

They have argued through evidences of prophethood and special qualities of Prophet. And it is not strange that Ibne Taymiyyah regards the tradition to be fabricated, because he is prejudiced and has the habit of denying universally accepted beliefs. His statements and arguments are well known and researchers have concluded that the reason why the tradition is not correct in his view is that it contains the merits of the Purified Progeny.

Statement of Iskafi regarding the tradition in his book of Al-Naqdh alal Uthmaniya

Iskafi has replied to the like of Uthmaniya and Jahiz, who argued that the Islam of Ameerul Momineen (a.s.) in childhood was unlikely: He (Uthmaniya) says:

“Can a young child and an inexperienced youth arrange to prepare food and invite people? Can a five or seven years old child bear the secrets of prophethood? Is invitation issued to old people, except from those with understanding? Can the Messenger of Allah (s.a.w.a.) entrust the burden of divine mastership to such hands, who had not even reached the age of fulfilling obligatory acts? Can he appoint him as brother, successor and Caliphate; that he should bear Mastership (*Wilayat*) of God and enmity to His enemies?!”

Iskafi’s reply

“How was this child, who was not aware of his own age, not attached to those of his age? And after embracing Islam, why he was not seen with children of his age? While he was [apparently] a child and not more, and in divine recognition, he was like some of them? How he did not spend his time with them? So that it should be said: childhood and worldly demands surrounded him and unawareness and young age impelled him to participate in games of children?

On the contrary, we don’t see him, except that he was steadfast on his Islam,

¹ *Lesaanul Mizan*, 4:43 [4/51, No. 5229].

determined in his acts and proved his statements by his acts, and with his chastity and piety, testified to his Islam and among those, who were in the presence of the Messenger of Allah (s.a.w.a.), he became proximate to His Eminence, and he was his trustee and source of his attachment in the world and hereafter.

He dominated his lust, he had removed his worldly thoughts and desires, and made himself patient on this, because he hoped for success in hereafter and reward of hereafter.

He has described his condition in the beginning and the initial matter in his words and sermons, at the time when he embraced Islam, when the Messenger of Allah (s.a.w.a.) summoned the tree and it split the earth and came forward, the Quraish said: He is an expert and powerful sorcerer.

Ali (a.s.) said: "O Messenger of Allah (s.a.w.a.), I am the first of those, who brought faith upon you, I believed in God and His Prophet, and I testify to you about what you have brought, and I testify that this tree performed this by command of God, to testify for your prophethood and that it should be an evidence upon your call."

Thus, is there a faith more correct, more confident and more steadfast than his? But anger and fury of Uthmanis and prejudice and deviation of Jahiz are the things for which there is no solution."

Felonies upon tradition

Among these felonies being what Tabari has committed in his *Tafseer*¹; after narrating it in his book of history – as you have seen – he has kept aside his loyalty to this tradition when he wrote his book of *Tafseer*, and committed dishonesty. He has brought the whole texts and chains of authorities, but condensed it and made ambiguous the statement of the Messenger of Allah (s.a.w.a.) in excellence of one, who made haste in accepting the invitation and has written:

Thus, the Prophet (s.a.w.a.) said: "Which of you would assist me in this work, so that he may be my brother and so and so?"

Regarding the final statement of Prophet, he writes: He said: "He is my brother and so and so and so and so."

Ibne Kathir Shami, in his book of *Al-Bedaya wa al-Nehaya*,² and in his *Tafseer*³ has followed Tabari in this distortion in traditions.

At the time of writing history, Ibne Kathir was having *Tarikh Tabari* before him, on the contrary his history was based on *Tarikh Tabari* only. Because he did not like to prove the textual declaration on the mastership (*Wilayat*) and Caliphate of Ameerul Momineen (a.s.) or to provide support for it or even hint at it. Or the aim of Tabari at the time when he distorted the words in his exegesis

¹ *Jaameul Bayan*, 19:74 [No. 11/Vol. 19/122].

² *Al-Bedaya wa al-Nehaya*, 3:40 [3/53].

³ *Tareekh Ibne Kaseer*, 3:51.

(*Tafseer*), but mentioned the full report in *Tarikh*, was this only? I don't know, but Tabari knows! And I think that you, readers also know well.

قُلْ هَلْ نَنِصِّكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۝ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا
وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۝

“Say: Shall We inform you of the greatest losers in (their) deeds? (These are) they whose labor is lost in this world's life and they think that they are well versed in skill of the work of hands.”¹

8. Abdi Kufi

In his book of *Manaqib*,² published from Iran, Ibne Shahr Ashob has mentioned the following verses composed by Abdi:

“For Ali, there is no equal among the creatures other than his brother, Muhammad. When the Quraish surrounded him at night, the Chief of believers risked his life for the Prophet; the Prophet repaid his loyalty and appointed him as his vicegerent in Ghadeer Khum.”

Introduction to the poet

Abu Muhammad Sufyan bin Musab Abdi Kufi, was among the poets of the holy Ahle Bayt of the Prophet (a.s.), who became proximate to them due to his affection and poems, and due to sincerity of intention, he became their favorite.

His verses comprise of numerous well known merits of Ameerul Momineen (a.s.) and he has excessively and nicely extolled His Eminence (a.s.) and his purified progeny. He has also composed tragic poetry about their calamities and the hardships, which befell them. We don't find any of his poems praising anyone other than the Purified Progeny.

Imam (a.s.) asked Abu Ammaara, the poetry reciter, to recite the verses of Abdi as is mentioned in the book of *Kamil* of Ibne Quluwayh³ through his chains of narrators from Abu Ammaara:

Abu Abdullaah (a.s.) said: “O Abu Ammaara, recite the verses of Abdi regarding Imam Husain (a.s.).”

I recited them, and he wept. Again I recited and he wept. Again I recited and he wept.

Abu Ammaara continues: By God, I went on reciting and Imam (a.s.) continued to cry, till I heard lamentations from inside the house...” till the end of the report.

¹ Surah Kahf 18:103, 104

² Manaqib Aale Abi Talib, 1:81 [2/75].

³ *Al-Kamil*:105.

In his *Rijal*,¹ Shaykhut Taifa has mentioned Abdi as a companion of Imam Ja'far Sadiq (a.s.). His faith and affection was embellished with pure Mastership (*Wilayat*); thus Imam (a.s.) ordered the Shia to teach verses of Abdi to their children and said that he is on the religion of God; as Kishi in his *Rijal*² has narrated from Samaa through his authorities.

Abu Abdullah Imam Ja'far Sadiq (a.s.) said: "O Shias, teach the verses of Abdi to your children; indeed he follows the religion of God."

His genius in literature and traditions

One, who is aware of the clarity and sweetness of the poetry of Abdi would testify for his artistic genius and will confess of his expertise and eloquence. And the praise of Himyari, who was himself a great poet, is most remarkable when he says:

"After Abdi, I am the greatest poet."³

Birth and death

We are not aware of the dates of birth and death of Abdi. We did not obtain anything that may inform us about this, except a report from Imam Ja'far bin Muhammad (a.s.) and him being visited by Sayyid Himyari (born 105 and died 178 A.H.) and with Abu Dawood Mustasriq. Attention to the date of birth and death of Abu Dawood Mustasriq, who narrates from Abdi, makes us familiar that our poet, Abdi was alive till around the year of the death of Himyari.

Abu Dawood has also narrated the events of Abdi. The death of Abu Dawood is calculated to have occurred in 231 A.H. or according to Kishi in 230 A.H. Kishi has written that Abu Dawood lived for seventy years; in this way the date of his birth according to Kishi, comes to 160 A.H. and according to Najjashi, 161 A.H. This proves that Abdi lived after the passing away of the Sayyid.

In this way the conclusion of *Ayanush Shia*⁴ that Abdi died around 120 A.H. does not fulfill the criteria of research.

Examples of his poetry

1. We narrate a report regarding this tradition, that others have narrated. 2. A man came to Umar bin Khattab and asked: What is the number of divorces of slave girls? 3. Umar replied: O Haider, tell him what is the number of divorces for slave girls (and after how many divorces does she become unlawful forever)? So, Murtada gestured 4. with his two fingers, and Umar turned towards the questioner and said: Two; and he returned. 5. He asked: Do you recognize him? No, he replied. He said: This is Ali, owner of loftiness and greatness. 6. And Akrama has narrated in a report that none

¹ *Rijal Tusi*: [Pg. 213, No. 165].

² *Rijal Kishi*: 254 [2/704, No. 748].

³ Ref: *Al-Aghani*, 7:22 [7/293].

⁴ *Ayanush Shia* 1:370 [7/267].

has doubted. 7. That Ibne Abbas passed by some people cursing Ali (a.s.). So he feared and wept. 8. And being terribly infuriated, he asked: Which one of you is cursing Allah, the Mighty and Sublime? 9. They replied: Refuge of God! He asked: Which one of you is cursing the Messenger of Allah (s.a.w.a.) in audacity? 10. They replied: Refuge of God! He asked: Which one of you curses Ali, who is the best of those, who walked on pebbles? 11. They replied: Yes, we are doing this. He said: By God, I heard from the chosen Prophet. 12. He said: One, who curses Ali, has cursed me. And cursing me is cursing God. And he was content with that only. 13. Muhammad, his brother, his daughter and her two sons are the best of those, who walked barefoot or wearing sandals. 14. O Lord, who is the creator of creators and who brought creatures on the earth, has blessed him. 15. Almighty Allah made them clean and pure, accorded permission and chose them from creatures. 16. If they had not been there, Allah would not have raised the heavens, not spread the earth and had not created the creatures. 17. Allah does not accept the deed of any creature unless it is accompanied by sincere affection for them. 18. And the prayer of no one is complete and perfect, and supplication does not become pure, except with their remembrance. 19. If they had not been the best of those, who stepped on the earth, Jibreel would not have said to those below the cloak: 20. Am I from among you in excellence and greatness? When they said: ‘Yes’, he went to the heavens and boasted to the angels. 21. If a person meets the creator of all slaves of God with good deeds and piety; 22. but he had no affection for Ali, his deeds would be destroyed and he would be thrown headlong into Hell fire. 23. Indeed, Jibreel, the trustworthy, asked the two recording angels [of Ali (a.s.)] regarding his scroll of deeds. 24. Indeed, those two had definitely not mentioned any mistake or dishonesty from Ali, the untainted one.¹

Explanation of traditions alluded to in these verses and prominent Ahle Sunnat scholars, who have narrated them

As for the statement of the poet:

1. We narrate a report regarding this tradition, that others have narrated.

Hafiz Darqutni and Ibne Asakir² narrate:

Two persons came to Umar bin Khattab and asked him regarding divorce of slave girls. He arose and came to some people present in the Masjid and among them was a balding man.

Umar asked: “O bald one, what is your opinion regarding divorce of a slave girl?”

¹ Ayanush Shia [7/270].

² Tareekh Madinatul Damishq, [12/296]; and in the biography of Imam Ali Ibne Abi Talib (a.s.) [No. 871].

He raised his hand showing his index and middle fingers (two fingers) and Umar said to those two men: "Two divorces."

One of them remarked: "Glory be to Allah, we came to you and you are the chief of believers; but you came with us till you stood before this man and posed the question to him and you were satisfied at his gesture."

Umar asked: "Do you know who that is?"

"No," they replied.

He said: "It is Ali Ibne Abi Talib. I testify that I heard from the Messenger of Allah (s) that: 'Indeed if the seven heavens and earths are placed in one pan of the balance and the faith of Ali is placed in the other pan, faith of Ali Ibne Abi Talib will be heavier.'"

As for the statement of the poet:

6. And Akrama has narrated in a report that none has doubted.

Abu Abdullah Mulla in his book of biography,¹ has narrated from Ibne Abbas that he passed by some people after he had lost his eyesight. They were abusing Ali (a.s.).

So he asked the one who was leading his mount: "What do you hear from them?"

He replied: "They are abusing Ali."

He said: "Take me back to them."

So he took him back and Ibne Abbas asked them: "Which of you cursed Allah, the Mighty and Sublime?"

They replied: "Glory be to Allah, one, who curses God, has become a polytheist."

He asked: "Which of you cursed the Messenger of Allah (s.a.w.a.)?"

They replied: "Glory be to Allah, one, who curses the Messenger of Allah (s.a.w.a.), has become a denier."

He asked: "Which of you cursed Ali Ibne Abi Talib (a.s.)?"

They replied: "We are doing this."

He said: "I make God as witness and testify that I heard from the Messenger of Allah (s.a.w.a.) that one, who curses Ali (a.s.) has cursed me and whoever curses me, has cursed Allah, the Mighty and Sublime and one, who curses God, Almighty Allah will throw him headlong into Hell fire."

Then he turned away and asked the driver of his mount: "Did you hear what they said?"

He replied: "They did not say anything."

He asked: "What was the expression on their faces when I said that?"

¹ *Wasilatun Motabbideen* [No. 5/Part 2/176]; and Ref: *Riyazun Nazara*, Mohibuddin Tabari, 1:166 [3/110].

He recited the following couplet:

“They looked at you with reddened eyes, like a sheep looks at the knife of the butcher.”

Ibne Abbas said: “May my parents be sacrificed on you, continue.” He said:

“They were looking at you through the corner of the eyes in a humiliated manner.”

Ibne Abbas said: “May I be sacrificed on you, continue.”

He said: “I knew only this much.”

Ibne Abbas said: “These living men are shameful for the dead and the dead are lessons for their survivors.”

As for the statement of the poet:

“Muhammad, his brother, his daughter and her two sons are the best of those, who walked barefoot or wearing sandals.”

It is narrated from Abu Huraira from the Messenger of Allah (s.a.w.a.) that he said: “When Almighty Allah created Adam, the father of humanity and blew His soul into him, Adam glanced at the right side of the throne (*Arsh*) and decried five images amidst effulgence, who were in prostration and genuflection.”

Adam asked: “Did you create anyone from clay before me?”

“No, O Adam.” He said.

He asked: “Then who are these five, whom I see in my shape?”

He said: “These five are from your progeny; and if they had not been there, I would not have created you. These five are such that I have derived their names from My names. If they had not been there, I would not have created Paradise, Hell, Throne, Chair, heavens, earth, angels, humans and Jinns. Thus, I am Praiseworthy (*Mahmood*) and he is Praised (*Muhammad*) and I am the Highest (*Aali*) and this is Ali; and I am the Originator (*Fatir*) and this is Fatima; and I am the best (*Ahsaan*) and this is Hasan; and I am doer of favor (*Mohsin*) and this is Husain. I swear by My honor that if one has even the least enmity to one of them, I would throw him into Hell and will not care. O Adam, these are my chosen ones. I give salvation through their means and I destroy through their means. Thus, if you have some need from Me, contact Me through their means.”

The Holy Prophet (s.a.w.a.) said: “We are the ark of salvation; such that whoever boarded it, was saved and those, who turn away from it, would be destroyed. Thus, whoever has a need from the Almighty Allah, he should seek through the means of us, Ahle Bayt.”

Shaykhul Islam, Hamawaini has mentioned this report in the first chapter of his book of *Faraidus Simtain*¹.

As for the statement of the poet:

¹ *Faraaezus Simtain* [1/36, H. 1].

“Allah does not accept the deed of any creature unless it is accompanied by sincere affection for them.”

It is narrated from Ibne Abbas that the Messenger of Allah (s.a.w.a.) said: “If a person prays between Rukn and Maqam and keeps fast; in addition to that he meets God being inimical to the Ahle Bayt of Muhammad, he would be sent to Hell.”

Hakeem has mentioned this report in his book of *Mustadrak*.¹

In his book of *Awsat*,² Tibrani has narrated from Abu Laila from the martyred grandson of the Holy Prophet (s.a.w.a.) from his grandfather that he said:

“Love for us, Ahle Bayt (a.s.) is obligatory. Indeed if someone meets Allah, the Mighty and Sublime while he is affectionate to us, he would be admitted to Paradise through our intercession. And by the one, in whose hands my life is, the deeds of no one would benefit, except if he recognizes our rights.”

Hafiz Samman has narrated from the Messenger of Allah (s.a.w.a.) through his chains of narrators in his *Amali*:

“If a person worships God for a period equal to seven thousand years of this world and after that meets Allah, the Mighty and Sublime with malice to Ali Ibne Abi Talib (a.s.), denial of his rights and non-acceptance of his mastership (*Wilayat*), Allah would destroy his goodness and throw him headlong into Hell.”³

In his book of *Manaqib*,⁴ Khwarizmi has narrated from the Messenger of Allah (s.a.w.a.) that he said to Ali (a.s.):

“If a person worships Allah, the Mighty and Sublime for a period equal to the lifespan of Prophet Nuh (a.s.) and gives in charity, gold, equal to the weight of Mt. Uhud and his life is prolonged so much that he performs a thousand Hajjs on foot; then he dies oppressed between Safa and Marwa, while he is not devoted to you, O Ali, he will not smell the fragrance of Paradise and would not be admitted into it.”

As for the verse:

“And the prayer of no one is complete and perfect; and supplication does not become pure, except with their remembrance.”

This couplet hints that Almighty Allah has made it obligatory to invoke blessings on Muhammad and his Progeny during prayers; and there are a large number of traditions and statements regarding this in books of jurisprudence, exegesis and traditions.

¹ *Mustadrak Alas Saheehain*, 2:149 [3/161. H. 4712, and also its selection].

² *Mojamul Awsat* [3/122. H. 2251]; and refer: *Sawaiqul Mohriqa* [Pg. 232].

³ Qarashi has mentioned this report in his *Shamsul Akhbar*: 40 [*Musnad Shamsul Akhbar*, 1:107].

⁴ *Al-Manaqib*: 39 [Pg. 67, H. 40].

In his book of *Sawaiq*,¹ Ibne Hajar has mentioned the verse:

إِنَّ اللَّهَ وَمَلِكُوتَهُ يُصَلِّونَ عَلَى النَّبِيِّ طَيْأَكُمَا الَّذِينَ آمَنُوا صَلَوَاتٌ عَلَيْهِ وَسَلَامٌ
تَسْلِيمًا^②

“Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation.”²

And mentioned a number of authentic reports regarding this verse. Among them being that when the Holy Prophet (s.a.w.a.) was asked how salutations must be recited on him, the Prophet recited salutations on himself and his progeny. Then he writes:

“This is a clear evidence that the implication of this verse is command of invoking blessings on the Ahle Bayt of His Eminence and his surviving progeny; otherwise people would not have asked him about invoking of blessings on them after the revelation of the verse and what was mentioned in reply to them would not have been mentioned.”

Also, it is narrated that: “Do not invoke incomplete and tail-cut salutation upon me.”

They asked: “What is ‘incomplete and tail-cut salutation’?”

He replied: “It is your saying: ‘O Allah, bless Muhammad’ and that’s all. On the contrary, you should say: O Allah, bless Muhammad and the progeny of Muhammad.”

Nishapuri in his *Tafseer*,³ says regarding the exegesis of the verse:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةُ فِي الْقُرْبَى

“Say: I do not ask of you any reward for it but love for my near relatives.”⁴

It is sufficient for the pride of the progeny of Messenger of Allah (s.a.w.a.) that it is obligatory to invoke blessings on them in the Tasha-hud of every prayer.

Mohibuddin Tabari has narrated from Jabir in his book of *Zakhair*:⁵

“If I recite prayers and in that I don’t invoke blessings on Muhammad and Aale Muhammad (a.s.) I don’t think it would be valid.”

Statement of the poet: “Except with their remembrance,” hints at a report mentioned by Dailami⁶ that the Messenger of Allah (s.a.w.a.) said:

¹ *Sawaiqul Mohriqa*, 87 [Pg. 146].

² Surah Ahzab 33:56

³ *Gharaibul Quran*: [No. 11, Vol. 25/35].

⁴ Surah Shura 42:23

⁵ Al-Zakhair: 19.

⁶ Al-Firdos bi Mathurul Khitab [3/255, H. 4754]; and Ref: *Sawaiqul Mohriqa*, 88 [Pg. 148].

“Supplication remains behind the veil (it is not accepted) till blessings are not invoked on Muhammad and his Ahle Bayt (a.s.): O Allah, bless Muhammad and his progeny.”

In his *Awsat*,¹ Tibrani has reported from Ameerul Momineen Ali (a.s.) that he said:

“Every supplication is under a veil (and it does not rise up to the heavens), except till blessings are invoked on Muhammad and Aale Muhammad (a.s.).”

As for the statement of the poet:

**“If they had not been the best of those, who stepped on the earth,
Jibreel would not have said to those below the cloak.”**

This couplet hints at the tradition of the cloak, which is authentic, widely narrated and there is consensus on its veracity and is accepted by all the sects of Islam. It is that the Holy Prophet (s.a.w.a.) admitted Jibreel and Mikaeel in the cloak along with his Ahle Bayt (a.s.).²

As for the statement of the poet:

**“Indeed, Jibreel the trustworthy, asked the two recording angels [of
Ali (a.s.)] regarding his.”**

In his book of *Tarikh*,³ Hafiz Khatib Baghdadi has narrated from Ammaar bin Yasir that the Messenger of Allah (s.a.w.a.) said:

“Two recording angels appointed on Ali Ibne Abi Talib (a.s.) boast over all the other angels as they never had to report anything to God, which infuriated Him.”

Some other verses of Abdi

1. Ahle Bayt of the Messenger of Allah, Muhammad (s.a.w.a.) are folks of excellence and positive qualities. 2. They are guides from blindness (on light) and those, who save from hardships. 3. The truthful, speakers and preceders in pursuit of good intentions and acts. 4. Thus, their Mastership (*Wilayat*) is made obligatory by Almighty Allah in Quran. 5. They are the right path as opposed to the deviated one. 6. Truthful lady is created from the truthful one of a noble lineage. 7. Allah selected that man and woman while they are pure of all blemish. 8. The names of these two are inscribed in a single line under the shade of the throne (*Arsh*) near to each other. 9. Almighty Allah is her (Fatima's) guardian and her trustworthy one, Jibreel, was the reciter of her marriage formula. 10. And her dower is one-fifth of the earth and this is a gift, which is great among all the gifts. 11. And her showering is from the tree of Tooba, a purified showering.⁴

¹ *Mojamul Awsat* [1/408, H. 725].

² Ref: *Nurul Absar*: 122 [Pg. 226]; *Al-Isaaf*, Sabban (on the margins of *Nurul Absar*): 107.

³ *Tareekh Baghdadi*, 14:49

⁴ Ayanush Shia [3/270].

Explanations of traditions alluded to in these lines

Statement of the poet: ‘the true ones’ hints at the verse:

يَأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُوْنُوا مَعَ الصَّدِيقِينَ
⑭

“O you who believe! be careful of (your duty to) Allah and be with the true ones.”¹

It is narrated through the authorities of Hafiz Abu Nuaim, Ibne Marduya and Ibne Asakir² and numerous other scholars have narrated from Jabir and Ibne Abbas that the implication of the verse is:

“Be with Ali Ibne Abi Talib (a.s.).”

Ganji Shafei has mentioned this report in the book of *Kifaya*³, and Hafiz Suyuti has mentioned it in *Durre Manthur*⁴.

Statement of the poet: “**Foremost and drawn nigh (to Allah)**”

...is hint at the words of Allah, the Mighty and the High:

وَالسَّبِقُونَ السَّبِقُونَ ⑮ أُولَئِكَ الْمُقَرَّبُونَ
⑯

“And the foremost are the foremost, these are they who are drawn nigh (to Allah),”⁵

This verse is revealed regarding Ali (a.s.).

Ibne Marduya has narrated from Ibne Abbas that he said: “This verse was revealed about Hizqeel, believer of the folks of Firon, Habib Najjar, who is mentioned in Surah Yasin and Ali Ibne Abi Talib (a.s.). Each of them in their nation, had precedence over others in faith and Ali is the most excellent of them.”

According to Ibne Abi Hatim, Yusha bin Nun is mentioned instead of Hizqeel.

Hafiz Suyuti has mentioned this report in his book of *Ad-Durre Manthur*, Ibne Hajar in *Sawaiq*, and Sibte Ibne Jauzi in *Tadkira*.⁶

Statement of the poet:

4. Thus, their Mastership (*Wilayat*) is made obligatory by Almighty Allah in Quran.

In this couplet, the poet has hinted at the following verse:

¹ Surah Taubah 9:119

² *Tareekh Medinatur Damishq* [12/307]; and in the biography of Imam Ali Ibne Abi Talib (a.s.) – Researched edition [No. 930].

³ *Kifayatut Talib*, 111 [Pg. 236, Chapter 62].

⁴ Ad-Durre Mansoor, 3:290 [4/316].

⁵ Surah Waqiyah 56:10-11

⁶ Ad-Durre Mansoor, 6:154 [8/6]; Sawaiqul Mohriqa 74 [Pg. 125]; Tadkira Khawas, 11 [Pg. 17].

فُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوْدَةُ فِي الْقُرْبَىٰ وَمَنْ يَقْتَرِفُ حَسَنَةً نَّزِدُهُ
فِيهَا حُسْنًا طَإِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢﴾

“Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein.”¹

Remarkable reports and statement are mentioned in books and dictionaries regarding this verse, but there is no scope to mention all of them here. We shall quote only some of them:

1. Ahmad in his book of *Manaqib*, Ibne Mundhir, Ibne Abi Hatim, Tibrani, Ibne Marduya, Wahidi, Thalabi, Abu Nuaim, Bagahwi in *Tafseer*, Ibne Maghazili in *Manaqib*, through his authorities has narrated from Ibne Abbas that he said:

When this verse was revealed, it was asked from Messenger of Allah (s.a.w.a.): “O Messenger of Allah (s.a.w.a.), who are your near kindred, affection for whom is obligatory on us?”

He replied: “Ali, Fatima and their two sons.”²

2. Hafiz Tabari, Ibne Asakir³, Hakeem Haskani in *Shawahidut Tanzil la Qawaiidul Tafzil*,⁴ have narrated from Abu Amama Bahili through many chains from the Messenger of Allah (s.a.w.a.) that he said:

“Indeed, Almighty Allah created the prophets from a tree and created me from a different tree. So, I am the root and Ali is its trunk, Fatima is its branch and Hasan and Husain are its fruits. Thus, whoever clings to one of its branches would get salvation and whoever deviates from it would be destroyed. If a person worships Allah for three thousand years between Safa and Marwa, but is not concerned with us, Allah would cast him headlong into Hellfire. At that time His Eminence (s.a.w.a.) recited:

فُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوْدَةُ فِي الْقُرْبَىٰ

“Say: I do not ask of you any reward for it but love for my near relatives.”⁵

This report is mentioned by Ganji in *Kifaya*.⁶

3. Ahmad⁷ and Ibne Abi Hatim have narrated from Ibne Abbas regarding the

¹ Surah Shura 42:23

² *Manaqib Ali* [Pg. 187, Vol. 263]; *Al-Mojamul Kabeer* [11/351/Tr. 12259]; *Al-Kashf wal Bayan* [Pg. 46, Surah Shura: 23]; *Manaqib Ali Ibne Abi Talib (a.s.)* [Pg. 307-309, H. 352].

³ *Tareekh Medinatun Damishq* [12/143]; and in the biography of Imam Ali Ibne Abi Talib (a.s.) [No. 178 & 179].

⁴ *Shawahidut Tanzil* [2/203, H. 837].

⁵ Surah Shura 42:23

⁶ *Kifayatut Talib*: 178 [Pg. 317, Chap. 87].

⁷ *Fadailus Sahaba* [2/669, H. 1141].

verse:

وَمَنْ يَقْرَفُ حَسَنَةً نَّزِدُهُ فِيهَا حُسْنًا

“And whoever earns good, We give him more of good therein.”¹

It is affection for the progeny of Aale Muhammad (a.s.).

4. It is narrated from Abu Tufail that Hasan bin Ali Ibne Abi Talib (a.s.) delivered a sermon to us. So he praised and glorified Almighty Allah and the seal of successors, legatee of prophets, trustee of the truthful, witness over deeds: that is he mentioned Ameerul Momineen Ali (a.s.) and after that said:

“O people, a man has left us, such that the those, who are past do not have precedence on him and the future ones do not reach him. Indeed, Messenger of Allah (s.a.w.a.) handed the standard to him and Jibreel fought from his right and Mikaeel from his left. And he did not return till Allah did not make him victorious. And indeed, Almighty Allah captured his soul on the night the soul of the successor of Prophet Moosa (a.s.) was captured and his soul rose up to the heavens on the night the soul of Isa Ibne Maryam rose up to the heavens and on the night Allah, the Mighty and Sublime revealed the Quran. I swear by God, he did not leave behind gold and silver and when he departed, he was having only 750 dirhams, which he was saving to buy a servant for Umme Kulthum.”

After that he said: “All those, who know me, know me and all those, who do not know me, should know that I am Hasan bin Muhammad. Then he recited the following verse, i.e. statement of Prophet Yusuf (a.s.) in Quran:

وَاتَّبَعْتُ مِلَّةَ أَبَّاءِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ

“And I follow the religion of my fathers, Ibrahim and Ishaq and Yaquob.”²

Then he said: “I am the son of the giver of glad tidings and the warner, and the son of the Prophet, the son of the caller to God, I am the son of the luminous lamp, son of the mercy for the worlds, I am from a household, from which Almighty Allah had removed all impurities and purified them as they deserved to be purified, I am from a household, whose love and affection Allah, the Mighty and Sublime made obligatory and He says in revelation to Muhammad:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةُ فِي الْقُرْبَىٰ ...

“Say: I do not ask of you any reward for it but love for my near relatives...”³

This report is quoted by Bazzaz, Tibrani in Kabeer, Abul Faraj in Maqatilut

¹ Surah Shura 42:23

² Surah Yusuf 12:38

³ Surah Shura 42:23

Talibiyyin, Ibne Abil Hadeed in *Sharh Nahjul Balagha*, Ibne Hajar in *Sawaiq*.¹

Ibne Hajar says in *Sawaiq* that:² Dailami has narrated from Abu Saeed Khudri that the Holy Prophet (s.a.w.a.) said:

وَقِفُّهُمْ إِنَّهُمْ مَسْؤُلُونَ ﴿٣﴾

“And stop them, for they shall be questioned:”³

...about the Mastership (*Wilayat*) of Ali.

As if the same was implication of Wahidi, who says regarding the verse:

وَقِفُّهُمْ إِنَّهُمْ مَسْؤُلُونَ ﴿٣﴾

“And stop them, for they shall be questioned:”⁴

It is narrated that the implication of their being interrogated is regarding Mastership (*Wilayat*) of Ali and Ahle Bayt (a.s.), because Almighty Allah commanded His Prophet not to ask for any recompense for delivering the message, except love and affection for his near kindred.

That is people would be asked whether they were affectionate to Ahle Bayt (a.s.), or they disobeyed the instructions. Then they would taste the result of their behavior to the family of Prophet.

Statement of the poet:

5. They are the right path as opposed to the deviated one.

Thalabi in *Kashful Bayan* narrates from Muslim bin Hayyan regarding the verse:⁵

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾

“Keep us on the right path.”⁶

I heard Abu Buraidah say: It implies the path of Muhammad and his progeny.

In *Faraid*,⁷ Hamwaini has narrated from Asbagh bin Nubata from Ali (a.s.) regarding the verse:

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَكِبُونَ ﴿٨﴾

¹ *Al-Mojamul Kabeer* [3/79-80, H. 2717-2725]; *Mojamul Awsat* [3/888, H. 1276]; *Maqatilut Talibiyyin* [Pg. 62]; *Sharh Nahjul Balagha*, 4:11 [16/30, Sermon 31]; *Al-Fusulul Muhimma* [Pg. 158-159]; *Kifayatut Talib* [Pg. 93, Chap. 11]; *Sonan Kubra* [5/112, H. 8408]; *Sawaiqul Mohriqa*, 101 & 136 [Pg. 170 & 228].

² *Sawaiqul Mohriqa*: 89 [Pg. 149].

³ Surah Saffat 37:24

⁴ Surah Saffat 37:24

⁵ *Al-Kashf wal Bayan* [Pg. 9, Surah Hamd, verse 6].

⁶ Surah Fatiha 1:6

⁷ *Faraaezus Simtai* [3/200, H. 556].

“And most surely those who do not believe in the hereafter are deviating from the way.”¹

...that: ‘the way’ is the Mastership (*Wilayat*) of us, Ahle Bayt (a.s.).

Khwarizmi has narrated in *Manaqib*:

“We have two paths: one in the world and one in the hereafter. As for the path in the world, it is the path of Ali Ibne Abi Talib (a.s.) and the path in the hereafter is the bridge over Hell. One, who recognizes the path of the world, would pass over the path of the hereafter safely.”

The issue is clarified in the report of *Sawaiq*² that: Ibne Addi³ and Dailami have narrated from the Messenger of Allah (s.a.w.a.) that:

“The most steadfast of you on the right path are those, who have more affection for my Ahle Bayt (a.s.) and companions.”

Word of the poet: ‘most truthful lady’

The implication here is Fatima, daughter of Prophet (s.a.w.a.), whom her father named with this name according to a report, which Abu Saeed has narrated from the Messenger of Allah (s.a.w.a.) in the book of *Sharafun Nubuwah*, that His Eminence said to Ali (a.s.):

“You are given three qualities, which no one else was given, not even me: you have a father-in-law like me,⁴ but I didn’t have such father-in-law; and you are given such a wife, ‘most truthful lady’, which I was not given; and you are given Hasan and Husain from your loins, but the like of those two were not given to me; but you are from me and I am from you.”⁵

Word of the poet: ‘most truthful man’

This implies Ameerul Momineen (a.s.), who is the most truthful one of the nation and this title is only for him.

Mohibuddin Tabari writes in *Riyadh*:⁶ Indeed, the Messenger of Allah (s.a.w.a.) named him ‘Siddiq’.

Khajandi says: “He was given the title of the leader of Ummah and ‘Siddiqe Akbar’ (the great truthful one).”

There are a large number of traditional reports regarding this point, which we mention as follows:

1. Ibne Najjar and Ahmad in *Manaqib*,⁷ have narrated from Ibne Abbas from

¹ Surah Mominoon 23:74

² *Sawaiqul Mohriqa*: 111 [Pg. 187].

³ Al-Kamil fee Soafa Rijal [6/302, No. 1791].

⁴ The word ‘mathli’ is mentioned in *Al-Ghadeer*, but we have corrected it on the basis of the original source.

⁵ *Riyazun Nazara*, 2:202 [3/152].

⁶ *Riyazun Nazara* [3/94 & 95].

⁷ *Manaqib Ali* [Pg. 131, H. 194].

the Messenger of Allah (s.a.w.a.) that he said: “Three persons are ‘Siddiq’ (most truthful): Hizqeel, the believer from the people of Firon, Habib Najjar from Aale Yasin and Ali Ibne Abi Talib (a.s.).”

2. It is narrated from the Messenger of Allah (s.a.w.a.) that he said:

“Indeed, this man was the first to believe in me, and he is the first of those, who would shake hands with me on Judgment Day, and he is the *Siddiq Akbar* (the great truthful one) and the *Farooq* (one who separates truth from falsehood) of this Ummah; and he is the leader of believers.”

Tibrani has narrated this traditional report from Salman and Abu Zar. In *Kifaya*, Hafiz Ganji has narrated it through authorities of Hafiz Ibne Asakir.¹ And according to Ganji, it is mentioned at the end of the tradition:

“And he is my gate, through which one must enter and he is the Caliph after me.”

Muttaqi Hindi has quoted the report in *Ikmal Kanzul Ummal* according to the first version.

3. It is narrated from the Prophet (s.a.w.a.) that he said:

“My Lord said to me on the night of ascension: O Muhammad, I selected you for My message; I have chosen you for Myself. You are My Prophet and the best of the creatures. After that is the *Siddiq Akbar* (most truthful) the purified one, whom I created from your essence; and deemed him to be your Vizier and the father of two grandsons, two chiefs and two martyrs and the purified ones, and the two chiefs of Paradise; and gave in your marriage the best of the ladies of the world. You are the tree and Ali is its branch and Fatima its leaves and Hasan and Husain are its fruits; I created the two of them from the essence of High heavens (*Illiyyin*) and created your Shia from you. Indeed they are such that if they are threatened with death their affection for you would increase.”

I asked: “My Lord, who is the *Siddiq Akbar* (most truthful)?”

“Ali Ibne Abi Talib,” he replied.

Qarashi has mentioned this report in *Shamsul Akhbaar*.²

4. It is narrated from Ali (a.s.) that: “I am the slave of God, brother of Messenger of Allah and *Siddiq Akbar* (most truthful) and no one would claim this, except the greatest liar. Indeed, I prayed seven years before the people.”

This report is quoted by Ibne Abi Shaibah through correct chains of narrators and Nasai has mentioned it in *Khasais* through chains, whose narrators are trustworthy; and Ibne Majah has stated it in *Sunan*, through correct chains of narrators.³

¹ *Al-Mojamul Kabeer* [6/269/Tr. 6184]; *Kifayatut Talib*: 79 [Pg. 187, Chap. 44]; *Tareekh Madinatul Damishq* [12/130]; *Kanzul Ummaal*, 6:56 [11/616, H. 32990].

² Musnad Shamsul Akhbar: 33 [1/89].

³ *Al-Musannaf* [12/65, H. 12133]; *Khasais Ameerul Momineen* (a.s.): 3 [Pg. 25, H. 7] and in *Sonan Kubra* [5/107, H. 8395]; *Sonan Ibne Majah*, 1:57 [1/44, H. 120].

The words of the poet:

8. The names of these two is inscribed in a single line under the shade of the throne (*Arsh*) near to each other.

It hints at the tradition of inscribing of the name of Fatima, her father, husband and sons under the shade of the Throne (*Arsh*) and on the gate of Paradise as Khatib Baghdadi¹ has narrated from Ibne Abbas in his *Tarikh*; that:

The Messenger of Allah (s.a.w.a.) said:

“On the night of Ascension, I saw written on the gate of Paradise: There is no god, except One God, Muhammad is the messenger of God, Ali is the beloved of God and Hasan and Husain are the chosen ones of God; Fatima is the chosen one of God; curse of God is on their enemies.”

Khatib Khwarizmi has also mentioned this in his *Manaqib*.²

Statement of the poet:

9. Almighty Allah is her (Fatima's) guardian and her trustworthy one, Jibreel, was the reciter of her marriage formula.

Is a hint that Almighty Allah Himself gave Fatima in marriage to Ali (a.s.) and He was her guardian and the Trustworthy Jibreel recited her marriage formula as narrated from Jabir bin Samra that the Messenger of Allah (s.a.w.a.) said:

“People, this is Ali Ibne Abi Talib (a.s.); you think that I gave my daughter, Fatima in marriage to him and indeed the elders of Quraish had asked me for her hand in marriage, but I did not respond. It was because I was waiting for the news from heavens till Jibreel came on 24th of the month of Ramadhan and said: O Muhammad, Allah, the Mighty and the High has conveyed greetings to you and gathered the angels, spirits and the cherubim (*Karroobeen*) on the land called Afyah and under the Tooba tree and gave Fatima in marriage to Ali and commanded me. So I performed the marriage and Almighty Allah was the guardian.”³

Statement of the poet:

10. And her dower is one-fifth of the earth and this is a gift, which is great among gifts. 11. And her showering is from the tree of Tooba, a purified showering.

In this couplet, it is hinted at the traditional report, which Shaykh Islam, Hamwaini has narrated from Messenger of Allah (s.a.w.a.) in Chapter eighteen of his *Faraidus Simtain*⁴ when the Prophet (s.a.w.a.) said to Ali (a.s.):

“O Ali, indeed, the earth belongs to God, and He gives it to whoever He wants. Indeed, He has revealed to me to give Fatima in marriage to you at the

¹ Tareekh Baghdadi, 1:259.

² *Al-Manaqib*: 240 [Pg. 302, H. 297].

³ Ref: *Kifayatut Talib*: 164 [Pg. 300, Chap. 79].

⁴ *Faraaezus Simtain* [1/95, H. 64].

dower of one-fifth part of the earth. Thus, it is unlawful for your enemy to walk on the earth.”

Statement of the poet:

11. And her showering is from the tree of Tooba, a purified showering.

Hints at the tradition of showering, which Bilal bin Hamama has narrated that one day we met the Messenger of Allah (s.a.w.a.) while he was smiling and in a joyful mood. So, Abdur Rahman bin Auf asked:

“O Messenger of Allah (s.a.w.a.), what is the reason of this joy?”

He replied: “It is a glad tiding from my Lord regarding my brother and cousin; and it is that Allah has given Fatima in marriage to Ali and commanded the angel, Rizwan, treasurer of Paradise, so he shook the Tooba tree and it showered certificates according to the number of devotees of Ahle Bayt (a.s.) and created effulgence under every angel and gave that certificate to them. On Judgment Day they would call out among people and no follower of Ahle Bayt (a.s.) would remain, except that he would be given certificate of freedom from Hellfire. Then my brother and cousin, and my daughter would be those, who free people from Hell fire.”

Khatib has mentioned this traditional report in his *Tarikh*, and Ibne Athir in *Usudul Ghaba* and Ibne Hajar in *Sawaiq*.¹

Some verses of Abdi

- 1. When Fatima Batool came to him weeping and constantly lamenting.**
- 2. She said: Ladies gathered around me and criticized much. 3. They said: The Prophet has married you to Ali, who is a poor husband. 4. The Prophet (s.a.w.a.) said: O Fatima, be patient and thank God, indeed a great excellence is given to you. 5. Allah commanded Jibreel, so he called out in the heavens in a clear voice. 6. Angels gathered and when they entered the House of our Lord, Baitul Mamoor. 7. Jibreel arose, praised and glorified God and recited the same sermon. 8. One-fifth of the earth is for her, that is Fatima and one-fifth is lawful for creatures. 9. Meanwhile the beautiful Tooba tree showered Musk and ambergris and what a showering it was.⁽²⁾⁽³⁾**

Explanation of couples

1. When Fatima Batool came to him weeping and constantly lamenting.

It is a hint at the traditional report, which Hafiz Abdul Razzaq has narrated through his authorities from Ibne Abbas in his *Tarikh*,⁴ that:

When the Holy Prophet (s.a.w.a.) gave Fatima in marriage to Ali (a.s.),

¹ *Tareekh Khateeb*, 4:210; *Usudul Ghaba*, 1:206 [1/242, No. 492]; *Sawaiqul Mohriqa*: 103 [Pg. 173].

² These verses are taken from the lengthy Qasida of Ali bin Hammad Abdi, whose account will be mentioned in the coming pages; it is not the composition of Abdi Kufi.

³ Like musk and ambergris etc..

⁴ *Tareekh Abdur Razzaq*: 4:195.

Fatima said: "O Messenger of Allah (s.a.w.a.), you have married to me to a poor man, who does not have anything."

The Prophet (s.a.w.a.) said: "Are you not pleased that Almighty Allah chose two men from the folks of the earth: one is your father and the other is your husband?"

Hakeem has mentioned this report in *Mustadrak* and regarded it as authentic.¹

It is mentioned in *Nuzhatul Majalis*² quoting from *Al-Aqaiq* that Fatima lamented on the night of her marriage. When the Prophet asked her about it, she said:

"You know that I don't prefer the world, but I considered my poverty this night and feared that Ali would say: What have you brought with you?"

The Prophet (s.a.w.a.) said: "Rest assured, because Ali is always satisfied with God's will and Almighty Allah is also satisfied with him."

After this incident, a Jew woman, who possessed great wealth got married and invited ladies for her marriage and they dressed in very expensive clothes.

They said: "We would like to see the daughter of Muhammad and her poverty."

So they invited Her Eminence. Jibraeel brought a dress from Paradise, which she wore and also wrapped a cloth around it and when she sat among them, she unwrapped the outer robe and effulgence emanated from them. The women asked: "Fatima, where did you get this dress from?"

She replied: "From my father."

They asked: "Where did your father get it from?"

She replied: "From Jibraeel."

They asked: "From where did Jibraeel arrive?"

She replied: "From Paradise."

They said: "We testify that there is no god, except Allah and Muhammad is the messenger of Allah."

Thus, all ladies, whose husbands converted to Islam remained in marriage with them, otherwise they married others.

Before this, we explained the traditions alluded to in other verses.

Abdi's panegyric in praise of Ali (a.s.)

"And Ali often said: O world, deceive others than (not me) as I cannot be deceived."

In another panegyric, he says:

¹ *Mustadrak Alas Saheehain*, 3:129 [3/140. H. 4645].
² Nuzhatul Majalis, 2:226.

“The world with all its embellishments had not attracted him; on the contrary he said: Deceive any lowly man other than me.”¹

The poet has hinted at the tradition of Zirar bin Zumra Kanani that when Zirar described Ameerul Momineen (a.s.) to Muawiyah bin Abu Sufyan, he said:

“Indeed, when the night throws a veil around and the stars are absent, I saw that holding his beard, he was writhing like man bitten by a snake, was lamenting like a one in great sorrow, and saying: O world, O world, deceive others than me. You have been aggressive to me or developed interest in me. I divorced you thrice, now there is no scope for reconciliation again. Your tenure is short, your comfort is small and your value is less...” till the end of the tradition.

This traditional report is mentioned by Abu Nuaim in *Hilya*,² Ibne Abde Barr in *Istiab*,³ and Ibne Asakir in *Tarikh*⁴ and numerous other scholars of traditions and historians have narrated it.

Other verses of Abdi

When those people came to the Holy Prophet (s.a.w.a.) in that room when the pure individual (Ameerul Momineen) was stitching the sandals of His Eminence, they asked the Prophet: If something untoward happens, who is your successor, so that we may refer to him for future problems? The Holy Prophet (s.a.w.a.) replied: “My successor is the one repairing the sandals; he is capable, intelligent and pious.”⁵

In these verses, the poet has hinted at the tradition of Umme Salma, who said to Ayesha at the beginning of the Battle of Jamal: I remind you of the time when you and I were on a journey with the Messenger of Allah (s.a.w.a.) and Ali was entrusted with the job of washing the clothes of the Prophet and repairing his sandals. So the sandal of Prophet got a hole and that day Ali sat under the shade of a Lote tree and began to repair them and your father came along with Umar and sought permission from the Prophet to enter his tent. I went behind the curtain and they entered and spoke to the Prophet about whatever they wanted. After that they said:

“O Messenger of Allah (s.a.w.a.), we don’t know for how long you would remain with us; so please appoint someone as your successor upon us so that he can be a point of reference for us.”

His Eminence said: “Indeed, I know where he is and if I do that you would desert him as Bani Israel deserted Harun bin Imran.”

So they fell quiet and went away. When we came to the Messenger of Allah (s.a.w.a.), you, who were the boldest from us with him asked:

¹ Ayanush Shia [7/269].

² Al-Hilya, 1:84.

³ *Istiab* (Part 2) [Pg. 1108, No. 1855].

⁴ Tareekh Madinatul Damishq [8/474]; Mukhtasar Tareekh Damishq [11/158].

⁵ Ayanush Shia [7/269].

“O Messenger of Allah (s.a.w.a.), whom do you leave as your successor among them?”

He replied: “Repairer of sandals.”

So, we came out and did not see anyone other than Ali.

You said: “O Messenger of Allah (s.a.w.a.), I did not see anyone other than Ali.”

He said: “Only he is my successor.” [After listening to the statement of Umme Salma] she said: “I remember.”

Umme Salma asked: “Then why did you stage an uprising and fight against Ali?”

Ayesha replied: “I only fight for reform among people and if Allah wills, I hope for divine rewards.”

Umme Salma said: “You would be responsible for your acts.”¹

Abdi's verses in praise of Ameerul Momineen (a.s.)

“O one, whose love and affection have captured the hearts of angels and they complain about their yearning for him. So the Lord of the worlds made your facsimile that they may remain engrossed in your Ziyarat.”

Another verse of Abdi in praise of Ameerul Momineen (a.s.)

“Almighty Allah created His image for the angels of the heavens, which is great in nobility. And angels were visiting or circumambulating him. On the night of ascension, the Prophet saw him on Raff Raff in this manner.”²

These verses refer to the tradition of Yazid bin Harun, who was a reliable person and he has quoted from Hamid Tawil, who was also a trustworthy narrator, who has reported from Anas bin Malik: and Anas says:

The Messenger of Allah (s.a.w.a.) said: I was passing through heaven during the night of ascension, when I saw an angel seated on a pulpit of light, surrounded by angels.

I asked: “O Jibreel, who is this angel?”

Jibreel replied: “Go to him and greet him.”

So I went and greeted him. When suddenly I saw my brother and cousin, Ali Ibne Abi Talib. I asked: “Jibreel, has Ali come to the fourth heaven before me?”

He replied: “No, O Muhammad, when angels mentioned their intense affection for Ali (a.s.), Allah, the Mighty and the High created this angel from effulgence in form of Ali (a.s.). So, the angels visit him seventy thousand times every Friday eve and day and praise and glorify God, and dedicate its reward to the followers of Ali (a.s.).”

¹ Sharh Nahjul Balagha, Ibne Abil Hadeed 2:78; Elamun Nisa 2:789 [An-Niza wat Takhasum Bain Bani Umayyah wa Bani Hashim, Maqrizi 25:26].

² Ayanush Shia [7/271].

Hafiz Ganji has mentioned this tradition in *Kifaya*¹ and commented:

“This tradition is good and excellent and that is why we have not narrated it, except through this chain.”

Some verses of Abdi

“They shall meet you and you would offer drinks to whoever you like from the Cistern of Kauthar and prevent whoever you like.”

In these lines, it is hinted that providing drinks from the Cistern of Kauthar is entrusted to Ameerul Momineen Ali (a.s.) and he would provide water to his followers and devotees and drive away hypocrites and infidels.

Regarding this, numerous traditional reports are recorded in books of traditions and we shall quote some of them here:

1. Tibrani² has narrated from chains of narrators all of whose reporters are trustworthy, from Abu Saeed Khudri that the Messenger of Allah (s.a.w.a.) said:

“O Ali, on Judgment Day, you will have a staff from Paradise, with which you would drive away hypocrites from the Cistern of Kauthar.”

2. Shazan Fuzaili has narrated through his authorities from Ameerul Momineen (a.s.) that the Messenger of Allah (s.a.w.a.) said:

“Ali, I asked Allah, the Mighty and Sublime for five things regarding you; and He bestowed them:

Firstly, I asked Almighty Allah that when I rise up on Judgment Day, you should be there at my side; and He bestowed me.

Secondly, I asked Him to keep me near the pan of balance while you are with me and He awarded it to me.

Thirdly, I asked Him to appoint you as my standard bearer, and it is the great standard of God, under which the victorious ones and folks of Paradise would gather; and He allowed.

Fourthly, I asked Almighty Allah to provide drinks to my Ummah from the Cistern and He allowed that.

Fifthly, I asked my Lord to deem you as one, who would take my nation to Paradise, so He granted me. Thus, all praise is for God, who granted me all this.

This report is mentioned in *Manaqib* of Khatib Khwarizmi, *Faraidus Simtai*, Chapter eighteen and *Kanzul Ummal*.³

¹ *Kifayatut Talib*: 51 [132, Chap. 26].

² Al-Mojamul Saghir [2/89]; and refer Az-Zakhair: 91; Riyazun Nazara, 2:211 [3/163]; Majmauz Zawaad, 9:135; Sawaiqul Mohriqa: 104 [Pg. 174]; Kanzul Ummaal, 6:403 [13/154, H. 36479].

³ *Al-Manaqib*: 203 [Pg. 293, H. 280]; *Faraaezus Simtai* [1/106, H. 75]; *Kanzul Ummaal*, 6:402 [13/152, H. 36476].

Among his verses is:

“Permit for crossing over (to Paradise) is in your hands and whoever you like you would admit to Paradise; and whoever you like, you would send to Hell.”

This couplet hints at the fact mentioned in numerous traditional reports, some of which are as follows:

1. In *Mawafiq*, Hafiz Ibne Samman has narrated from Qays bin Hazim that one day Abu Bakr met Ali Ibne Abi Talib and smiled at him.

Ali asked: “Why are you smiling?”

He replied: “I heard the Messenger of Allah (s.a.w.a.) say: No one would be able to cross the Siraat Bridge, except those for whom Ali writes a permit.”

This traditional report is mentioned in *Riyazun Nazara*, *Sawaiq* and *Isafur Raghibeen*.¹

2. In *Shifa*,² Qaazi Ayaz has narrated from the Holy Prophet (s.a.w.a.) that recognition of Aale Muhammad (a.s.) is immunity from Hellfire, love for Aale Muhammad (a.s.) is permit over the Siraat Bridge and Mastership (*Wilayah*) of Aale Muhammad (a.s.) is security from chastisement.

This report is mentioned in *Sawaiq*, *Ittihaaf* and *Rishfatus Sadi*.³

Other verses of Abdi

“Indeed on Araaf, you are the most capable one to recognize your followers and your enemies. You are our Imams and tomorrow on Judgment Day we shall be summoned with you when Almighty Allah would raise all creatures.”

The first couplet hints at the statement of Allah, the Mighty and the High in Surah Araaf:

وَعَلَى الْأَعْرَافِ رَجَالٌ يَعْرِفُونَ كُلَّ بَشَرٍ

“And on the most elevated places there shall be men who know all by their marks.”⁴

...and the traditional report, which is reported regarding this.

Hakeem Ibne Hazza Haskani⁵ has narrated through his chains from Asbagh bin Nubata that he said: “I was with Ali (a.s.) when Ibne Kawwa inquired regarding the verse:

¹ *Riyazun Nazara*, 2:177 & 244 [3/122 & 203]; *Sawaiqul Mohriqa*: 75 [Pg. 126]; *Isafur Raghibeen*: 161.

² Ash-Shifa bi Tareef Huququl Mustafa [2/105].

³ *Sawaiqul Mohriqa*: 139 [Pg. 232]; *Al-Ittihaaf*: 15; *Rishfatus Sadi*: 459.

⁴ Surah Araaf 7:46

⁵ *Shawahidut Tanzil* [1/263, H. 256].

وَعَلَى الْأَعْرَافِ رَجَالٌ يَعْرِفُونَ كُلَّ أَيْمَانٍ

“And on the most elevated places there shall be men who know all by their marks.”¹

His Eminence said: “Woe be on you, Ibne Kawwa, on Judgment Day, we would be located between Paradise and Hell; thus, we would recognize those, who supported us and admit them to Paradise and recognize whoever had been inimical to us by their faces and throw them into Hell.”

The second line hints at the verse:

يَوْمَ نَدْعُوا كُلَّ أَنَّا إِلَيْهِ مِهْمَةٌ

“(Remember) the day when We will call every people with their Imam.”²

They are Imams of Shia from the Purified Progeny when they would be summoned; because everyone would accompany one he was devoted to.³ And: Those, who are affectionate to a people would be raised with them.⁴ And: One, who is devoted to a people, Allah would raise him in their party.⁵

Abdi, contemporary of Abdi

Along with Abdi, there was another contemporary poet named Abdi. He was also Shia, had the same agnomen, title, address and religion. He was Abu Muhammad Yahya bin Bilal Abdi Kufi. We shall mention about him as well, because he is often confused with the other and also because he is rarely mentioned.

In his *Mojam*,⁶ Marzabani has written that he was a Kufian, who resided in Hamadan. He was a poet of a pious disposition and a Shia. He composed many poems in praise of Rashid and following are his compositions:

“Indeed, death is better than a life of poverty, refusal of grants and a pitiable condition. Thus, live with exceeding wealth or in poverty without bestowals or ask only from God and remain patient.”

He also wrote:

“I swear by my life, if Umayyah oppressed and had been unjust, indeed the first who made deviation a practice (Sunnah), is more unjust.”

¹ Surah Araaf 7:46

² Surah Isra 17:71

³ This report is mentioned by Bukhari [*Saheeh Bukhari*, 5/2283, H. 5816] and Abu Dawood [*Sunan Abi Dawood*, 4/333, H. 5127].

⁴ Hakeem has mentioned this report in *Mustadrak* [4/426, H. 8161].

⁵ Tibrani has mentioned this report in *Mojamul Kabeer* [3/19, H. 2519].

⁶ *Mojamush Shuara*: 499 [Pg. 488].

Poets of Ghadeer in the third century Hijri

9. Abu Tammam Habib bin Aws Tai
10. Dibil bin Ali bin Razeen Khuzai
11. Abu Ismail Alawi
12. Wamiq Nasrani
13. Ibne Rumi
14. Hammani al-Afwa

9. Abu Tammam Tai

Died: 231 A.H.

1. The truth became completely clear for its folks on Ghadeer day, such that no veil covered it. 2. The Messenger of Allah made him stand up and called people to his Mastership (*Wilayat*) to make them recognize so that there is no scope of denial. 3. He held his shoulders and announced: He is your guide and master, do you know that? 4. He stayed there for a day and night to explain it; the righteous and elders accompanied him. 5. He spoke up aloud to announce his right and also against usurpation of his right. 6. Would you make sharpness of the sword as his share, when his companion (Prophet) rests in his grave? 7. Or that unfortunate fellow, whose sins urged to a pasture, where deviation and sins can be grazed.

This panegyric (*Qasida*) has seventy-three couplets, which can be found in his *Diwan*.¹

Explanation of the couplets

In this panegyric, there is no option except to recognize the Ghadeer day, especially when books of traditions and biography mention an incident same as one mentioned in these verses. But Dr. Mulhim Ibrahim has, under the commentary of Diwan of Abu Tammam, mentioned that the lines:

1. The truth became completely clear for its folks on Ghadeer day, in such a way that there was no veil for it.

...refer to Ghadeer Day, which is a hint for a famous battle.

Then under the verse:

3. He held his shoulders and announced: He is your guide and master, do you know that?²

...he has brought another farfetched explanation and said that it was a battle for the battles of the Prophet. Then he says that 'he helped him' implies that he assisted the Prophet and the pronoun of 'he' refers to Ali, which shows that the Messenger of Allah (s.a.w.a.) helped and assisted him and he knew that he was a guardian (*Wali*) in Ghadeer; the Prophet also helped him, because he knew that he would be the Master (*Wali*) and Caliph of the Ummah after him and this is the fact, do you know that?

Is there no one, who will ask this man regarding source of this? Is this battle mentioned in any books of prophetic biography or history? Have even fabricators of traditional reports narrated it?

Leave alone all this. Did you find any account of such expedition or any verse, which in your view is a description of it? Indeed, you find this writer unable to reply to these queries. But his aim is clear that he wants to conceal the

¹ Diwan Abi Tammam:143.

² Sharh Diwan Abi Tammam:381.

reality of Ghadeer and thinks that no one will become aware of this historical fact or some researchers would pass by it honorably. But constant repetition and recording of a religious fact is worthier than the imagination of this writer, who pays no attention to his writing and who regards falsehood as permanent and reliable.

He says that it was a bloody battle! When all know the position of Ameerul Momineen (a.s.) in battles of Prophet: Battle of Uhud, Badr, Hunain, Nuzayr, Khyber and Khandaq. Has anyone heard about the Battle of Ghadeer?!

In the verses the poet begins with the mention of an excellence, which neither the tongue can speak about nor the sword or spear can prevent: "And the day of Ghadeer..."

Introduction to the poet

Abu Tamman Habib bin Aws bin...bin Yarab bin Qahtan.¹

As Jahiz² has mentioned: He was a senior member of the Imamiyah community and among elders of Shia in literal sciences during the ancient age. He was incomparable and regarded among senior scholars of language. He was the point of reference for obtaining excellence and perfection.

The style of this poet is unique, and no two persons dispute regarding his precedence in composing verses and regarding the holy progeny of Prophet. He was an expert in memorizing (of facts) and was a very intelligent man, so much so that it is said:

"In addition to a thousand panegyrics in the meter of *Rajaz* (war songs), he wrote other poems (*Qata*) and panegyrics. He knew four thousand *Diwans* (collected poetical works) by heart."³

It is said: "He was intelligent and wise; was highly fond of poetry and famous for his good nature and nobility of self."

Husain bin Ishaq says:

"I asked Bahtari: "People think that you are a better poet than Abu Tammam."

He replied: "I swear that this statement has no benefit for me and no harm for him. By God, I only earn my livelihood. Alas, if it were true! But I am, by God, his follower, I take refuge in him, am inspired by him and my earth is much lower than his sky."⁴

Ammaara bin Aqil says in his statement, which Ibne Asakir⁵ has quoted in his *Tarikh*: When he heard the following verses:

¹ Tareekh Khateeb, 8:248.

² Ref: *Fehrist Najashi*: 102 [Pg. 141, No. 367].

³ Ref: *Miratul Jinan*, 2:102 [deaths of 231 A.H.].

⁴ Ref: *Tareekh Baghdad*, 8:248.

⁵ Tareekh Madinatul Damishq, 4:22 [4/157; Muhtarsar Tareekh Damishq, 6:181].

“And too much of remaining in the same place makes one unpopular so they keep aloof from him. Indeed, I saw that people are fond of the sun as it does remain there all the time.”

If poetical merit is the name of beauty of words and subtlety of meaning, then only Abu Tammam is the poet; if other than him there is someone else, I am unaware of that.

Collected poems of Abu Tammam

It is said that he did not compile his poetic works, except in a manner mentioned in *Baghiatul Waata* that Uthman bin Muthanna Qurtubi (d. 273 A.H.) has read out his collection to him.¹ This shows that his verses were compiled during his lifetime. And after him is the group of elders and literary experts, who arranged his work, wrote glosses on it and maintained a record of it.

Apparently, the printed copy of collected poetical works (*Diwan*) of Abu Tammam, is one by Abu Bakr Muhammad bin Yahya Sauli (d. 335 A.H.) on the basis of alphabetical order, even though many of the verses are omitted as Najjashi has mentioned in his book of *Fehrist*.²

He composed numerous verses in praise of Ahle Bayt (a.s.) and Ahmad bin Husain has said that he saw an ancient copy, perhaps inscribed during the lifetime of Abu Tammam or close to that. It contained a panegyric about Holy Imams (a.s.) till it reaches upto Abu Ja’far, the second, [Imam Jawad (a.s.)], because he died during the time of this Imam.

But in the present *Diwan*, there is no trace of any panegyric other than the *Raiya Qasida*, which was mentioned previously. Like other books, the publishers made this book also a target of dishonesty or what is printed are verses that Abul Aala Muarra has explained.

Birth and death

There is no certainty according to historical records regarding the date of his birth and death, because there is much dispute in it and it is enough to believe what his son, Tammam has mentioned, as family members know the situation best. But in that also there are various versions, among them being: He was born in 172 or 188 or 190 or 192 and he died in Mosul in 228 or 231 or 232 and he was buried there.

The poet left behind a son named Tammam, who was also a poet. After the death of his father, he recited a Qasida in praise of Abdullah bin Tahir and Abdullah asked him to recite the poem of Abu Tammam and he recited:

“May the Lord of the people keep you alive; because He gave you a handsome face. Baghdad became illuminated with your effulgence and through your bestowal, the trees put on leaves.”

¹ *Baghiatul Waata*: 324 [2/136. No. 1634].

² *Rijal Najjashi*: 102 [Pg. 141, No. 367].

Abdullah was silent for a time and then recited:

“May the Lord of people keep you alive; indeed what you aspired made you commit a mistake. You came to one, whose pocket is empty and if he had something, he would have definitely given it to you.”

Tamman said: “O chief, selling a couplet in exchange of a couplet is usury. So place some money along with it.”

Abdullah smiled and said: “Although you don’t have the power of your father’s poetry, you have not lost his delicacy. And he ordered them to lavish gifts upon him.”¹

Only the valiant fall in the battlefield

It is amazing about someone as religious as Abu Tammam; how he was deceived by those enemies? Who defame the righteous and show good people as evil. Among good personalities that the enemies tried to defame is the standard bearer of guidance, the holy warrior and revolutionary, Abu Ubaidah Thaqafi. Being influenced by the propaganda of the enemies, Abu Tammam composed the following verses regarding Mukhtar.²

“The victimized caravan of the Hashemites set out from Kerbala and Mukhtar applied ointment to their wounds through revenge, although he (Mukhtar) was not on the right religion. And when his intention became clear, they declared aloofness from him.”

One, who studies history, traditions and science of narrators carefully, would understand that Mukhtar is in the foremost row of the elders of religion, guidance and sincerity and his valuable uprising was only to establish justice by destroying foundations of apostasy and uprooting Umayyad oppression, and he is far from the Kaisani religion and all allegations against him are false.

That is why the Holy Imams (a.s.): Imam Zainul Abideen (a.s.), Imam Muhammad Baqir (a.s.) and Imam Ja’far Sadiq (a.s.) invoked divine blessings on him, Imam Muhammad Baqir (a.s.) praised him much and his acts were always appreciated by Ahle Bayt (a.s.).

Prominent scholars have praised him and declared that he was remote from negative beliefs or acts; among them being³: our chief, Jamaluddin bin Tawus, Ayatullah Allamah in *Khulasa*, Ibne Dawood in *Rijal*, and Faqiq of Ibne Numa in a separate treatise, which he wrote about this, entitled: *Zaubun Nazar*. Muhaqqiq Ardibeli in *Hadiqatush Shia*; author of *Maalim* in *At-Tahrirut Tawusi*; Qaazi Nurullah Marashi in *Majalis*; and Shaykh Abu Ali in *Muntahiyul Maqal* and others.

¹ Ref: *Ghurarul Khasais*, Watwat: 259 [Pg. 262].

² *Diwan Abi Tamman*: 114 [Pg. 135].

³ *At-Tahrirut Tawusi* [Pg. 558, No. 418]; *Rijal*, Allamah Hilli [Pg. 168, No. 2]; *Rijal Ibne Dawood* [Pg. 277, No. 493]; *Zaubun Nazar*, published in *Behaarul Anwaar*:- [45/346]; *Hadiqatush Shia* [2/30]; *Majaalesul Momineen* [2/245]; *Muntahiyul Maqal* [Pg. 364].

Such were the positive statements of ancient scholars regarding him that our Shaykh, Shaheed Awwal, in his book of *Mazar*, has mentioned a special Ziyarat about him and in that there is clear testimony of his excellence, his well wishing in Mastership (*Wilayat*), his sincerity in divine obedience and regard for Imam Zainul Abideen (a.s.). It also contains the approval of the Holy Prophet (s.a.w.a.), Ameerul Momineen (a.s.) and their descendants. That he sacrificed his life for approval of Holy Imams (a.s.), supporting the Holy Progeny and taking revenge on their behalf.

This Ziyarat is mentioned in *Muradul Mureed* by Shaykh Ali bin Husain Haeri, which is the translation of *Mazar* of Shaheed. Shaykh Nizamuddin Sauji, author of *Nizamul Aqool* has regarded this Ziyarat authentic. This Ziyarat shows that the tomb of Mukhtar in ancient times, was a well known place of visitation for Shia as mentioned in *Rihla* of Ibne Batuta.¹ There was a famous building over his tomb.

Some senior scholars, who have written the biography of Mukhtar, or about his achievements and beliefs etc, are the following:

1. Abu Ja'far Muhammad bin Ali bin Babawayh Qummi, Saduq (d. 381 A.H.) has written a book entitled *Al-Mukhtar*.
2. Abu Ja'far Muhammad bin Hasan Tusi (d. 469 A.H.) has written *Mukhtasar Akhbarul Mukhtar*.
3. Sayyid Mohsin Amin Amili has written *Asdaqul Akhbar fee Qissatul Akhaza bith Thaar*, which has been published.

10. Dibil Khuzai

Martyred 246 A.H.

1. He didn't make it easy for this religion to be among them, except allegiance completed in haste and without any thought.² 2. And if this allegiance had not been there, the statement Saqifah folks was misguidance. 3. If they had entrusted Caliphate to one, in whose favor it was willed, they would have entrusted it to Ali (a.s.), administration would have been perfectly organized and people would have been secure from deviation. 4. Brother of the seal of prophets, who is immune from defects, who beheaded warriors during battles. 5. So, if they refuse Ghadeer and Badr and lofty and vast mountains of Uhud are witnesses of that. 6. And verses of Quran are witnesses to his excellence and sacrifice. 7. And prominent qualities, in which he took precedence over them, are merits with which he was imbued before all of them.

¹ *Rihla*, Ibne Batuta, 1:138 [Pg. 220].

² A reference to Umar's statement that the allegiance of Abu Bakr was hasty matter, from whose mischief, Almighty Allah kept us secure.

This Qasida has 121 verses.¹

Explanation regarding the verses from the statements of important Ahle Sunnat scholars

1. Abul Faraj writes in *Aghani*:²

The panegyric (*Qasida*) of Dibil, in which he says:

مدارس آیات خلت من تلاوہ و منزلو حی مفتر العرصات

“There is the place of taking lesson from the verses of Quran, which are devoid of recitation and the place of descent of divine revelation is empty of inhabitants.”³

...is his best among his verses regarding Ahle Bayt (a.s.) and he recited this Qasida for Imam Ali Reza (a.s.) in Khorasan.

Dibil says: I came to Ali bin Moosa Reza (a.s.) and he said: Recite some verses. So I recited as follows:

مدارس آیات خلت من تلاوہ و منزلو حی مفتر العرصات

“There is the place of taking lesson from verses of Quran, which are devoid of recitation and the place of descent of divine revelation is empty of inhabitants.”

Till I came to the line:

اذ وتروا مدوا الى واتریهم اکفاف عن الاوتار من قبضات

“When they became targets of victimization, they stretched their hands to their oppressors, which are tied from taking revenge.”

Dibil says: So Imam (a.s.) wept till he became unconscious. And the servant, who stood at the head of the Imam gestured me to fall quiet and I fell silent. After sometime, he (Imam) said: Recite again. So I recited again and when I came to that same verse, the same thing happened. The servant gestured me to keep quiet and I fell silent. After sometime, the Imam again told me to repeat the poem and I repeated it, till I came to the end.

Then he told me three times: Excellent! Then he ordered for ten thousand dirhams minted in his name, to be given to me. As much amount was never given to anyone. The Imam also instructed his servants to give me other valuables and ornaments and he brought them for me. I came to Iraq and sold each dirham for ten dirhams and Shia of Imam purchased them and a hundred thousand dirhams accumulated with me and this was the first money that I had accumulated.⁴

Ibne Mahruya says: Huzaifah bin Muhammad narrated to me that Dibil said:

¹ The complete Qasida is mentioned in *Ayanush Shia*, 6/418.

² *Al-Aghani*, 18:29 [20/132 & 162].

³ This is the 30th line of the Qasida and this Qasida is named after this line only.

⁴ Ref: *Mahadut Tansis*, 1:205, [2/199, No.115]; *Uyun Akhbar Reza*: 280 [2/296, H. 34].

I requested Imam Ali Reza (a.s.) for a dress he had worn, so that I may place it in my shroud. Imam (a.s.) gave me that. The people of Qom learnt about it and asked me to sell it to them for 30000 dirhams, but I refused. So they waylaid me and seized that dress from me, saying: If you want you can take cash in exchange of it, and if not, do what you like. I said: By God, I will not give it willingly and it is of no use to you if you take it by force and I will complain about it to Imam Ali Reza (a.s.). After that I offered to sell them a sleeve of that shirt for 30000 dirhams. And they agreed.

It is also said that he wrote the following Qasida on a dress:

مدارس آیات خلت من تلاوه و منزل وحی مقفِر العرشات

“There is the place of taking lesson from the verses of Quran, which are devoid of recitation and the place of descent of divine revelation, is empty of inhabitants.”

And instructed them to place it in his shroud.¹

2. Hafiz Ibne Asakir says in his *Tarikh*:²

When Mamun was established in his Caliphate and minted coins in his name, he began to gather the relics about the excellence of the progeny of Prophet, among them being the following couplet of Dibil:

**مدارس آیات خلت من تلاوه و منزل وحی مقفِر العرشات
لال رسول الله بالخیف من منی وبالرکن والتعريف والجبرات**

“The schools have become devoid of recitation and teaching of verses of Quran. The place of revelation have become deserted. The ranks of the family of Prophet are in the Masjid of Kheef, Mina and in Kaaba, Arafat and Jamarat.”

This verse was continually in the heart of Mamun till Dibil met him,³ and he said: Recite the *Taiya Qasida* for me and no harm would come to you. I guarantee you security. Indeed, I know all of it, but I want to hear from you directly.

So Dibil recited the Qasida till he reached this line:

1. Do you not see that since thirty years I am in permanent state of distress? 2. I see their share being distributed among others and their hands are devoid of their shares. 3. So, the progeny of Messenger of Allah has become emaciated and progeny of Ziyad has become obese. 4. Daughters of Ziyad are safe in their tents whereas daughters of Prophet wander in

¹ This statement is mentioned in *Mo'jamul Odaba*, 4:196 [11/103] and *Mahadut Tansis*, 1:205, [2/199, No.115] and in *Asrul Mamun*, 3:255.

² *Tareekh Madinatul Damishq*, 5/234 [6/77; and in *Mukhtasar Tareekh Damishq*, 8/182].

³ From this point till the end it is mentioned in the following books: *Al-Aghani*, 18:58 [20/195]; *Zuhurul Aadaab*, 1:86 [1/134]; *Mahadut Tansis*, 1:205, [2/198, No. 115]; *Ittihaf*: 165.

wilderness. 5. When they became targets of victimization, they stretched their hands to their oppressors, which is tied from taking revenge. 6. Thus, if there had been nothing to hope for today or tomorrow, I would have also died along with them in regret.

Mamun wept till his beard was wet and his tears flowed on his chest and Dibil was first to meet him and was the last to leave him.

Shaykhul Islam, Abu Ishaq Hamawaini (d. 722 A.H.) has narrated from Ahmad bin Ziyad from Dibil Khuzai:

I recited the following panegyric for my master, Imam Ali Reza (a.s.):

“The schools have become devoid of recitation and teaching of verses of Quran. The place of revelation have become deserted.”

Imam Ali Reza (a.s.) asked: “Can I add two verses to your poem?”

“Yes, O son of Allah’s Messenger (s.a.w.a.),” said I. So he said:

وقربوس يالها من مصيبة الحشيش بالزفران
الى الحشر حتى يبعث الله قائمًا يفرج عن الهم والكربات

**“And a tomb shall be made in Tus, by whose tragedy
The inner portion of the body will be scorched.
And this will continue till resurrection when Allah sends a Qaim
Through him would He remove the calamities from us.”¹**

Dibil says: Then I recited the remaining panegyric (*Qasida*), and when I reached the verse:

خروج امام لحاله خارج يقوم على اسم الله و البركات

“Uprising of an Imam, which would definitely occur; he would stage an uprising with the name of God and His blessings.”

Imam Ali Reza (a.s.) wept severely and then said: “O Dibil, the Holy Spirit has spoken from your tongue. Do you know who this Imam is?”

“No,” I replied, “I only heard that an Imam will come from your progeny, who would fill up the earth with justice and equity.”

Imam (a.s.) said: “Indeed, the Imam after me is my son Muhammad and after Muhammad my son, Ali; and after Ali, his son, Hasan and after Hasan, his son, the Hujjat and the Qaim and during his occultation, people would wait for him and during his reappearance, they would obey him and he would fill up the earth with justice and equity like it would have been fraught with injustice and oppression. As for the time of his reappearance, it is like informing about time of

¹ Imam (a.s.) added the following lines to the composition of Dibil: And there is a grave in Baghdad for the purified one, and the Beneficent Lord has made it into a chamber of Paradise.

Qiyamat (which no one knows, except Almighty Allah). Indeed, my father narrated from his forefathers from Messenger of Allah (s.a.w.a.) that his simile is like the simile of Qiyamat, which would not come, except of a sudden.”

Statements of prominent Shia personalities

Numerous senior Shia personalities have mentioned the story of the robbery of the dress, but we won’t mention it here as it would prolong the discussion. We shall be content only to mention statements not mentioned previously:

Shaykh Saduq in *Uyun*¹ and *Kamaluddin*² has narrated from Harwi that Dibil bin Ali Khuzai came to Abil Hasan Ali bin Moosa ar-Reza (a.s.) in Merv and said:

“O son of Allah’s Messenger, I have composed a panegyric in your honor and I vowed that I will not recite it to anyone before you. The Imam said: Recite it. And he recited as follows:

“Schools of verses empty of recitations

And the House of revelation horrendously empty.”

When I reached the verse:

“Their property has been distributed to others

Their hands are empty of their own wealth.”

Imam Ali Reza (a.s.) began to weep and said: “O Dibil you have said the truth.”

When Dibil reached to the verse:

“When they are being oppressed, they stretch to the enemies

Their hands which cannot hold the bow.”

Imam Ali Reza (a.s.) began to rub his hands and then said: By Allah my hands are tied. When Dibil reached to the verse:

“Indeed I am fearful of the world and the changing times

Thus, I hope in peace and security after my death.”

Imam Ali Reza (a.s.) said: “O Dibil, May Allah keep you in His protection till Judgment Day.”

When Dibil recited the last verse of the panegyric:

“There is a tomb of a purified personality in Baghdad

That Allah has placed in gardens of Paradise.”³

Imam Ali Reza (a.s.) said: “O Dibil, would it not be better if I add the

¹ *Uyun Akhbar Reza*: 368 [2/294, H. 34, Chap. 66].

² *Kamaluddin*: [Pg. 373, 376, Chap. 35].

³ Almighty Allah says in Surah Saba: “And not your wealth nor your children are the things which bring you near Us in station, but whoever believes and does good, these it is for whom is a double reward for what they do, and they shall be secure in the highest places.” (Surah Saba 34:37)

following two verses at the end of your panegyric?"

Dibil said: "Indeed, son of Allah's Messenger." The Imam recited:

"And a tomb shall be made in Tus by whose tragedy

The inner portion of the body will be scorched.

And this will continue till resurrection when Allah sends a Qaim

Through him would He remove the calamities from us."

Dibil asked: "O son of Allah's Messenger, whose tomb would be made at Tus?"

"Mine," said the Imam, "I would soon move to Tus, where my tomb will become a place of visitation for my Shias. So, one, who visits me in my isolation in Tus, shall be with me on Judgment Day and he shall get salvation."

After listening to the verses of Dibil, Imam Ali Reza (a.s.) arose. A servant of the Imam came to Dibil with a hundred dinars minted in the Imam's name and said: The Imam has sent these for your traveling expenses. Dibil said: I don't need it and neither did I compose the panegyric for monetary gain. But I beseech the Imam to give me a dress he has worn, so that it be a blessing and honor for me.

The Imam sent a gown to Dibil and also gave him the dinars saying that he would need them. Dibil took all the things and departed along with a caravan of Merv. When the caravan camped at Qauhan, they were attacked by robbers, who looted everything and took the travelers as hostages. Then they began to divide the loot among themselves. One of the robbers hummed the following verse of Dibil:

"Their property has been distributed to others

Their hands are empty of their own wealth."

Dibil asked him: "Whose verse is it?"

He replied: "A person of Khuzai tribe, called Dibil bin Ali."

Dibil said: "I am the same Dibil, who composed these verses."

That robber took Dibil to his leader, who was praying on top of a mound and he was a Shia. He himself came down to meet Dibil and asked: "Are you Dibil?" "Yes," Dibil said. He said: "Recite that panegyric." He recited it.

The robbers released all hostages and returned with respect everything they had looted. When Dibil reached Qom, it was announced that he would recite the panegyric composed by him in the mosque.

A time was fixed and people gathered in the Jame mosque. Dibil mounted the pulpit and presented the panegyric. People gifted him in cash and kind. When they came to know that Dibil had a gown of Imam Ali Reza (a.s.) they offered a thousand dinars for the same, but he refused. They said: "Give us a piece from this gown for a thousand dinars." But Dibil refused and he departed from Qom. He has hardly left the Qom area when a desert tribe attacked and looted the

Imam's gown also. Dibil demanded them to return it, but they refused. They asked for a ransom of 8000 dinars, but Dibil refused. At last when Dibil became helpless he told them to give only a piece from this gown. So they gave him a piece of gown and also gave him 8000 dinars.

Dibil returned to his hometown, but on the way dacoits surrounded him and looted everything he had. He was left with only a hundred dinars that the Imam had given. Dibil converted these into 10000 dirhams. At that time he remembered the Imam's statement that he would need that money.

Dibil was accompanied by a maid servant, who was seriously ill. The doctors said that her right eye was lost, but it was possible to cure the left eye. Dibil was shocked and wept much. Then he remembered that he was having a piece of that gown. In the early evening, Dibil rubbed that piece against the maid's eyes and by the following morning both her eyes were cured and by the blessings of Abul Hasan (a.s.) even the signs of disease did not remain.”¹

According to Mishkatul Anwar² and Mawajjal Ahzan:³

It is narrated that when Dibil recited the Qasida to Imam Ali Reza (a.s.) and mentioned Hazrat Hujjat (a.t.f.s.), saying:

“Uprising of an Imam, which would definitely occur; he would stage an uprising with the name of God and His blessings.”

Imam Ali Reza (a.s.) placed his hand on his head as a mark of respect while he stood and prayed for reappearance.

Introduction to the poet

Abu Ali – Abu Ja’far – Dibil bin Ali bin Razin bin Uthman bin Abdur Rahman bin Abdullah bin Budail bin Waraqah bin ...bin Rabia Khuza'i⁴

Family of Razin

Although Ibne Rashiq, in the book of *Umdah*⁵ has extolled him only as a poet, but his family was a family of knowledge, excellence and literature, because there were among them, tradition scholars and poets and by the blessings of supplications of Prophet, leadership and every kind of excellence was present in their chief ancestor, Budail bin Waraqah.

When Abbas bin Abdul Muttalib brought Budail to the Messenger of Allah (s.a.w.a.) and said: “O Messenger of Allah (s.a.w.a.), today is the day in which you exalted some people and accorded honor to them, thus what is the suggestion regarding your uncle, Budail bin Warqa, who, in your tribe has the least distance

¹ Tabarsi has mentioned this event in *Elamul Wara*: 191 [Pg. 316]; and Irbili in *Kashful Ghumma*: 275 [3/112].

² Written by Shaykh Muhammad bin Abdul Jabbar Bahrani.

³ Written by Shaykh Abdul Reza bin Muhammad Awali Bahrani.

⁴ Ref: Fehrist Najashi: 116 [Pg. 161, No. 428]; Tareekh Ibne Asakir 5:227 [Tareekh Medina Damishq 6/86; Mukhtasar Tareekh Damishq].

⁵ *Al-Umdah* 2:290 [307/2, Chap. 102].

till the ancestor of the tribe? The Holy Prophet (s.a.w.a.) replied: O Budail, move your eyebrows aside; he did that and moved his veil to one side, then he saw blackness on his cheek and asked: "What is your age, O Budail?"

He replied: "Ninety-seven years complete."

The Holy Prophet (s.a.w.a.) looked into his eyes and said: "May God enhance year elegance and make you and your family prosperous."¹

The basis of their greatness and rank was Abdullah bin Waraqah bin Budail and as mentioned in *Rijal* of Shaykh, he and his two brothers Abdur Rahman and Muhammad were two ambassadors of Messenger of Allah (s.a.w.a.) to Yemen.

These three persons and their brother, Uthman were fighters in the army of Ameerul Momineen (a.s.), who were martyred in the Battle of Siffah.² And their fifth brother, Nafe bin Budail was martyred during the period of Holy Prophet (s.a.w.a.) and Ibne Rawaha recited an elegy for him:

"May God have mercy on Nafe bin Nufail, like the mercy on one, who is in pursuit of reward of Jihad. He, who was patient and truthful and when people spoke much, he was steadfast and truthful in speaking."³

It is sufficient for the nobility of this family that there are five martyrs from them and they were at the side of the cousin of the Messenger of Allah (s.a.w.a.) and Abdullah was in the foremost rank of valor and had more precedence in warfare as well as religion.

As mentioned in *Isabah*⁴: Zuhri regards him as one of the five most intelligent persons among Arabs. As for the father of Dibil, Ali bin Razin, he was a poet of his age and Marzabani has mentioned his biography in *Mojamush Shuara*⁵; Ibne Rashiq has said in *Umdah*:⁶ Abdullah bin Razin, Uncle of Dibil was also a poet.

Abdul Hasan Ali, brother of Dibil

He was a poet and as mentioned in *Fehrist* of Ibne Nadim, his collected poetical works (*Diwan*) comprise of fifty pages. In 198 A.H. he traveled with his brother, Dibil to meet Imam Ali Reza (a.s.) and both remained with Imam for a long time. He born in the year 172 A.H. and he passed away in 283 A.H.

Dibil Khuzai

He was named as Dibil⁷ and agnomen was Abu Ali. In *Aghani*, it is narrated

¹ *Amali Shaykh*: 239 [Pg. 376, H. 805]; *Al-Isabah* 1:141 [No. 614].

² *Siffah*, Ibne Muzahim: 126 [Pg. 245]; *Sharh Nahjul Balagha* 1:486 [5/196, Sermon 65]; *Al-Isabah* 3:371 [No. 7758].

³ *Al-Isabah* 3:543 [No. 8650].

⁴ *Al-Isabah* 2:281.

⁵ *Mojamush Shuara* 1:283 [Pg. 136].

⁶ *Al-Umdah* 2:290 [307/2, Chap. 102].

⁷ 'Dibil' means a she-camel having a young one with her. Ref: *Al-Aghani* [20/134 & 135].

from Ibne Ayyub that his name was Muhammad and according to *Tarikh*¹ of Khatib, it is narrated from Ismail that his wet nurse jokingly gave him the title of Dibil. But his wet nurse had intended naming him as Zibil. But after that ‘Z’ was changed into ‘D’.

It is said that he was originally from Kufa as mentioned in numerous books, but he mostly lived in Baghdad.

His biography is discussed from four aspects:

1. His extreme devotion for Ahle Bayt (a.s.).
2. His poetic expertise and his books.
3. His narration of traditions and those, who have quoted from him.
4. His attitude to Caliphs; his interesting and eloquent statements; and his final years and passing away.

As for the first aspect

The first part is so clear that there is no need for explanation. He was heard saying that since fifty years, he was carrying his crucifix on his shoulders, but no one was crucifying him. Muhammad bin Malik Ziyat was told that he has written a satire on him. He replied: “He is carrying his crucifix and boldly roaming about since thirty years² that someone may impale him.”

All this malice and jealousy was there, because he did not refrain from lampooning enemies of Aale Muhammad (a.s.). He also did not have any supporter. His poems were famous among all. At last they caused his death. Most of his satire was directed to the enemies of family of Prophet and usurpers of their rights. They deemed that Mastership (*Wilayat*) can be sincere only when one declared immunity from enemies. Like God and Prophet declared immunity from polytheists. Almighty Allah has not bestowed two hearts in any one chest.

But often writers of biography, inimical to Ahle Bayt (a.s.) regarded it to be the unforgivable crime of Dibil as is their conduct with Shia most of the time. He was all the time roaming about in the deserts in fear of the rulers and animosity of people.

In spite of all this, he recited Qasidas to the travelers and gatherings were embellished with his presence; which was a source of pleasure for friends and anger for the enemies. It was an impetus for malice towards him and finally culminated in his killing.

What is mostly written in condemnation of Dibil is that he used satire too much. Indeed, he composed satire only about those inimical to Holy Progeny and through this sought proximity to God and basically this act is a source of proximity to God. And pure Mastership (*Wilayat*) is only possible when one declares immunity from opponents as God and His Prophet declared immunity

¹ Tareekh Baghdad 8:383.

² *Tabaqatush Shuara*, Ibne Motaz 125 [265].

from polytheists:

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِي جَوْفِهِ

“Allah has not made for any man two hearts within him.”¹

His literary expertise

Then what is more clear evidence than his famous couplets, which are intoned by everyone, found in numerous books and are source for piety and religiosity. When one hears his easy couplets one thinks that he can also compose couplets like him, but after diving into that deep sea he feels utterly helpless. Composing such couplets is beyond ones capacity and one cannot even compose something resembling it.

Muhammad bin Qasim bin Mahruya says:

“I heard from my father that: Poetry ended with Dibil.”²

Traditions narrated by him

Ibne Shahr Ashob in *Maalim*,³ has regarded him among companions of Imam Moosa Kazim (a.s.) and Imam Ali Reza (a.s.) and Najjashi in his *Fehrist*⁴ has narrated from his nephew that he saw Moosa bin Ja’far and met Abu Hasan Reza (a.s.) and lived till the time of Imam Muhammad bin Ali Jawad (a.s.) and met him as well.

Himyari in *Dalail* and Thiqatul Islam, Kulaini in *Usul Kafi*⁵ have narrated that he met Imam Ali Reza (a.s.) and His Eminence (a.s.) awarded gifts to him; but he did not praise Almighty Allah; so the Imam asked:

“Why didn’t you praise Allah, the Mighty and High?”

Then he came to Imam Jawad (a.s.) and His Eminence (a.s.) bestowed him with gifts and Dibil said: “Praise be to Allah.”

So Imam (a.s.) said: “You have become well mannered.”

Dibil has narrated from some people and some people have narrated from him.⁶

His conduct with Caliphs and ministers

This is a the broadest aspect of the life of Dibil. Regarding this books of history contain extensive incidents from his life.

Birth and death

He was born in 148 A.H. and when he was an extremely old man, he was

¹ Surah Ahzab 33:4

² Ref: *Al-Aghani* 18:18 & 37 [20/135 & 149].

³ *Maalimul Ulama*: 139 [Pg. 151].

⁴ *Rijal Najashi*: 198 [Pg. 277, No. 727].

⁵ *Usul Kafi* [1/496, H. 8].

⁶ [Ref: *Al-Ghadeer* 2:527-529].

unjustly martyred in the year 246 A.H. He was ninety-seven years and some months old at that time.

11. Abu Ismail Alawi

1. My grandfather was Ali, minister of Prophet, his cousin and a shooting star in raging battle. 2. Was he not the first in the Battle of Badr to perform many feats of valor and who slashed at those, who came into the battlefield? 3. And the first of those, who prayed and testified Almighty Allah as One with most excellent visitors of Kaaba and Zamzam. 4. And he was the protagonist of Ghadeer Day, when Ahmad arose and clearly announced: 5. O Ali, I announce you as Moosa with whom God conversed, anointed Harun. 6. God's blessings on him as long the sun shines and till Hajis come to the Kaaba.

Introduction to the poet

His name was Abu Ismail Muhammad bin Ali bin Abdullah bin Abbas bin Hasan bin Ubaidullah bin Abbas bin Imam Ameerul Momineen Ali Ibne Abi Talib (a.s.).

He was a descendant of the great tree of Caliphate and a pride of the Holy Progeny.

His excellence lies in the fact that he was a descendant of Abbas Ibne Ali and very few people can boast of such lineage.

When he went to the court of Mamun, the sentry stopped him. He said: "I will go only if I am permitted and if not, I will go back. This policy of ignoring is not correct." Then he recited a couplet to highlight his point.

He was a very witty person and firm of conviction like his grandfather. He commanded a respectable rank and his lines are used as idioms and proverbs; like his statement about a member of his family: I not pleased that his knowledge should exceed his intelligence; as I am not pleased that his talks exceed his acts.

12. Wamiq Nasrani

1. Was it not in Ghadeer Khum that Muhammad made Ali rise up in the presence of those, who had attended the Hajj. 2. And said: Of whomsoever I am the master, after me Ali son of Fatima binte Asad is (also) his master. 3. Then he said: O Allah, love those, who love him and be inimical to those inimical to him. 4. And you created enmity to all tribes in the path of God and did not pay heed to any condemnation in God's way. 5. After Muhammad, you were the most deserving, and the ignorant people of the community are never like the wise.

Explanation of the verses

It is possible for Christians to intone the praise of Ameerul Momineen (a.s.), because they had not embraced Islam; so how can they have faith in Islamic

Caliphate? But the fact is that even opponent of Islam were aware of the excellence of Ali (a.s.).

He possessed merits like a good nature, extensive knowledge, numerous extraordinary qualities, and his valor and miracle, regarding which the Prophet of Islam (s.a.w.a.) has mentioned. Scholars of other religions have confessed and the excellence of the Prophet and his successor are mentioned by numerous writers.

As we see, numerous books of Christian writers mention the excellence of Prophet and his successor.¹

Introduction to the poet

Buqrat bin Ashwat Wamiq Armani Nasrani was the ruler and great leader of Armenia in the third century. Ibne Shahr Ashob, in his *Maalimul Ulama*² has mentioned him among those, who were moderate in their praise for Ahle Bayt (a.s.).

A large number of Christians have praised Ameerul Momineen (a.s.) and composed panegyrics about him; among them being their poet, Zainaba³ bin Ishaq Rasani Mosuli Nasrani.

Baihaqi in *Mahasin wal Masawa*⁴ and Zamakhshari in *Rabiul Abrar*⁵ have mentioned these couplets from him:

1. I don't want to condemn the family of Adi and Teem, but I am a supporter of Bani Hashim. 2. I don't care for any condemnation because of praising Ali and his family. 3. People say: What is the matter that pious ones of Arabs, non-Arabs and Christians have affection to Ali? 4. I told them that not only me, all the creatures, even the enemies love Ali.

Our Shaykh, Imaduddin Tabari, in part two of his *Basharatul Mustafa*⁶ has narrated these verses from Abu Yaqub Nasrani:

1. What to say of that tree of Paradise that no other tree can equal. 2. Mustafa is its root, Fatima its branch and the chief of humans, Ali is its trunk. 3. His two Hashemite sons: Hasnain, are its fruits and all Shias, leaves. 4. All authentic sources have mentioned this statement of Prophet. 5. I am attached to them and I hope for salvation through them. 6. And hope to be raised among them in the hereafter.

In these verses, the poet has hinted at the traditional report of Messenger of

¹ [Ref: *Al-Ghadeer* 3:16-17].

² *Maalimul Ulama* [Pg. 151].

³ [In *Nafe Tayyib* 3/137 it is mentioned as Zainab binte Ishaq, in *Isafur Raghibeen*, Zabita bin Ishaq and in *Rabeeul Abraar* 1/487, Zabina Nasrani].

⁴ *Mahasin wal Masawa* 1:50 [Pg. 69].

⁵ *Rabeeul Abraar* 1:487.

⁶ *Basharatul Mustafa* /4.

Allah (s.a.w.a.), which scholars¹ have quoted that:

“I am the tree and Fatima is its branches and Ali is its trunk and Hasan and Husain are its fruits and our Shia are its leaves and the tree is rooted in the Adn Paradise and other trees are in the rest of the Paradise.”

These are the wordings of the tradition according to Ahle Sunnat. According to our scholars, it is as follows:

“People are created from different trees; I and Ali Ibne Abi Talib are created from one and the same tree; then what is your statement regarding the tree, whose root I am and Fatima is its branch and Ali is its trunk and Hasan and Husain are its fruit and our Shia are its leaves. So, one, who attaches himself to one of its shoots, it would take him to Paradise and one, who abandons it, would fall into Hell.”²

Among the latter Christians, who composed verses in praise of Ameerul Momineen (a.s.) is Abul Masih Antaki Misri in his poem entitled *Alawiya* having 5595 lines.

The first slogan of the period of Ignorance

إِنَّ الَّذِينَ ارْتَدُوا عَلَى آدَبِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَا الشَّيْطَانُ
سَوَّلَ لَهُمْ طَوَّافَ لَهُمْ ④

“Surely (as for) those who turn on their backs after that guidance has become manifest to them, the Shaitan has made it a light matter to them; and He gives them respite.”³

Those researchers, who write on the basis of the writings of orientalists their view regarding Islamic history is often unreliable and is a prey of distortion:

فَمَا أَغْلَى عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أُفْدَتُهُمْ مِّنْ شَيْءٍ إِذْ كَانُوا
يَجْحَدُونَ لَا يُلِيقُ اللَّهُ وَحْدَهُ مَا كَانُوا بِهِ يَسْتَهِنُونَ ⑤

“In what We have not established you in, and We had given them ears and eyes and hearts, but neither their ears, nor their eyes, nor their hearts availed them aught, since they denied the communications of Allah, and that which they mocked encompassed them.”⁴

It seems from their ridicule of truth that though Abu Jahl is dead, his ignorance is alive; Abu Lahab is gone, but the torch of misguidance is not

¹ Hakeem in *Mustadrak* 3:160 [3/174, H. 4755] and Ibne Asakir in his *Tareekh* 4:318 [5/43; *Mukhtasar Tareekh Damishq* 7/123]; and Mohibuddin in *Riyaz* 2/253; and Ibne Sabbagh in *Fusul* :11 [Pg. 25].

² Basharatul Mustafa Ilaa Shia Murtada, Muhammad bin Ali Tabari /76.

³ Surah Muhammad 47:25

⁴ Surah Ahqaf 46:26

extinguished. Such writers want to bring back ignorance, and using old prejudice, make wrong interpretations.¹

One of them is Ustad Ameel Darmunghan, author of *Hayat Muhammad*.

When this person saw that today the call of Islam has spread throughout the world from the east to the west, it was very hard upon him as was the case of his predecessors, that they should have to witness this universal kingdom.

It was hard upon him to see in the place where he lives – that is in the west – the rise of eastern Islam and illumination of scientific thoughts and he saw teachers of community propagating Holy Quran in Arabic and disseminating religious theories in European capitals.

It was hard upon him that from the heart of the western world and he heard through his own ears from philosophers that Muhammad opposed duality in Godhead and advocated oneness of God.²

Or he heard someone call out: Indeed, Quran is a general law, which falsehood cannot approach from front or rear and it is valid for every time and place.³

Or hears from the third person of his community: The foundations of Islam stand on clear verses. Verses revealed one after another, and the last of the verses is as follows:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَأَتْمَّتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيَتُ لَكُمْ
الإِسْلَامَ دِيْنًا

“This day have I perfected for you your religion and completed
My favor on you and chosen for you Islam as a religion.”⁴

Or hears the Quran read out from the radio morning and evening and whose verses reach the hearing of people of the world, his community or any other community.

“And the tongue of his nature calls out in the earth while its call was raised in the east and the west, and recites: O one, who worships Isa! Indeed, Isa and his party, and Moosa, all of them were servants of Muhammad.”⁵

In such conditions, prejudice of this man is apparent and he becomes angry;⁶ he looks at Islam, its books and its prophet and prepares the background to defend his religion and invalid faith. So he raised his voice, which was full of malice and which mixed truth and untruth. He does not have the intention of

¹ A proverb is used in this text for a destitute, who instead of fire uses the heat of the sun.

² Statements of Kant Henry D'castre.

³ Statement of Masio Sanais.

⁴ Surah Maidah 5:3; Statement of Dr. Armanazi.

⁵ Verses of Abu Wafa Raje Hilli (d. 627 A.H.).

⁶ It is a well known proverb.

reforming, and in the name of Islam and life of Muhammad¹ he called people to Christianity and believes that Prophet of Islam was a Christian, who brought an Arabic book and he explains that His Eminence was one of the prophets.

He believes that Christianity influenced Muhammad, Christians awakened His Eminence before declaration of prophethood and the principles of Christianity exist in Quran.

He believes that Isa's support through Ruhul Quds is personal, but support of Moosa and Muhammad is not personal.

He believes that Isa has infallibility, which Muhammad does not have and he thinks that it is mentioned in Quran.²

He thinks that Christianity comprises of Islam and is more comprehensive and some things are added to it.

He believes that Christ is alone the son of God, although in mystical meaning or with nonsensical taste.

He believes that Quran invites to true Christianity: that Isa (a.s.) is god as well as human and that both natures came together in one person. He attributes his useless views to Holy Quran and imagines that Quran does not encompass the whole reality.

He thinks that the last Quran, on which reliance should be placed was writing of Hajjaj bin Yusuf Thaqafi and it is possible to recite Quran with other than what is revealed in it.

He thinks scholars of monotheism believe Christ to be God.

He thinks that there is a great distance between Muslims and Christians as a result of misunderstanding.

He thinks that distance between two religions comprises the view of commentators of Quran and scholars of Islam.

He thinks that reason and history regards it unlikely that the crucifixion of Christ should not have taken place.

He thinks that beliefs of Muslims that Christ was not crucified, is invalid and the verse used as evidence for it is ambiguous and complex.

And the verse:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ

“And they did not kill him nor did they crucify him, but it appeared to them so (like Isa).”³

...is interpreted by them in different way appropriate to the teachings of Christianity.

¹ Hayat Muhammad, Emil Darmunghan: 100-118 [124-143].

² Alas, if he would only point out to us that verse which states this.

³ Surah Nisa 4:157

He regards denial of Christ's divinity and humanity an error of Arabian Peninsula and believes that the Prophet, till he did not become aware of correct Christianity, believed his faith to be the best.

He has described the Holy Prophet (s.a.w.a.) as a desert dweller in very prejudiced manner.

Following are some examples of his corrupted views regarding the glad tidings and call to Christianity:

إِنَّمَا يَفْتَرِي الْكَذِبُ الَّذِينَ لَا يُؤْمِنُونَ بِأَيْتِ اللَّهِ وَأُولَئِكَ هُمُ الْكُاذِبُونَ ﴿٦﴾

“Only they forge the lie who do not believe in Allah’s communications, and these are the liars.”¹

If you want, you can become aware of the corrupted views of this man by referring to the book of: *Al-Huda Ilaa Deen al-Mustafa*, *Rahlatal Madrasiya* and other books of our teacher, Allamah Mujahid Hujjat Haq Shaykh Muhammad Jawad Balaghi Najafi, and other books that other Muslim scholars have written.

Decline of the east or decadence of Arabs

I don't think that the aims of such books were concealed from simple-minded people of Islamic community, what to say of elders of the nation! Thus, the Arabic community, which was at the forefront of east, what need it had of translations of such kinds of books, which was without religious, scientific, pure and chaste literature, literature of truth, trustworthiness and literature of truth and reality?

How Islamic community can need such books, whereas they have a divine book in Arabic, a book, which is such that:

لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ ﴿٣﴾

“...there is no doubt in it, is a guide to those who guard (against evil).”²

How they can be needful while they are bearers of prophetic Sunnah and who have the book of *Nahjul Balagha* of Ameerul Momineen (a.s.), compiled by Sayyid Razi? A book, which philosophers of the world regard lower than discourse of Creator and higher than discourse of creatures.

May his mother mourn him!

O Muslims of east, come with me so that we may ask the Palestinian teacher, Muhammad Adil Zaitar, an extremely mischievous man,³ who mentioned nonsense and acted disgracefully in translating *Hayat Muhammad*.

¹ Surah Nahl 16:105

² Surah Baqarah 2:2

³ A proverb is used in the original text, which implies an extremely mischievous person. Ref: *Majmaul Amthal* 3/486, No. 4557.

What a great crime against the Arabic Ummah in the preface of which he writes:

No doubt, orientalists committed crimes on the facts present in biography of Prophet and this led to Arab writers translating those books into Arabic as it is and in any case leaving the Arabic language from these things should be regarded as a defect.

How did they leave the Arabic language from crimes of the hands of ignorance, committed against realities in the scientific movement, which is regarded to circulate around Quran and Sunnah as criterions of intelligence of every wise man and the aim of every eastern or western philosopher?

The author himself writes in the preface of his book:

“The most important sources of biography of Muhammad are Quran, books of traditions and biography; although Quran is the briefest of these sources, but is the most accurate of them.”

Alas, he himself followed those writers and spread corrupted views in the Islamic society whereas he himself says:

“The reader should not think that I concur with all what the author has written, because in my view, a lot of what he has written is far from truth.”

May his mother sit in mourning! At what a low price has he sold nobility and greatness of the nation, prominence of faith and sacredness of Book and Sunnah! And he writes in the preface:

“In spite of good intention of the author, his views and opinions are not without errors.”

Alas, I and my community knows what need we have of the good intention of one, who regards Christ, Isa Ibne Maryam as God and regard him as the only son of God? And what tells us of the goodness of his intention, whereas every page from his book is deadlier than paths in dangerous wilderness.¹ There are very few pages in which his bad intentions and crooked thinking is not mentioned.

Yes, what we see – and “the believer sees through the light of God – is that the translator colluded with the author in publicizing untruths and negative image of Islam, which exposes the objectives of Umayyads. They kept aside positive manners, adopted bad morals and promoted intrigue.²

Yes, he regarded it as good to mention useless things, lies and false history, which destroys the respect of Holy Prophet (s.a.w.a.) and honor of holy progeny and wounded them through his words. Statements attributed to Umayyads show the holy progeny as degraded and attributed with bad nature and morals to such an extent that human nature cannot accept it. He writes:

¹ Ref: Al-Mustaqqi fee Amthalul Arab 1/443, No. 1875; Majmaul Bahrayn 1/290.

² Three Arabic proverbs are used in the Arabic version. Ref: Majmaul Amthal 1/475, 1422.

“Fatima was bad natured; and lesser to Ruqaiyyah in beauty and in intelligence, lesser than Zainab. When her father informed her from behind the curtain Fatima did not know that Ali Ibne Abi Talib had mentioned her name (and sought her hand in marriage). She regarded Ali as lowly, wicked and unfortunate, though he was very brave and in this way, Ali was not more attracted to Fatima than she was attracted to him.”¹

Ali was not handsome due to his bulging eyes, drooping eyelids, his low nose, huge belly and his baldness and all this in spite of the fact that he was valiant, pious, truthful, determined, sincere and righteous. Although laziness and doubt...

Ali lamented his hard times and for the sake of two handfuls of dates drew water from well in the date orchard of a Jew. Then brought the dates homes and said harshly to his wife: “Eat this and feed your children...”

Often Ali was upset and went to sleep in the Masjid. Fatima’s father came after him and after consoling him brought him back home. One day Muhammad saw that Ali has punched Fatima and Fatima cried.

In spite of that Muhammad always tried to pacify Fatima, telling her about precedence of Ali in Islam, as she was not absolutely devoted to Ali. Although Muhammad had two other Umayyad sons-in-law: Uthman and Abil Aasi and he conducted with them affectionately. That is why Ali often complained against the Prophet that he was not concerned about the happiness of his daughter and that is why he was always distressed.

When the Prophet commanded Ali to eliminate someone, the latter disobeyed. So Prophet did not leave the leadership to Ali.²

More serious than this was the incident of the confrontation of Ali and Fatima with their enemies; that is wives of Prophet. Fatima became infuriated with Prophet as he did not pay attention to her, because of paying excessive attention to his wives.

Such and other historical crimes with which this man has filled the pages of his book.

Blatant falsehood

I don’t condemn the author – may God catch his ears – although he mentioned falsehoods and invalid things,³ because he is from those, who are extremely infuriated with Islam and is so weak and erring that nothing good can be expected from him.⁴ And his book reveals all his defects and all anger and condemnation is on translator, who regards himself a Muslim, an easterner and an Arab, in spite of that he is guilty of such dishonesty. Yes, severe drought spoils

¹ Hayat Muhammad 197.

² Hayat Muhammad 199.

³ Arabic proverb; Ref: *Majmaul Amthal* 1/290, No. 851.

⁴ Arabic proverb.

the good pastures as well.¹

All these false statements in this book are incompatible with historically established facts and on which there is consensus of Islamic nation and what the Prophet informed.

Are his false statements regarding Lady Fatima Zahra (s.a.) compatible with the statement of Prophet that:

“Fatima is a human Hourie, whenever I am eager for Paradise, I kiss her.”²

Or when he said: “My daughter is Hourie from the human beings.”³

Or when he said: “Fatima: she is the radiant one.”⁴

Or is it compatible with the statement of the mother of Anas bin Malik, that:

“Fatima was like a full moon or a sun concealed behind clouds and then it comes out from behind the clouds and she was fair inclining to red; her hair was black and she resembled Messenger of Allah (s.a.w.a.) the most. By God, she was such that the poet said: She was so fair that when she stood, her hair swept the floor and she was concealed in it. As if she was the day rising from behind the hair, and her hair were like a dark night upon her.”

Zahra, the title of Her Eminence, on which all have consensus, clearly reveals the fact.

Are these baseless statement compatible with the statements of Lady Khadija (s.a.) regarding purity of Fatima and her birth?

Fatima spoke when she was in the womb and when she was born, she placed her face on the earth, performed prostration and raised her finger to the heavens.⁵

Or is it compatible with the Ayesha when she said:

“I have not seen anyone, who was so like the Prophet in appearance, good nature, conduct and speaking, sitting and standing. When she came to Messenger of Allah (s.a.w.a.), he stood up, kissed and welcomed her; held her hand and made her sit in his place.”⁶

Is it compatible to what is narrated regarding her? That she was beautiful like the full moon and her neck was like the neck of a silver pitcher⁷ and there was a slight gap between her teeth,⁸ when she smiled, her teeth shone like pearls

¹ Ref: *Majmaul Amthal* 1/316, No. 947.

² *Taareekh*, Khateeb Baghdadi 5:87 [No. 2481].

³ *Sawaiq*: 96 [Pg. 160]; *Isafur Raghibeen*: 172; quoted from Nasai.

⁴ Nuzhatul Majalis, 2:222.

⁵ Siratul Malaa [Vol. 5/ Part 2/211]; Zakhaaerul Uqbah: 45; Nuzhatul Majalis, 2:227.

⁶ Hafiz Ibne Habban has mentioned this [in his *Saheeh* 15/403, H. 6953] and it is mentioned in *Zakhaaerul Uqbah*: 40; and Hafiz Tirmizi [*Sunan Tirmizi* 5/657, H. 3872] has regarded this tradition good.

⁷ *Siffeen*, Ibne Muzahim: 262 [Pg. 233]; *Isitiab* 2:469 [Part three 1123, No. 1855]; *Riyazun Nazara*, 2:155 [3/97]; *Nuzhatul Majalis*, 2:204.

⁸ *Tahzeebul Asma wal Lughat*, Imam Nawawi [1/349, No. 429].

and were perfectly arranged.¹

How does it compare with the statement of Abul Aswad that:

“When you come face to face before Abu Turab, you will see the moon of the fourteenth night, which amazes the onlookers.”²

Yes!

They were jealous of his valor, because they could not achieve this excellence; so they became his ill wishers and enemies. Like the co-wife of a beautiful woman, who due to jealousy and malice says regarding her: She is degraded, evil and worthless.

Can your conscience accept the accusation of this man that Ali was lazy and careless in carrying out the commands of Prophet, whereas he attacked the enemy so ferociously that he cut the mercenaries into half. He removed distress from the Prophet and finally slept in the bed of Prophet, risking his life when he fled to Medina.

Was Ali not the only warrior, regarding whom the following verse was revealed:

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَجَهَدَ فِي سَبِيلِ اللَّهِ

“What! do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah’s way?”³

...and the verse:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ أَبْتَغَآءَ مَرْضَاتِ اللَّهِ

“And among men is he who sells himself to seek the pleasure of Allah.”⁴

When was Ali careless about security of Prophet that he should be accused of sloth and carelessness?

Is it possible to imagine such negative conduct of Ameerul Momineen (a.s.) regarding his chaste consort, whereas the Prophet (s.a.w.a.) said to him:

“You are most resembling to me in creation and conduct and you are from the same tree that I am.”⁵

¹ Hilyatul Awliya, Abu Nuaim 1: 84 [No. 4]; Tareekh Ibne Asakir 7: 35 [8/473; Mukhtasar Tareekh Damishq, 11/158]; Al-Mahasin wal Masawi, Baihaqi, 1:32 [Pg. 47].

² Tazkiratus Sibt 104 [Pg. 181].

³ Surah Taubah 9:19

⁴ Surah Baqarah 2:207

⁵ Tareekh Khateeb Baghdadi, 11:171 [No. 5870].

How the Prophet declared him to be most excellent of his nation, greatest of them in forbearance, most righteous in morals and conduct and he said:

“Ali is the best of my people, most intelligent of them and most excellent of them in forbearance.”¹

He said to Fatima: “Indeed, I married you to one, who embraced Islam first of all, who is the wisest of my nation and most forbearing of them.”²

He also said: “I married to one, who embraced Islam at the earliest and who is best in conduct.”³

Did the Prophet state all this while such was his conduct with his wife and that too in front of Prophet?! Liars spread falsehood, whereas Ali (a.s.) was as truthful and trustworthy as Prophet has informed.

Does your conscience accept the statement of this man – may God break his mouth – that Ali (a.s.) punched the face of Fatima? Whereas Ali is one, who walked in the footsteps of Prophet and he had heard the statement of Prophet regarding Fatima: “Indeed, Almighty Allah is infuriated at your fury and is pleased at your pleasure?”⁴

Holding Fatima’s hand, he said: “One, who recognizes her, recognizes her and one, who does not recognize her, should know that she is a part of me, she is my heart and my soul between my two sides; whoever distresses her, has distressed me.”⁵

And he said: “Fatima is a part of me; whoever annoys her, annoys me and pains me whoever pains her.”⁶

And he said: “Fatima is a part of me; whoever infuriates her, angers me.”⁷

And he said: “Fatima is a part of me; one, who angers her angers me and whoever pleases her, pleases me.”⁸

Was the praise of Prophet only restricted to his precedence in embracing Islam, that the Prophet mentioned it only to please his daughter and weaved a philosophy?!

¹ Tabari, Khateeb, Daulabi [*Dhurriyatut Tahira*, 93, No. 83] as is mentioned in *Kanzul Ummaal* 6:153, 392, 398 [11/605, H. 32926; 13/114, H. 36370; Pg. 135, H. 36423].

² *Musnad Ahmad* 5:26 [5/662, H. 19796]; *Riyazun Nazara* 2:194 [3/141]; *Zakhaerul Uqbah* 78; *Mazmauz Zawaad* 9:101, 114 and he has regarded the tradition authentic and regarded its reporters reliable.

³ Abul Khair Hakeemi has quoted this report as mentioned in *Riyazun Nazara* 2:182 [3/128].

⁴ *Mustadrak Hakeem* 3:154 [3/167, H. 4730] and he has regarded this tradition authentic; *Zakhaerul Uqbah*: 39; *Tazkiratus Sibt*: 135 [Pg. 310]; *Maqtal Khwarizmi* 1:52; *Kifayatut Talib*: 219 [Pg. 364, Chap. 99]; *Sawaiq*: 105 [Pg. 175].

⁵ *Al-Fusulul Muhimma*, 150 [Pg. 144]; *Nuzhatul Majalis* 2:228; *Nurul Absar* 45 [Pg. 96].

⁶ *Saheeh Bukhari* [5/2004, H. 4932]; *Saheeh Muslim* [5/53, H. 93, Kitab Fadailus Sahaba]; *Saheeh Tirmizi* [5/655, H. 3867]; and *Musnad Ahmad* 4:328 [5/430, H. 18447].

⁷ *Saheeh Bukhari* [3/1361, H. 3510]; *Khasais Nasai*: 35 [Khasais Ameerul Momineen/ 147, H. 365 and in *Sunan Kubra* 5/97, H. 8371, Kitabul Manaqib].

⁸ *Musnad Ahmad* 4:323, 332 [5/423, H. 18428, Pg. 435, H. 18451]; *Sawaiq*: 112 [Pg. 188].

And if this praise was only to please Fatima, he should have only mentioned it before her. Why did he hold the hand of Ali (a.s.) among his companions and remarked: “Indeed, he is the first, who brought faith in me; he is the one, who would be first to shake hands with me on Judgment Day.”

And when he addressed his companions saying: “The first of you, who would meet at the Cistern of Kauthar is the first, who embraced Islam; that is Ali Ibne Abi Talib (a.s.).”

How did this fabricated ‘secret’ [praise of Prophet for Ali (a.s.) was only to please his daughter] remain a secret for companions present at that time and righteous companions of companions who followed them in praising Ali (a.s.) for this excellence, as is narrated from Salman Farsi, Anas bin Malik, Zaid bin Arqam, Abdullah bin Abbas, Abdullah bin Hajal, Hashim bin Utbah, Malik bin Ashtar, Abdullah bin Hashim, Muhammad bin Abi Bakr, Amr bin Hamaq, Abu Amr Adi bin Hatim, Abu Rafe, Buraidah, Jundab bin Zuhair, Umme Khair, daughter of Hareesh?¹

Is the claim that the Prophet paid scant attention to Ali (a.s.) compatible with statement of Quran that Ali is the soul of Prophet or that recompense of his prophethood is deemed as love and affection for Ali (a.s.)?

Is it compatible with the statement of the Prophet in the tradition of the roasted fowl recorded in *Saheeh* and *Musnad* books: “O God, send to me the best of Your creatures that he may share this fowl with me.” Thus, Ali (a.s.) came?²

Is it compatible with statement of Prophet to Ayesha: “Indeed, Ali is the most favorite of the males to me and the most respectable among them; so recognize his right and accord respect to him.”³

Or with his statement: “Among the men, Ali is most beloved to me.”⁴

Or with his statement: “Ali is the best of those I leave behind.”⁵

Or with his statement: “The best of your men is Ali Ibne Abi Talib and the best of women, is Fatima, daughter of Muhammad.”⁶

Or his statement: “Ali is the best of men; and one, who denies this is an infidel.”⁷

Or his statement: “One, who does not say that Ali is the best of men, has become a disbeliever.”⁸

¹ His exact words would be mentioned soon.

² Ref: *Sunan Tirmizi* 5/300, H. 3807; *Majmauz Zawaad* 9/126; *Kanzul Ummaal* 13/166, H. 36507.

³ As mentioned by Hafiz Khazanji quoting from *Riyaz* 2:161 [3/104]; *Zakhaerul Uqbah* 62.

⁴ It is mentioned in a copy: He is the dearest of my family; part of tradition of Usamah.

⁵ *Mawaqif Eji*, 3:276 [Pg. 409]; *Majmauz Zawaad*, 9:133.

⁶ *Tareekh Baghdad*, Khateeb, 4:392 [No. 2280].

⁷ *Tareekh Khateeb*, quoting from Jabir [7/421, No. 3984]; *Kunuzul Haqaiq*, marginal notes of *Al-Jamiaus Saghir*, 2:16; *Kanzul Ummaal*, 6:159 [11/625, H. 33045].

⁸ *Tareekh Baghdad*, Khateeb, 3:192 [No. 1234]; *Kanzul Ummaal*, 6:159 [11/625, H. 33046].

Or his statement in the tradition of standard, which is accepted by all sects: “Tomorrow, I would give the standard to one, whom God and His Messenger love and he also loves God and His Messenger.”

Or his statement: “Ali is in relation to me as my head is to my body.”¹

Or his statement: “Ali is in relation to me as I am in relation to my Lord.”²

Or his statement: “Ali is most beloved of them in relation to me and most beloved of them with God.”³

Or his statement: “I am from you and you are from me” or “You are from me and I am from you.”⁴

Or his statement: “Ali is from me and I am from him and after me, he is the master and guardian of every believer.”⁵

Or his statement in the tradition of announcement of Surah Taubah, which is regarded as authentic by all: “None can announce it, except a man from me and I am from him.”⁶

Or his statement: “Your flesh is my flesh and your blood is my blood and the truth is with you.”⁷

Or his statement: “There is no prophet, but that he has someone like him in the Ummah and Ali is same as me.”⁸

Or is it compatible with report of Umme Salma, which is regarded as authentic and Tibrani has narrated it: “When the Messenger of Allah (s.a.w.a.) was angry, no one, except Ali, dared to speak.”⁹

Or is it compatible with the statement of Ayesha: “By God, I have not seen any man closer to Prophet than Ali and there is no woman on the earth, more beloved to Prophet than Ali’s wife.”¹⁰

Or is it compatible with the statement of Buraidah and Ubayy: “The dearest of people among females was Fatima and among the males, Ali.”¹¹

¹ *Tareekh Baghdad*, Khateeb, 7:12 [No. 3475]; *Riyazun Nazara*, 2:162 [3/105]; *Sawaiq*, 75 [Pg. 125].

² *Riyazun Nazara*, 2:163 [3/106]; *Seeratul Halabiyya*, 3:391 [3/362].

³ *Tareekh Baghdad*, Khateeb, 2:160 [No. 10].

⁴ *Musnad Ahmad*, 5:206 [6/265, H. 21270]; *Khasais Nasai*, 36 & 51 [Khasais Ameerul Momineen, 78, H. 70, Pg. 149, H. 138 and in *Sonan Kubra*, 5/127, H. 8455].

⁵ *Musnad Ahmad*, 5:365 [6/489, H. 22503].

⁶ *Khasais Nasai*, 8 [Khasais Ameerul Momineen, 49, H. 24; and in *Sonan Kubra*, 5/113, H. 8409].

⁷ *Al-Mahasin wal Masawi*, Baihaqi, 1:31 [Pg. 44]; . *Kifayatut Talib*, 135 [Pg. 265, Chap. 62].

⁸ *Riyazun Nazara*, 2:164 [3/108].

⁹ *Mustadrak Hakeem*, 3:130 [3:141, H. 4674]; *Sawaiq*, 73 [Pg. 123]; *Tareekh Khulafa*, Suyuti, Pg. 116 [Pg. 161].

¹⁰ *Mustadrak Hakeem*, 3:154 [3:167, H. 4731] and he has regarded it as authentic; *Iqdul Fareed*, 2:275 [4/123].

¹¹ *Khasais Nasai*, 29 [Khasais Ameerul Momineen, 128, H. 113; and in *Sonan Kubra*, 5/140, H. 8498]; *Mustadrak Hakeem*, 3:155 [3:168, H. 4735] and also in its selection]; Hakeem and

Or is it compatible with the statement of Jami bin Umair that: “I met Ayesha with my aunt and asked her: Who was the most beloved person to Messenger of Allah (s.a.w.a.). She replied: Fatima. Then it was asked: Who was his most favorite among males? She said: Fatima’s husband, and as far as I know, he used to fast during the day and pray during the night.”¹

How Messenger of Allah (s.a.w.a.) paid attention to others and preferred them to Ali (a.s.) whereas when Almighty Allah glanced at folks of the earth, Ali was the first He selected after the Prophet? As Fatima was told by Prophet: “Indeed, God glanced at folks of the earth and after that chose your father and sent him with prophethood; then He glanced again and chose your husband. And He revealed to me to marry you to him and appoint him as my successor.”²

And he (s.a.w.a.) said: “Indeed, God chose two men from the folks of earth: one is your father and the other, your husband.”³

I don’t dare to analyze the statement of this man “two Umayyad sons-in-law of Prophet...”, but listen to the condition of Uthman in words of Anas: When Ruqaiyyah, the dear daughter of Prophet passed away, he asked before putting her in the grave: “Who among you did not co-habit with his wife last night.” “I,” said Talha. The Prophet asked him to go down into the grave.

Ibne Battal has explained that in fact the Prophet wanted to restrain Uthman from going down the grave, although he was most rightful for it and was her husband. Uthman kept quiet at the announcement of Prophet, because that night he had cohabited with his another wife. On the basis of this evidence, his right was taken away. Perhaps the Prophet was informed about this through divine revelation, but he didn’t say anything to Uthman, as he had done a lawful thing; but the calamity had not affected Uthman to the extent of occupying him [and to made him refrain from co-habiting with his wife] till he was deprived from what he was deprived.⁴

Regarding Abul Aas: what can I say, except that he was a polytheist till the year of Battle of Hudaibiyya and taken as a prisoner with polytheists and Islam separated him from his wife, Zainab for six years. Zainab, who had embraced Islam, migrated along with other Muslims, leaving him due to his polytheism. After his acceptance of Islam, not a word is narrated about him regarding his contact with or respect to Prophet; what to say that he should be compared with Ali, who became the progenitor of Prophet’s progeny?!

This author is publicizing that relations between Ali and Fatima were not good, while she was, according to clarification of Holy Quran, pure (*Tahira*) and

¹ Zahabi regard the tradition authentic; *Jaame’ Tirmizi*, 2:227 [5/655, H. 3868].

² *Jaame’ Tirmizi*, 2:227 [5/658, H. 3874], India; *Mustadrak Hakeem*, 3:157 [3:167, H. 4731].

² Tibrani has narrated the tradition from Abu Ayyub Ansari [*Al-Mojamul Kabeer*, 4/171, 4046]; as it is mentioned in *Ikmal Kanzul Ummaal*, 6/153 [11/604, H. 32923] and Haithami has narrated the tradition in *Majmauz Zawaed*, 9:165 from Ali Hilali.

³ *Mawaqif Eji*, 8 [Pg. 410].

⁴ Ref: *Rauzul Anaf*, 2:107 [5/362].

purified (*Mutahira*) and Holy Prophet (s.a.w.a.) used to come to their door and recite:

إِنَّمَا يُرِيدُ اللَّهُ لِيُنذِّهَ عَنْكُمُ الْرِّجَسَ أَهْلَ الْبَيْتِ وَيُطَهِّرُكُمْ تَطْهِيرًا^۱

“O people of the House! and to purify you a (thorough) purifying.”¹

And he always said: “Fatima is the most beloved of people for me.”

And he said: “The most beloved of people for me among ladies, is Fatima.”

And he said: “My most beloved family member is Fatima.”

And Umar said to Fatima: “By God, I have not seen anyone, who was so beloved to the Holy Prophet (s.a.w.a.).”²

What a bad thing this author has done to attribute this falsehood to Prophet; that he did not regard Ali worthy of any important assignment, whereas Ali (a.s.) was his supporter and helper in every aspect since beginning of the call till the last moments. And that is why the Prophet mentioned him to be his soul, brother, vizier, successor, Caliph, heir and the guardian after him and he was his only commander during battles, and according to divine revelation when the Prophet during ascension, was taken from Masjidul Haraam to Masjid Aqsa, Ali was given the title of ‘leaders of bright-faced ones’³ [he became the leader of folks of Paradise, whose foreheads, hands and feet are white and illuminated].⁴

Worse that this man regards wives of Prophet to be inimical to Ali (a.s.), and mentions the battle and claim of Ayesha to Ali and Fatima and Umme Salma; and quoting a false incident, he has divided them into groups: democracy and dictatorship and he has attributed statements, which destroys the respect of Prophet and nobility of his wives, mothers of believers, and portrays the progeny of Prophet in a very negative light.

Alas, if I only knew how the translator regarded Ayesha as enemy of Fatima, whereas she said: “I have not seen anyone more excellent than Fatima, except her

¹ Surah Ahzab 33:33

² *Mustadrak Hakeem*, 3:150 [3:168, H. 4736].

³ Mulla Salih Mazandarani in his gloss on *Usul Kafi*, Pg. 155, says that it is a metaphor for noble persons.

In the margins of *Behaarul Anwaar*, 10/92, it is mentioned that Jazari said in *Nihaya* that the actual meaning of Ghurra is whiteness on the head of a horse and this same meaning is present in the traditional reports.

In the book of *Nahjus Sadat fee Mustadrak Nahjul Balagha* 1/271, it is mentioned that ‘Ghurr’ is plural of ‘Aghur’ and they are ones, on whose forehead the mark of prostration is present and ‘Ghurr’ in this report in description of Ali is in the same meaning and *Qaidul Ghurrul Muhaajaleen* implies their whiteness due to the effulgence of ablution.]

⁴ *Mustadrak Hakeem*, 3:138 [3:148, H. 4668]. And he has regarded it as authentic. *Riyazun Nazara*, 2:177 [3/122]; *Shamsul Akhbar*: 39 [1/105, Chap. 7]; *Usudul Ghaba* 1:69 [1/84, No. 92]; *Majmauz Zawaada* 9:121].

father.”¹

And Ayesha kissed Fatima’s head and remarked: “Alas, if only I had been the hair of your head.”²

And how people were pleased with such distressing statements of this man, whereas Quran has declared affection of progeny of Prophet obligatory on all? And among universally accepted principles of Islam, love and hatred for Ali (a.s.) are signs of faith and hypocrisy; as a tradition would be mentioned regarding this.

On the basis of what is mentioned in tradition of Ghadeer, the Ummah has consensus that Messenger of Allah (s.a.w.a.) said regarding Ali (a.s.):

“O God, love those, who love him and be inimical to those, who are inimical to him.”

It is authentically narrated from the Prophet that: “One, who loves Ali, has loved me and one, who is inimical to Ali, is inimical to me; and one, who has distressed Ali, has distressed me, and one, who distressed me has distressed God.”³

And His Eminence was informed by Jibraeel: “Fortunate is one, who is loyal to Ali during my lifetime and after my passing away. Know that indeed, unfortunate is one, who is inimical to Ali during my lifetime and after my passing away.”⁴

How it remain concealed from this man that attributing enmity to chief of holy progeny and wives of Prophet is an allegation and extremely bad abuse. If it is presented for evaluation in light of Islamic justice, it can be reasoned through statement of Messenger of Allah (s.a.w.a.) regarding his progeny that:

“None has affection for them, except the fortunate and legitimate born and none is inimical to them, except the unfortunate and illegitimate by birth.”⁵

Or what is narrated through trustworthy narrators that no one would be inimical to Ali, except whose conception is shared by Shaitan.⁶

Or what Hafiz Jazari Ubadah bin Samit has narrated that: “We test the legitimacy of our children through their affection to Ali Ibne Abi Talib (a.s.); if one of them does not show affection to him, we conclude that he is not our issue.”

Then Hafiz Jazari writes that it is well known from ancient age that only

¹ *Mojamul Awsat* 3/349. H. 2742; *Sharhul Mawahib*, 3:202 from *Sharaful Moabbad*, 58 [Pg. 124].

² Nuzhatul Majalis, 2:227.

³ *Al-Istiab*, 2:461 [Part 3, Pg. 1101, No. 1855]; *Zakhaerul Uqbah* 65; *Al-Isabah* 3:103 [2/542, No. 5866]; *Nuzhatul Majalis* 2:207.

⁴ *Riyazun Nazara* 3:315 [3/167]; *Al-Fusulul Muhimma*, 124 [Pg. 123]; *Majmauz Zawaad* 9:132; *Kanzul Ummaal* 6:400 [3/145, H. 36458]; Nuzhatul Majalis 2:207.

⁵ *Riyazun Nazara* 2:189 [3/136].

⁶ *Tareekh Khateeb*, 3:289 [No. 1376].

those born of adultery are inimical to Ali (a.s.).¹

These were some improper statements from the book of *Hayat Muhammad*. How numerous are books of this kind about Quran and its distortion, and unfounded allegations on Shias!

It is amazing that Adil Zaitar regards himself excused from publicizing these deviating statements and writes in his preface:

“I would have written a gloss on this book, if I had not felt that this would take me beyond the ambit of a translator.”

Is it justice to inject such fatal arrows into the spirit of the religious society and hurt sentiments by such baseless statements?

إِنَّ الَّذِينَ يُجْبِيُونَ أَنْ تَشْيَعَ الْفَاجِحَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ لَا
الدُّنْيَا وَالْآخِرَةِ

“Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter.”²

13. Ibne Rumi

Died: 283 A.H.

عشق النساء ديانه و تحرجا	يا هند لم اعشق ومثلي لا يرى
في الصدر يسرح في الغواد توجا	لكن حبي للوصى مخيم
سبب النجاه من العذاب لمن نجا	فهو السراج المستنير ومن به
يوم ابلقيا منه من ذنبه مخرجا	واذا تركت له المحبه لم اجد
جهلا واتبع الطريق الا عوجا	قل لي اترى مستقيم طريقه
وارى سواه لنا قدية مبهرا	واراه كالتبر المصفى جوهرا
عال محل الشمس او بدر الدجا	و محله من كل فضل بين
يوم الغدير لسامعيه ممججا	قال النبي له مقالا لم يكن
مثلني واصبح بالفار متوجا	من كنت مولاه فذا مولى له
خطبوا او اكرمه بها اذ زوجا	و كذلك اذا منع البطل جماعه

¹ Ref: *Asniul Mataalib*, 8 [57 and 58].
² Surah Nur 24:19

يبغى لقصر النهروان المخرجا
 بيهضأء تلمع وقده و تاجها
 وله عجائب يوم سار بجيشه
 ردت عليه الشمس بعد غروبها

1. O Hind, I don't regard love for women a religion, faith and remoteness from sin. 2. But love with relation to the successor has occupied my heart and affected my feelings too much. 3. So, he is the illuminated lamp through whom the saved ones get salvation. 4. And if I leave his love on Judgment Day, I will not have any escape from my sins. 5. Tell me, should I leave his right path due to ignorance and adopt the path of deviation? 6. And I consider him to be the most precious gem and regard others as valueless. 7. His position is loftier than that of all others like the position of the Sun or full moon on a dark night. 8. The Prophet was clear regarding him on Ghadeer day and he clearly announced without any ambiguity. 9. One, whose master I am, this Ali is also his master and began the day with the crown of pride on his head. 10. It must also be remembered that when people asked for the hand of Batool, the Prophet declined. 11. He possessed miraculous powers, which were most obvious when he routed the Kharijis in Nahrawan. 12. After the sun set, it rose up again white and bright.¹

Introduction to the poet

Abul Hasan Ali bin Abbas bin Jarih² was well known as Ibne Rumi. He was a prominent Shia poet and a leader of community.

His beautiful and numerous poems full of eloquence and literary expertise are admired by all through the ages. His poetry excels the compositions of other poets of his age.

He was an expert in different kinds of poetry. Even the most well known poets of his time are unable to reach his level.

In his love and affection for Ahle Bayt (a.s.), he had a lofty aim through his poetry to praise them as well as to defend their rights, which is the most obvious fact.

In the book of *Fusulul Muhimma*,³ Ibne Sabbagh Maliki (d. 844 A.H.) and in *Nurul Absar*,⁴ Shablanji have considered him to be among the poets of Imam Hasan Askari (a.s.).

There is no doubt that he was originally from Byzantine as mentioned in a number of places in his collection of poems with emphasis. His statement that people of Fars are my maternal uncles and people of Rum are my paternal uncles,

¹ Hint to the return of the sun for Ameerul Momineen (a.s.) upon his return from the Battle of Naharwan; Ref: *Behaarul Anwaar* 4:183.

² In *Fehrist*, Ibne Nadim [Pg. 190] and *Tareekh Khateeb* [12/23, No. 6387] and the same is mentioned in many other books.

³ *Fusulul Muhimma*, 302 [Pg. 281].

⁴ *Nurul Absar*, 166 [Pg. 338].

imply that his mother was from Fars as is also clear from his couplets. According to books, his mother was a religious, righteous and a kind lady.

His religious beliefs

The third century was a period when many religions and sects appeared and there were very few, who did not express their views on religion and did not explain their Islam in the light of other faiths. This was a common phenomenon in the educated class.

Ibne Rumi was from such readers, he was present in those gatherings and heard from his family members about his religious beliefs. Thus, he was a Muslim, whose Islam was true, but he was a Shia Mutazalite, who believed in free will and two natures. This was supposed to be the best and the most perfect religion of his time.

It is clear that Ibne Rumi inherited Shiaism from his parents; because his mother was from Iran, she followed the religion of Fars and was very close to Alawites. And because his father named him as Ali, and this is the name most liked among Shia and which extremist followers of Sunni school avoid.

As for his being Mutazalite, Ibne Rumi does not conceal it; he neither praised it nor argued in favor of it; on the contrary he made it clear and he was proud of it and he insisted upon it.

He was a believer in Mutazalite religion of Qadariyya¹, who believe in free will and regard God free from compulsion to punish those, who were forced to do something.

His satirical poetry

The third century produced two poets of satire. They were the greatest satirical poets of all times in the world of Islam: one of them being Ibne Rumi and the other, Dibil Khuzai, who wrote satire on Caliphs, rulers and everyone:

“When I open my eyes, I open them on a large number of people, but I don’t see anyone.”

Muarra has reconciled them in a single line and made it into proverb for one, who spoke ill of his children:

“If days are just they would speak ill of its folks, as the days of Rumi or Dibil.”

Date of his death

We are certain that the most correct date of his death is Wednesday, when two days remained from Jamadiul Awwal, year 283 A.H.

His martyrdom

All agree that Rumi was poisoned to death and Qasim bin Ubaidullah or his

¹ Who believe that there is no destiny and man is free to do what he likes.

father committed this act.¹

14. Himmani Afwa²

Died: 301 A.H.

His couplets:

الشمس في يوم الحجاب	ابن الذي ردت عليه
يوم المواقف والحساب	وابن القسيم العارف
برغم مرتاب وآبى	مولاهم يوم الغدير

“He was the son of the one, for whom the sun returned after it had set. He was the son of the one, who would distribute Hell on the day of difficult stations and accounting. He became their master on Ghadeer day, in spite of the doubters and those who refused.”³

He also wrote:

قلنا لهم هناء الله	قالوا: أبو بكر له فضله
يشبه العبد مولاه	نسيتم خطبه خموه
كان رسول الله مولاه	ان عليا كان مولى لمن

“They said: Abu Bakr was the most excellent. We told them: May God bless, have you forgotten the sermon of Ghadeer day? Can anyone have doubt in his being the master? Indeed Ali is the master of one, whose master the Messenger of Allah (s.a.w.a.) is.”⁴

Introduction to the poet

His name Abu Husain Ali bin Muhammad bin Ja'far bin Muhammad bin Muhammad bin Zaid bin Ali bin Husain bin Ali bin Abu Talib (a.s.) Kufi Himmani, famous as Afwa.

Himman is a locality of Kufa attributed to Himman, a clan of Tamim tribe and they were descendants of Himman bin Abdul Aziz bin Kaab bin Saad bin Zaid Manat bin Tamim.

Himani was the most prominent of Iraqi jurisprudents of the first century and a defender of school of Ahle Bayt (a.s.). He was an orator as well as a poet. All have extolled his merits. Knowledge and wisdom is obvious from his

¹ *Wafayatul Ayan*, 1:386 [3/361, No. 463].

² For the sake of following the history writers, I have mentioned this poet in this century [In *Al-Majdi*, 1:85, his death is mentioned during the year 270 A.H.].

³ By this, he has extolled some members of Ahle Bayt (a.s.). Ibne Shahr Ashob has narrated these verses in *Manaqib* 1:462 [2/35/358].

⁴ Bayazi has mentioned these verses in *Siratul Mustaqeem* [2/72].

compositions. In addition to that he was having a great lineage.

Imam Ali Naqi (a.s.) was asked: "Who is greatest poet?" "Himani," he replied.

Our Sayyid, Himani, was outspoken and audacious to enemies in non-acceptance of oppression, hardships, determination, strength of resolve, clarity of tone, and he had inherited all these qualities from his religious ancestors and honorable family.

Among the samples of his poems is the following:

"There is a relationship between the successor and Mustafa in which greatnesses and praises are mentioned with pride. Those two were like the sun of the day, which circles the constellations, then becomes still and beautiful.¹ They have become targets of jealousy and one, who is attached to their affection becomes a target of jealousy. Time cannot be blamed or denied, if it conceals their rights, thus since it started, time is either condemned or praised."²

Perhaps by this statement, the poet alludes to the following verse of Quran:

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا أَتَهُمُ اللَّهُ مِنْ فَضْلِهِ

"Or do they envy the people for what Allah has given them of His grace?"³

Regarding this verse, it is narrated that it implies the Imams from the progeny of Muhammad.

Ibne Abil Hadeed says in *Sharh Nahjul Balagha*:⁴

"This verse was revealed about Ali and his knowledge."

In *Sawaiq*,⁵ Ibne Hajar has narrated from Imam Muhammad Baqir (a.s.) that he said regarding this verse:

"By God, we are those persons."

In his *Manaqib*,⁶ Faqih Ibne Maghzili has narrated from Ibne Abbas that this verse was revealed about the Holy Prophet (s.a.w.a.) and Ali (a.s.).

Birth and death

We are not aware of the date of birth of this poet. We only know that he passed away in the year 301 A.H. and that his father was born in 206 A.H. during the reign of Motamid⁷ - as mentioned in *Murujuz Zahab*¹ - thus, showing that the

¹ Nihayatul Arab [3/188].

² *Al-Fusulul Mukhtara*, 1:19; *Manaqib*, Ibne Shahr Ashob, 5:21 [4/236].

³ Surah Nisa 4:54

⁴ *Sharh Nahjul Balagha*, 2:236 [7/220 Sermon 108].

⁵ *Sawaiqul Mohriqa*, 91 [Pg. 152].

⁶ *Manaqib Ameerul Momineen (a.s.)*, Ibne Maghzali, [Pg. 267, H. 314].

⁷ Caliphate of Motamid was between the year 256 and 279 A.H. But the term of six in the text in a manuscript copy of *Murujuz Zahab* implies that poet died in that year and not his father.

Sayyid lived a long life and was present during the third century from the beginning to the end.

The poet was from the lineage of the Holy Imams (a.s.) and he held a very esteemed position among poets and orators. He was from the Qazwini clan famous for its accomplishment in knowledge and education and they had settled down in Iraq.

He had very prominent ancestors, among them being Zaid, the martyr.

Now, we would like to discuss the beliefs of Shia regarding him, so that we may expose the crimes towards him and allegations laid against him.

Zaid, the martyr and the Twelver Imamite Shia

He is of those, who never accepted persecution and injustice and he is in the first row of the scholars of Ahle Bayt (a.s.). His possessed merits from different aspects. He was extremely intelligent, he was a very pious and religious man. He was a famous valiant man of his time. He was a terrific fighter; he was so vicious on the enemies that he humiliated all of them most severely. He never accepted any injustice. All this was with prophetic nobility and Alawite majesty, Fatimid leadership and spirituality of Imam Husain (a.s.).

All Shia, without exception, have mentioned his righteousness and religiosity and they think that every act, which Zaid performed, like his beneficial confrontation, his great uprising, and calling people for approval of Aale Muhammad (a.s.) [that is their Imam, whom Allah likes and whose Imamate He approves], was commendable.

Traditions, which Shia attribute to Holy Prophet (s.a.w.a.) and Imams of Ahle Bayt (a.s.) and explanation of their scholars, their praises, recitation of elegies by their poets and independent books, the Shia scholars have written on him, all prove this claim.

As for traditions

Among them being the statement of the Messenger of Allah (s.a.w.a.) to Imam Husain (a.s.):

“A person named Zaid will come from your progeny. He and his companions would pass over the heads of people on Judgment Day² and enter Paradise without accounting.”³

And he said: “Indeed, he would stage an uprising, would be martyred in Kufa, would be crucified in Kinasa locality of Kufa and exhumed from the grave and the gates of heavens would open for his soul. And folks of the heavens and

¹ *Murujuz Zahab*, 2:413 [4/153].

² It is an allusion to the scene on Judgment Day, when people would be standing for accounting and some people would enter Paradise without accounting.

³ *Uyun Akhbar Reza*, Shaykh Saduq, Chap. 25 [1/226, H. 2]; *Kifayatul Athar* [Pg. 304].

the earth would be eager to meet him.”¹

Ameerul Momineen (a.s.) and his companions stood and wept at the place of his hanging. They asked: “What made you weep?” He replied: “Indeed, he is one of my descendants. He would be crucified here. Almighty Allah would throw headlong into Hellfire whoever glances at his private parts.”²

Imam Muhammad Baqir (a.s.) said: “O God, strengthen my back through Zaid.”

When Imam Ja’far Sadiq (a.s.) heard the news of his martyrdom, he remarked:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَجُونَ ﴿٦﴾

“Surely we are Allah’s and to Him we shall surely return.”³

I deem the martyrdom of my uncle in the account of Allah and for His pleasure. Indeed, he was a nice uncle. Indeed, my uncle was a man for our world and hereafter. By God, my uncle became a martyr like those martyred with Messenger of Allah, Ali and Husain. By God, he passed away from the world as a martyr.⁴

He also said: “Indeed, Zaid was a scholar and very truthful person. He did not call you to himself. He only staged an uprising for Aale Muhammad (their Imam). If he were victorious, he would have indeed called you to them and would have been loyal. Indeed, he staged an uprising against the ruler, who had gathered his forces against him.”⁵

Statements of scholars⁶

Refer to Shaykh Mufeed in *Irshad*, Shaheed Awwal in *Qawaaid*, Allamah Majlisi in *Miratul Uqul*, Shaykh Hurre Amili in the conclusion of *Wasail*, Shaykh Noori in the conclusion of *Mustadrak*, and Shaykh Mamqani in *Tanqihul Miqal*.

All these scholar have consensus that Zaid was free from every kind of blemish and believe that his call was divine and his Jihad was in the path of God.

In view of all Shia, the statement of their great scholar Shaykh Bahai, in the treatise *Ithbate Wajudul Imamul Muntazar* proves this; when he writes:

“We, Imamiyah scholars have nothing, except positive views regarding Zaid bin Ali; and this is due to the fact that we have exceeding statements from our Imams.”

¹ *Uyun Akhbar Reza*, Shaykh Saduq, Chap. 25 [1/227, H. 4].

² *Kitabul Malahim*, Sayyid Ibne Tawus, Chap. 31, Pg. 84.

³ Surah Baqarah 2:156

⁴ *Uyun Akhbar Reza*, Shaykh Saduq [1/288, H. 6].

⁵ *Al-Kafi*, [Rauzatul Kafi, 8/264, H. 381].

⁶ *Al-Irshad*, 2/171-175; *Al-Qawaaid wal Fawaiid*, 2/207; *Miratul Uqul*, 14/162; *Khatimatul Wasail*, 20/202, No. 511; *Khatima Mustadrak*, 599, Conclusion 5; *Tanqihul Miqal*, 1/467, No. 4442.

Shia poets

In his ‘Qasida Hashimiyyah’, Kumayt has included panegyrics in praise of Zaid, his son, Husain bin Zaid and Bani Hashim. That Qasida begins as follows:

الاہل عَمْ فِي رَايَه مُتَأْمَل
وَهُلْ مُدَبِّر بَعْدَ الْاسَاءَةِ مُقْبَل

“Would one, who is blind in opinion, ponder; would one, who has turned away after oppressing turn back again?”

Regarding Zaid, he says:

“It is hard upon Ahmad what befell his descendants from the son of Yusuf. Yusuf was the most wicked and filthy. If I say that he was illegitimate born, it would not be an allegation.”¹

Some senior Shia scholars have written whole books on Zaid and his excellence; among them being:

1. Ibrahim bin Saeed bin Hilal Thaqafi (d. 238 A.H.); he has written a book entitled *Akhbare Zaid*.
2. Hafiz Ahmad bin Uqdah (d. 333 A.H.); he has written a book called: *Man Ruya Akhbare Zaid wa Musnada*.
3. Shaykh Saduq Abu Ja’far Qummi (d. 381 A.H.); he has written a book on reports of Zaid.
4. Sayyid Abdul Razzaq Muqarram:² He is a prominent scholar and researcher of this age, who has written a large number of books on Shia religion. In addition to that he has expertise in knowledge and precedence in nobility.

Important and extremely beneficial writings

The book of *Al-Imamul Sibtul Mujtaba*, and the book of *Hayatul Imam asl-Sibt Shaheed wa Maqtala*, and the book *As-Sayyadatus Sakina* and treatises regarding Ali Akbar, son of Imam Husain (a.s.) and book of Zaid, the martyr and a book considering Mukhtar Ibne Abu Ubaidah Thaqafi to be sincere. It was published with the book of Zaid. Also, a book on Abul Fazl al-Abbas Ibne Ameerul Momineen.

Conclusion

This was Zaid and his rank and purity according to all the Shia. Thus, now I don’t know the worth of Ibne Taymiyyah’s statement when he says:

“Rafidhis regard beyond the pale of religion, all those, who regard Zaid bin Ali bin Husain as pious and everyone devoted to him and they testify for his infidelity and sinfulness.”³

Sayyid Mahmud Alusi has followed the mistake of Ibne Taymiyyah in the

¹ Yusuf bin Umar Thaqafi was the governor of Hisham in Iraq and he was the killer of Zaid.

² He was born in the year 1316 A.H. and he passed away 1391 A.H.

³ Minhajus Sunnah, 2:126.

treatise printed in the book of *Al-Sunnah wash Shia*,¹ and written:

“The simile of Rafidhis is like Jews; they are inimical to a large number of Fatima’s descendants; on the contrary they even abuse them: like Zaid bin Ali, whereas he commanded a great rank in knowledge and piety.”

Qaseemi has taken this falsehood from him and repeated it in his book of *Al-Saraa Bainal Islam wal Wathniyya*.

They blame Shia for this false attribution and condemn them. Is there anyone, who would ask when Shia made such statements? And who has narrated them? And in which books is this sentence mentioned? Whereas these points are not found in any book or spoken verbally by someone.

Yes, they have no aim, except to defame Shia through these worthless statements and to reduce their rank, but it has exposed their own falsehood.

Those – like this author – who write regarding some people, but does not know anything about them. Or knows, but overlooks them completely as implied in an Arabic proverb.²

So these defenders of the honor of Zaid think that readers are ignorant from history of Islam and know nothing about it; and would the reality of this statement, decorated with falsehood remain concealed from them?

Is there no one who may ask them that if Zaid, in their view and in the view of their community, held a prominent rank in knowledge and piety, then from which Quran and which Sunnah, the rulers of his time battled with him, slain him, crucified him, burned him up and a took his head around the country?

Was Yusuf bin Umar Thaqafi, chief of his enemies and his killer, not from them and their community?

Was his commander, Abbas bin Saad, not from them?

Was Hakam bin Sult, who decapitated him not from them?

Was Hajja bin Qasim, who gave the news of the killing of Zaid to Yusuf bin Umar not from them?

Was Kharash bin Haushab, who exhumed Zaid’s body not from them?

Was Walid or Hisham bin Abdul Malik, who ordered the burning up of Zaid not their Caliphs?

Was Zahra bin Salim, who brought the severed head of Zaid to Hisham not from them?

Was Hisham bin Abdul Malik, who sent the severed head of Zaid and hung his head on the gate for a night, not their Caliph?

Was it not Hisham bin Abdul Malik, who wrote to Khalid Qasri and adjured him to pull out the tongue and cut the hands of Kumayt, the poet, for composing

¹ Al-Sunnah wash Shia, 52.

² Ref: *Majmaul Amthal*, 1:341, No. 1018; *Sharh Nahjul Balagha*, Shaykh Muhammad Abdurrahman, 3/30-31.

a Qasida in praise of Zaid bin Ali, his father and Bani Hashim?

Was it not their agent in Medina, Muhammad bin Ibrahim Makhzumi, who held gatherings in Medina for seven days and orators present in those gatherings cursed Ali, Hasan, Husain, Zaid and their Shia?

Was Hakeem bin Awar not their poet, who wrote:

“We crucified Zaid for you on the tree trunk and we have not seen the Mahdi who was crucified on the tree trunk and compared the foolishness of Ali with Uthman while Uthman was better and purer than Ali.”?

This is the actual scenario; you can judge it in whatever way you like.

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ۝ وَتَضْحَكُونَ ۝ وَلَا تَبْكُونَ ۝ وَآنْتُمْ سَمِلُونَ ۝

“Do you then wonder at this announcement? And will you laugh and not weep? While you are indulging in varieties.”¹

¹ Surah Najm 53:59-61

A survey of spurious books and writings

Since this shameful allegation to Shia regarding Zaid, the martyr is mentioned in many ancient and modern Ahle Sunnat books, allegations, which were the root cause of every mischief and corruption, created in people the feeling of religious prejudice, destroyed Islamic unity, annihilated the fabric of Muslim unity, and was against general welfare, which encouraged them to hurt the sentiments of Shia society.

All this makes us aware that we should explain some of present allegations in Ahle Sunnat books so that the reader may become aware how they hurt the sentiments of Shia, and evaluate their scholarly truthfulness and honesty.

Also, scholastic theologians have indentified different beliefs and viewpoints; exegesists are aware of the interpolated verses; for the jurist, it is clear, which divine laws have become playthings for followers of lust; tradition experts know well, which tradition they have wasted from Sunnah of Prophet; for scholars of morals sciences, it is clear how they initiated practices, which cause a human being to become so debased.

وَلِئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ كُلِّهِ أَيَةً مَا تَبِعُوا قِبْلَتَكَ هٰ وَمَا أَنْتَ
بِتَابِعٍ قِبْلَتَهُمْ هٰ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ هٰ وَلِئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ
مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ دِإِنَّكَ إِذَا لَّمْ يَنْظُرْ مُؤْمِنَ الظَّلِيمُينَ^{١٥٦}

“And even if you bring to those who have been given the Book every sign they would not follow your Qibla, nor can you be a follower of their Qibla, neither are they the followers of each other’s Qibla, and if you follow their desires after the knowledge that has come to you, then you shall most surely be among the unjust.”¹

1. Iqdul Fareed²

In the beginning, the reader regards this as a literary and not a religious book and finds it pure and unblemished; but when he reads issues related to religion, he concludes how foolish and ignorant the author is and how much he is used to lying and sinfulness.

¹ Surah Baqarah 2:145

² Written by Shahabuddin bin Abde Rabbe Maliki (d. 328 A.H.).

Some of his statements and their criticism

1. Statement One

He says:¹ “Shia are the Jews of this Ummah, because just as Jews are aloof from Christians, Shia are also aloof from Islam and they are inimical to it.”

Reply to Statement One

How can the reader accept this distressing and painful statement, whereas it is mentioned in the Holy Quran:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا وَلِيَكُمْ هُمْ خَيْرُ الرِّبِّيَّةِ

“(As for) those who believe and do good, surely they are the best of men.”²

It is narrated from the Messenger of Allah (s.a.w.a.) regarding this verse that:

“You (Ali) and your Shia are ‘the best of men’.”

How can he accept this whereas the Messenger of Allah (s.a.w.a.) said in report addressed to Ali (a.s.): “You and your Shia would be in Paradise.”?³

He also said: “On Judgment Day, people would be summoned by their names and names of their mothers, except he (Ali) and his Shia. They would be called by their name and names of their fathers, because they are of legitimate birth.”⁴

He also remarked: “O Ali, indeed, Almighty Allah has given salvation to you, your progeny, descendants, family, Shia and friends of your Shia.”⁵

He also said: “O Ali, very soon you would meet Allah, while you and your Shia would be satisfied with God and He would also be satisfied with you all.”⁶

He has also declared: “You would be the first to enter Paradise and your Shia would be seated on pulpits of effulgence; they would be bright-faced around me. I would intercede for them and tomorrow on Judgment Day they would be my neighbors in Paradise.”⁷

He said: “I am the tree, Fatima is its branch, Ali is its pollen, Hasan and Husain its fruits and the Shia, its leaves. This tree is rooted in the Adn Paradise and its other parts are in other parts of Paradise.”

He said: “Indeed, on Judgment Day Ali and his Shia would be successful.”⁸

¹ *Al-Iqdul Fareed*, 1:269 [2/104].

² Surah Bayyinah 98:7

³ Tareekh Baghdad, 12:289.

⁴ Murujuz Zahab, 2:51 [3/7].

⁵ *Sawaiq*, 96, 139, 140 [161, 232 & 235].

⁶ *Nihaya*, Ibne Asir, 3:276 [4/106].

⁷ *Majmauz Zawaad*, 9:131; *Kifayatut Talib*, 135 [Pg. 265, Chap. 62].

⁸ *Tadkiratus Sibt*, 31 [Pg. 54].

He said in a sermon: “O people, one who harbors enmity to us, Ahle Bayt, on Judgment Day, Almighty Allah would raise him as a Jew. When my Ummah was in the stage of clay (before assuming their forms in the ethereal sphere)¹ they were bestowed a physical form for me and the standard bearers passed by me and at that time I prayed for salvation of Ali and his Shia.”²

He said: “My intercession is especially for those from my Ummah, who were devoted my Ahle Bayt and they are my Shia.”³

2. Statement Two

He says: “The calamity of the Shia is same as the calamity of Jews; Jews say: Rulership is restricted to the progeny of Dawood (a.s.). Shia also say that rulership is only for the progeny of Abu Talib.”

Reply to Statement Two

If this statement forebodes ill for the Shia, this prophecy is aimed at one [the Messenger of Allah (s.a.w.a.)] who through this authentic, definite, widely narrated tradition, appointed the progeny of Ali (a.s.) as his successors:

“Indeed, I leave among you two weighty things or two successors: if you remain attached to them after me, you will never be deviated; they are the Book of Allah and my Ahle Bayt. These two would not separate till they arrive to me at the Cistern of Kauthar.”

The author of *Sawaiqul Mohriqa*⁴ has narrated this tradition from twenty odd companions. The Prophet, who made truth evident, has clearly mentioned this in his sermon among his companions, who numbered more than a hundred thousand people, and in that huge gathering, he declared the Caliphate of his pure Ahle Bayt, led by Ali (a.s.), who is their progenitor and chief.

In *Sharh Mawahib*⁵, Imam Zarqani Maliki has narrated from Allamah Samhudi that:

“This traditional report shows that in every period of time, till Judgment Day, a person from the family of Prophet, who is eligible for leadership of community, exists; so that encouragement present in this report, for following him and attachment to him is directed. Just as the Holy Quran is also as such [that till Judgment Day it is worth being attached to]; from this aspect, they are security for the folks of the earth; and if they had not been there, the folks of the earth would have been destroyed.

¹ Perhaps it hints at the fact that every group sees its Imam and one, who is the standard bearer; as would be there on Judgment Day. ***(Remember) the day when We will call every people with their Imam; then whoever is given his book in his right hand, these shall read their book; and they shall not be dealt with a whit unjustly.***” (*Surah Isra* 17:71).

² Majmauz Zawaad, 9:172.

³ Tareekh Khateeb, 2:146.

⁴ *Sawaiqul Mohriqa*, 136 [Pg. 228].

⁵ Sharh Mawahib, 7:8.

Now, after hearing these statements of the Prophet who cannot follow the progeny of Ali and not regard them as guides on the path of God? Or would they follow others and go astray from the path of God? It can be like that! Never, by Allah!

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكَرًا وَّإِمَّا كَفُورًا

“Surely We have shown him the way: he may be thankful or unthankful.”¹

In spite of this statement of Prophet, what is the crime of Shia?

“One, who likes to live a life like me and die like me, and to settle in eternal Garden, which Almighty Allah has planted, then he should be devoted to Ali after me and also be devoted to his followers; and after me, he should follow my Ahle Bayt, because they are my descendants and they are created from my essence; and my understanding and knowledge is given to them. Then, woe be on those people of my Ummah, who deny their excellence and who cut off their connection with me. Almighty Allah would not allow my intercession for these people.”²

We say: Amen; and blessings of God on one, who says: Amen.

With attention to the statement of Messenger of Allah (s.a.w.a.):

“The simile of me and my Ahle Bayt is that of the Ark of Nuh (a.s.). Whoever boarded it, was saved and whoever abandoned it, was drowned.”³

Now, which objection can be laid on the belief of Shia?

How can the Shia not regard the Ahle Bayt as Caliphs, who are like Holy Prophet (s.a.w.a.) in the Ummah? And how can their position in affection for Ahle Bayt (a.s.) be regarded as position of Jews? Who are the targets of this painful and harmful statement?

Was the following statement of the Prophet not noticed by Ibne Abde Rabbe? That:

“Star are security for the folks of the earth and my Ahle Bayt are prevention of discord in my Ummah. So, whoever opposes them, discord would develop among them and they would be from the party of Iblees.”⁴

O God, You know that such is not the case [this statement of Prophet was not unnoticed by Ibne Abde Rabbe] on the contrary the heart of this severe enemy is sealed.

¹ Surah Insan 76:3

² The following authors have narrated this tradition: Abu Nuaim, *Hilya*, 1:86 [No, 4]; Tibrani, [*Mojamul Kabeer*, 5/194, H. 5067]; Rafai, according to the sequence of *Jamaul Jawame*, 6:217 [*Kanzul Ummaal*, 12/103, H. 34198].

³ Khateeb Baghdadi has narrated this tradition in his *Taareekh*, 12:91 [No. 6507]; and Hakeem in his *Mustadrak*, 3:151 [3/163, H. 4720] and he has deemed this tradition authentic.

⁴ Hakeem has narrated this tradition in his *Mustadrak*, 3:149 [3/162, H. 4715] and has deemed it authentic.

Then how can one not be attached to Ahle Bayt, who are stars of guidance and stars of security for human beings from deviation, discord and disunity? What is the excuse of those, who have ignored them?

Selection of this noble family by Almighty Allah is done only after their obtaining all precedences necessary to gain the rank of absolute mastership (*Wilayat*), and necessary skills for administering the affairs in every time period; to whom leadership of human beings and seat of rulership is entrusted.

But opponents of Ahle Bayt, or those jealous to them, or who those greedy for rulership, seized Caliphate and leadership from them and appointed others in their place.

Rulership and leadership among the Shia, as this unaware man thinks, is not temporal rulership, on the contrary, it is divine vicegerency.

Shobi has also clarified this point on the basis of the statement of Ibne Taymiyyah in *Minhaj*,¹ and he says:

“The calamity of Shia is same as calamity of Jews. Jews say: Rulership is restricted to the progeny of Dawood (a.s.). Shia also say that rulership (*Imamate*) is only for the progeny of Ali.”

3. Statement Three

He says: “Jews delay the Maghrib Prayer, till stars become visible and the Shia also do this.”

Reply to Statement Three

In the beginning, it is necessary to first ask the Jews whether they are aware of this issue?! And whether they basically know about these matters, which are being attributed to them?

I don't know whether this man has written this statement on the basis of Shia jurisprudence and traditions of our Imams. It is mentioned in traditions from Imam Ja'far Sadiq (a.s.) that:

“I am immune from one, who deliberately delays the Maghrib Prayer till stars become visible.”²

He was asked: “People of Iraq delay the Maghrib Prayer till the stars appear?”

Imam (a.s.) replied: “This is the practice of Abul Khattab, the enemy of God.”³

Why does this man issue false statements? Perhaps he is prone to issue condemnation even before referring, which is against honesty and rules of

¹ Minhajus Sunnah, 1:7.

² Ref: Wasailush Shia, 4/176-177 and 87; Jawahirul Kalam, 7/151; Riyazul Masail, 3/64; Farhang Fiqhe Farsi, 1/499.

³ Ref: *Man Laa Yahzarahul Faqih* [1/220, H. 661]; *Tahzeeb*, Shaykhut Taifa, [2/133, 100, 102].

research.

Perhaps this matter of delaying the Maghrib Prayer came to his notice regarding the deviated Khattabiya sect and he wrongly attributed it to the Shia.

All Shia, without exception, have declared this sect to be deviated and apostates, and traditional reports of Shia Imams have rebutted the assertions of this group.

So, to attribute these doubts to the Shia while they and their Imams have declared immunity from them, is an unfounded allegation.

4. Statement Four

He says: “Jews do not accept three divorces and same is the case about Shia.”

Reply to Statement Four

Shia do not accept anything, but commands of Quran; and the Holy Quran says:

الظَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيجٌ بِإِحْسَانٍ وَلَا يَجِدُ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا لَا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمُ لَا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودَ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾ فَإِنْ طَلَّقْهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ

“Divorce may be (pronounced) twice, then keep (them) in good fellowship or let (them) go with kindness; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah; then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby. These are the limits of Allah, so do not exceed them and whoever exceeds the limits of Allah these it is that are the unjust. So if he divorces her she shall not be lawful to him afterwards until she marries another husband.”¹

It is obvious that realization of the number two or three, Firstly: is in the instance that the divorce should be repeated from outside. And secondly: between two divorces, reconciliation or marriage should intervene. If not, it cannot be said about a woman, who has been divorced twice in one sitting that she is divorced; its example is that if a person gives two dirhams to someone, it is said that he gave two dirhams and not that he gave dirhams two times. Every sane person

¹ Surah Baqarah 2:229-230

understands this point well.

Another point is: Even though the preceding and following part of the verse is predicate, but it is having the meaning of imperative; like the verse:

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنَ كَامِلَيْنَ

“And the mothers should suckle their children for two whole years.”¹

And the verse:

وَالْمُظْلَقُتُ يَتَرَكَّبُنَ إِنْفُسِهِنَّ ثَلَاثَةَ قُرُونٍ

“And the divorced women should keep themselves in waiting for three courses.”²

And the tradition of the Prophet: “Prayer is in units of two and Tasha-hud is recited in every two units, and it should be performed with attention and sincerity.”³

Now, if the verse under discussion is predicate [and its meaning is that always externally the divorce is two times and...] then it should not be that externally the opposite of this should be seen, whereas we see that externally many a times, men divorce their wives one time. Thus, Shia regard three divorces as one on the basis of the Holy Quran.

In *Ahkamul Quran*⁴ by Abu Bakr Jassas Hanafi this issue is further explained and this verdict is much narrated from Shia Imams and the only Shafei has opposed this issue, as Abu Bakr Jassas has refuted his view in detail in his book of *Ahkamul Quran*.⁵

Imam Iraqi says in the book of *Tarahus Tasweeb*.⁶

“Malik, Awzai, Abu Hanifah, Laith are those, who have regarded combining of three divorces as heresy. Dawood and other Zahiriya also believe this.”

Abu Bakr Jassas says in *Ahkamul Quran*.⁷

“Hajjaj bin Artat often said that pronouncing three divorces in a single sitting is of no value. Muhammad bin Ishaq also often said that repetition of three divorces in a single sitting is regarded as one divorce.”

These are the verdicts of Shia; and if this verdict is the cause of similarity of Shia to Jews, then jurists and Imams of Ahle Sunnat are also similar to Shia. But Andulusi has protected the honor of his companions and has only compared Shia

¹ Surah Baqarah 2:233

² Surah Baqarah 2:228

³ *Musnad Ahmad*, 1/211; although the wording is slightly different.

⁴ *Ahkamul Quran*, 1:447 [1/378].

⁵ *Ahkamul Quran*, 1:449 [1/380].

⁶ *Tarahut Tasreeb*, 7:93.

⁷ *Ahkamul Quran* 4:459 [1/388].

to Jews; and he is not without one of the two conditions: either he is ignorant of jurisprudence of his own sect and has no awareness of this verdict or that he is aware of it, but he has intentionally issued a false statement.

In this issue, every view other than the view of Shia, which you read or hear is definitely heretical, which appeared after the passing away of Prophet and opposed to Quran and Sunnah. They are additions made by personal desires, which some people liked, and which Umar bin Khattab authorized.

This issue is mentioned in the authentic traditional report, which Muslim has mentioned in his *Saheeh*,¹ Abu Dawood in his *Sunan*² and *Musnad*.³ It is narrated from Ibne Abbas that he said:

“Three divorces in one sitting during the periods of Messenger of Allah (s.a.w.a.) and Abu Bakr, and for two years during the Caliphate of Umar was regarded as one divorce, till Umar bin Khattab said: Verily people have begun to hasten in a matter, in which they are required to observe respite. So if we had imposed this upon them, and he imposed it upon them.”

Muslim⁴ and Abu Dawood⁵ have narrated through their chains from his father that Abu Sahba asked Ibne Abbas:

“Do you know that during the periods of Prophet and Abu Bakr, and three years of Caliphate of Umar, three divorces in one sitting was regarded as one divorce?”

“Yes,” replied Ibne Abbas.

Muslim⁶ has narrated through another chain that Abu Sahba said to Ibne Abbas:

“O Ibne Abbas, enlighten us with your information whether three divorces (pronounced at one and the same time) were not treated as one during the lifetime of Allah’s Messenger (s.a.w.a.) and Abu Bakr?”

He replied: “It was in fact so, but when during the caliphate of Umar, people began to pronounce divorce frequently, he allowed them to do so (to treat pronouncements of three divorces in a single breath as one).”

Commentators have mentioned contradictory viewpoints and expressed weak justifications regarding this issue and all reports of which are remote from knowledge, wisdom and Arabic language.

Qastalani⁷ has regarded this from the difficult traditions - and by my life, it is very difficult! – and in this instance, it is not possible to explain in detail.

¹ *Saheeh Muslim*, 1:574 [3/276, H. 15, Kitabut Talaq].

² *Sunan Abu Dawood*, 1/344 [2/261, H. 2199].

³ *Musnad Ahmad*, 1:314 [1/517, H. 2870].

⁴ *Saheeh Muslim*, [3:277, H. 16, Kitabut Talaq].

⁵ *Sunan Abu Dawood*, [2/261, H. 2200].

⁶ *Saheeh Muslim*, [3:277, H. 17, Kitabut Talaq].

⁷ *Irshadus Sari*, [12/16 & 18].

5. Statement Five

He says: “According to the belief of Jews, women do not have waiting period, Shia also do not have waiting period.”

Reply to Statement Five

Shia regard it obligatory for women to observe the waiting period as legislated by Quran and Sunnah and it is that if the divorcee women get menses, they should observe a waiting period of three menstrual cycles; and if they don't get menses, they should observe waiting period for three months. And the waiting period of pregnant women end at the delivery.

وَأُولَاتُ الْأَنْجَمَالِ أَجْلَهُنَّ أَنْ يَضَعُنَ حَمْلَهُنَّ

“Their prescribed time is that they lay down their burden...”¹

Waiting period for widows is four months and ten days, if they are not pregnant, otherwise from the aspect of reconciliation of two verses, they observe longer of the two periods: waiting period of widow and delivery. If divorced slave girls get menses, they should observe waiting period of two menstrual cycles; and if they do not get menses, they should observe a waiting period of one month and a half.

If the husband of the slave girl dies while she is not pregnant: her waiting period would be two months and five days and if she is pregnant, she would wait for whichever is longer: delivery or waiting period. A slave mother, in the instance of the death of her master, whose child she carried, is four months and ten days; and the *Mutah* wife after having intercourse and after completion of the fixed duration or if the husband separates from her; her waiting period is two menses if she is getting menses and other than that it is forty-five days.

If the woman in Fixed-time marriage (*Mutah*) is not pregnant when the husband dies, or she did not have intercourse with him, she has to observe a waiting period of four months and ten days. If she is pregnant she has observe the longer of the two periods: delivery or four months and ten days.

If the woman in Fixed-time marriage (*Mutah*) is a slave, and her husband dies while she is not pregnant, she has to observe a waiting period of two months and five days.

These are the rules of waiting period among Shia mentioned in all books of Shia jurisprudence.

Now, it should be asked whether this man has seen such a fabricated attribution in any Shia book? The Almighty Allah is a witness that it is not so.

In most instances, his conduct is such that he bewilders people through big lies and does not exercise any restrain in this.

¹ Surah Talaq 65:4

6. Statement Six

He says: “Jews regard shedding the blood of every Muslim lawful and Shia are also as such.”

Reply to Statement Six

Has this man gained access to any Shia source, which states this?

Shia is one, who recites the Quran night and day and he is confident that its verses are divine revelation and were revealed on the Prophet from Almighty Allah; and in those verses, it is mentioned that one, who eliminates a believer is condemned to Hell forever. Also the verses of retaliation are mentioned therein.

In addition, Holy Prophet (s.a.w.a.) and Shia Imams issued numerous statements prohibiting killing of believers. They mentioned its repercussions and also explained its retaliation and blood monies. Chapters on retaliation and blood monies are invariably found in books of Shia.

In spite of all this, you will become certain that these shameful attributions and allegations have no basis, except a cheap imagination due to severe enmity and foolish prejudice.

7. Statement Seven

He says: “Jews interpolated the Taurat and Shia have also interpolated the Quran.”

Reply to Statement Seven

The sole point of reference of the Shia in exegesis and interpretation of Quran and in every law and teaching, are reliable traditions, which have reached us from the Holy Prophet (s.a.w.a.) and Ahle Bayt (a.s.). It is definite that the people of a house are most aware of what is there in the house and traditions of those persons are neither illogical nor do they have any contradiction with the established fundamentals of religion; neither are they taken from Qatada or Zahhak or Siddi and their like, who interpreted the Quran according to personal views and they are remote from the source of prophetic wisdom.

If you want you become familiar with distortion of statements and reversing facts, you should refer to books and commentaries of Ahle Sunnat to become aware of lifeless justifications, illogical, futile, imaginative causes, degraded viewpoints and denial of established principles of religion and judge for yourself, which sect is more resembling the Jews; and sufficient for you would be examples from *Minhajus Sunnah* of Ibne Taymiyyah and other books, which shall be mentioned.

8. Statement Eight

He says: “Jews were inimical to Jibreel and they said: Jibreel is our enemy from among the angels. The Shia are also as such and they say: ‘Jibreel made a mistake while getting divine revelation and instead of giving them to Ali

Ibne Abi Talib (a.s.), delivered it to Muhammad.””

Reply to Statement Eight

Perhaps he expected the Ummah to become extinct and that days would erase its effects and no defense would remain for it. He says something and does not think that time would bring forward someone, who would read the following statement of Almighty Allah in Quran:

مَنْ كَانَ عَدُوًّا لِّلَّهِ وَمَلِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَلَ فَإِنَّ اللَّهَ عَلُوٌّ
لِّلْكُفَّارِينَ ⑥

“Whoever is the enemy of Allah and His angels and His apostles and Jibreel and Mikael, so surely Allah is the enemy of the unbelievers.”¹

How he can be inimical to Jibreel?

At what time did the Shia began to doubt the prophethood of Muhammad or began to believe in prophethood of Ameerul Momineen (a.s.)? That they should say that Jibreel made a mistake. The Shia, who recite the following verses day and night:

وَمَا حُمَّدَ إِلَّا رَسُولٌ قَدْ خَلَقَ مِنْ قَبْلِهِ الرُّسُلُ

“And Muhammad is no more than an apostle; the apostles have already passed away before him.”²

مَا كَانَ مُحَمَّدًا أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ وَلِكُنْ رَسُولَ اللَّهِ وَخَاتَمُ النَّبِيِّنَ

“Muhammad is not the father of any of your men, but he is the Apostle of Allah and the Last of the prophets.”³

وَأَمُّنُوا بِمَا نَزَّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ

“And believe in what has been revealed to Muhammad, and it is the very truth from their Lord.”⁴

مُحَمَّدٌ رَّسُولُ اللَّهِ

“Muhammad is the Apostle of Allah.”⁵

وَمُبَشِّرٌ أَيْرَسُولٍ يَأْتِي مِنْ بَعْدِي أَسْمَهُ أَمْمُودُ

“And giving the good news of an Apostle who will come after

¹ Surah Baqarah 2:98

² Surah Aale Imran 3:144

³ Surah Ahzab 33:40

⁴ Surah Muhammad 47:2

⁵ Surah Fath 48:29

me, his name being Ahmad.”¹

...have doubt in the prophethood of Muhammad? And how can Shia, who in every obligatory and recommended prayer, in Adhan and Iqamah and in numerous supplications received from their Imams which testify for prophethood of Holy Prophet (s.a.w.a.), believe that Jibreel made a mistake in delivering divine revelation?

Shia books of jurisprudence, traditions, scholasticism, beliefs and sects are testimonies to this.

As mentioned in this allegation, is it basically possible that Allah, the Mighty and the High sent Imam Ali (a.s.) as a Prophet, but only because Jibreel delivered the revelation to Muhammad, He accepted and authorized it? [and prophethood was transferred from Ali to Muhammad only because of the mistake of Jibreel?].

Is it possible for even a foolish person to say this? What to say about the Shia, who are prominent personalities:

فَمَالِ هُؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا

“But what is the matter with these people that they do not make approach to understanding what is told (them)?”²

Most amazing is that the author of *Misrul Yaum wa Aalimha*, has in refutation of Shia, repeated this worthless statement in his book and caused pain to the Shia.

فَلَا يَصُدِّنَكُ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتْبِعْ هَوْنَهُ فَتَرْذِي

“Therefore let not him who believes not in it and follows his low desires turn you away from it so that you should perish.”³

9. Statement Nine

He says: “Jews do not consume the meat of a slaughtered camel and Shia are also as such.”

Reply to Statement Nine

Read the following statement and laugh; or read it and weep.

If you are in search of shamelessness and illogical exaggeration, you should read the statements of this author. If you don't know how a liar lies, and how a dishonest man attributes false statements to others in his books, Andulusi would inform of all this.

If I only knew, what is the sin of the slaughtered camel that it should be removed from the command of slaughtered animals? Or what precedence this

¹ Surah Saff 61:6

² Surah Nisa 4:78

³ Surah Taha 20:16

animal has with Shia that they should refrain from its slaughter?

I am unaware of this [neither I found any fault of this animal nor excellence], and perhaps the fabricator of this report should be pursued in progressive philosophy for this unlawful attribution. The final statement regarding these degraded acts is found in the whole world.

Funny statement

10. Statement Ten

He says: Abu Uthman Amr bin Bahr Jahiz says:

“A chief trader told me: A bad mannered old man accompanied us on a journey on ship and whenever Shia was mentioned to him, he became infuriated and his complexion changed. One day I asked him: May God forgive you, what harm has come to you from Shia? As I see that whenever they are mentioned, you become infuriated and your face becomes aggrieved? The old man replied: Only the Arabic letter of ‘sh’ [sheen] in their name distresses me. As it stands for: *Shar* (mischief), *Shum* (evil), *Shaitan*, *Shaghab* (mischief), *Shiqa* (misfortune), *Shifar* (defect), *Sharar* (sparks), *Shayn* (evil), *Shok* (thorn), *Shikwa* (complain), *Shuhra* (degradation), *Shatam* (abuse), *Shoh* (miserliness).”

Abu Uthman says: “After this statement, no basis remains for validity of Shia religion.”

Reply to Statement Ten

It is amazing that even though this old man cannot find any defect in the Shia themselves, he invents the excuse of negative terms which begin with ‘sh’.

If this method becomes the standard to judge good and bad, there are many names from ‘sh’ which are holy: as it is mentioned in a verse of the Holy Quran:

وَإِنَّ مِنْ شَيْعَتِهِ لَا يُرْهِمُ

“And most surely Ibrahim followed his way.”¹

And other verses where the term of Shia is used.²

More foolish than that old man is Abu Uthman, who thinks that after this worthless statement, there remains no basis for the Shia. As if [with this illogical statement] he has struck lightning on the Shia or brought down a mountain upon their heads and destroyed them; or has provided a solid argument against them and exposed them. But he does not understand that the old man has exposed his own defect with these statements and has himself brought proof against himself.

Abu Uthman followed him blindly and Ibne Abde Rabbe also supported them and quoted his statement in his book.

It should be asked whether this old nasty man not approves of the ‘sh’ words

¹ Surah Saffat 37:83

² Surah Qasas 28:15.

like Shariah, *Shams* (sun), *Shuruq* (lights), *Shua* (rays), *Shahad* (honey), *Shafat* (intercession), *Sharaf* (nobility), *Shabab* (youth), *Shukr* (thankfulness), *Shahamat* (glory), *Shuja-at* (valor), *Shafaq* (morning light)? Whereas these terms are also, like the term of Shia, mentioned in the Holy Quran many times.

How do find this old liar, who sees the letter of ‘Sheen’ only in the word of ‘Shar’ and not in other words? Perhaps he is squint eyed and that is why he has not seen terms weak in his eyes.

Is it within the capacity of the Shia, that like this old man to say that they are aloof from Sunnis due to following words from ‘s’? Like: *Sam* (death), *Saam* (grief), *Sa-ar* (severe hunger), *Saqar* (Hell), *Sabi* (captivity), *Suqum* (disease), *Samm* (poison), *Sawat* (wantonness, unchastity, genitals), *Saham* (arrow), *Sahu* (mistake), *Sartan* (cancer), *Safah* (foolishness), *Safal* (degradation), *Sakhab* (beggary), *Sakhat* (anger), *Sakhaf* (ignorance), *Saqat* (consumption), *Salita* (shamelessness), *Samajat* (obstinacy).

But the Shia are intelligent and wise and they don’t depend on foolish statements and do not hurt the feelings of others through such tactics; and through such kind of nonsense and frivolous statements, they do not demean any point of view.

These were some baseless and illogical statements of Ibne Abde Rabbe, and many others like them can be mentioned. So numerous are such statements that a books full of them can be compiled. This book also contains historical mistakes; like his statement about Zaid, the martyr:

“He lived in Khorasan and was eliminated and crucified there.”

In *Minhajus Sunnah*,¹ Ibne Taymiyyah has added to these attributions and allegations and Islamic society regards him to be the greatest fabricator from among the past scholars and regard him remote from honesty and probity.

He has added: “Jews do not greet the Muslims properly and instead of saying: Peace be on you, they say: *Saam alaikum* (death be on you). And the Shia also do this.”

Jews do not regard wiping on shoes correct and Shia also are as such.

Jews do not regard the property of others unlawful for themselves; Shia are also as such.

Jews, during the prayers, prostrate on the upper part of foreheads and Shia are also as such.

Jews do not prostrate and instead of that they shake their heads a few times, so that it seems to be like genuflection, Shia are also as such.

Jews regard it lawful to commit dishonesty and defraud people as lawful and Shia are also as such.

And many other nonsensical and illogical statements.

¹ *Minhajus Sunnah*, 1/7-8.

But free thinking and your awareness and familiarity with Shia jurisprudence, books, beliefs, their acts, and what is famous about them from the past and present, will suffice for refuting these false accusations and improper attributions.

I only complain to the Almighty Allah.

وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۝ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ
وَلَا نَصِيرٌ ۝

“And if you follow their desires after the knowledge that has come to you, you shall have no guardian from Allah, nor any helper.”¹

2. Kitabul Intisar²

If you call this book as the source of falsehood and allegation, you would not have exaggerated. And if it is said that according to the number of its pages, it contains 173 falsehoods, it would not be a misstatement.

We shall be content to hint at only two statements from this book, so that you may become aware of their degradation and lowliness in making allegations:

1. Shia believe that God possesses body and shape and He moves and remains immobile. He is subject to decline and is transferred from place to place. In the beginning He was not all-knowing and after that He became knowledgeable.³

2. Shias say that a hundred males can have intercourse with a single woman in a day, without allowing her a waiting period; and this is against the belief of Islam.⁴

Soon the reality of this would become clear to you and that Shia from the beginning are far from these improper attributions.

وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۝ إِنَّكَ إِذًا لَئِنْ
الظَّالِمِينَ ۝

“And if you follow their desires after the knowledge that has come to you, then you shall most surely be among the unjust.”⁵

¹ Surah Baqarah 2:120

² By Abu Husain Abdur Rahim Khayyat Mutazali.

³ Al-Intisar, 7 [Pg. 41].

⁴ Al-Intisar, 89 [Pg. 142].

⁵ Surah Baqarah 2:145

3. Al-Farq bainal Firaq¹

In this book, the author has not refrained from making any allegation the Shia and his invalid allegations would alone enable him to be thrown into Hell. (He says):

“Shia do not have specialists of jurisprudence, traditional reports, language, grammar, history and biography, battles of Prophet, exegesis of Quran. Only Ahle Sunnat have experts in these fields, and I thank God for this.”²

One is really astonished at this man, because in his native place and before his eyes lived noble personalities like the teacher of Ummah: Muhammad bin Muhammad bin Noman, Shaykh Mufeed, Alamul Huda, Sayyid Murtada, Sharif Razi, Abul Hasan Najjashi, Shaykh Abul Fath Karajaki, Sharif Abu Yaala, Sallar Dailami and their like, who were leaders of Shia and there is no doubt in their leadership in the sciences.

وَلِئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ لَا مَالَكَ مِنَ اللَّهِ مِنْ وَلَىٰ وَلَا
وَاقِعٌ ﴿٤٩﴾

“And if you follow their low desires after what has come to you of knowledge, you shall not have against Allah any guardian or a protector.”³

4. Al-Fisal fil Milal wan Nihal⁴

The foremost condition of writing about sects is that the writer should possess absolute accuracy and honesty, but regrettably, Ibne Hazm (author of this book) is lacking these qualities; on the contrary, he has observed their opposites in writing the book.

Following are some examples of his false statements:

1. First objection

He says: Shia are not Muslims; due to the fact that their first group appeared twenty-five years after the passing away of Prophet and their origin was response to a hypocritical call, which God humiliated. In lying and disbelief, they are like Jews and Christians.⁵

Reply to the first objection

By God, these are regretful statements, which shame the face of humanity.

I don't know how he denies the Islam of a group, which prays facing the

¹ By Abu Mansur Abdul Qahir bin Tahir Baghdadi (d. 429 A.H.), on pg. 355.

² *Al-Farq bainal Firaq*, 309 [Pg. 247, Chap. 5].

³ Surah Raad 13:37

⁴ By Ibne Hazm Zahiri Andulasi (d. 456 A.H.).

⁵ *Al-Fisal*, 2:78.

Qibla, recites the dual testimony of faith, reads and acts on Quran, and follows the Sunnah of Prophet; and their books on beliefs and laws have filled the world?

How can he issue such a verdict, while thousands of teachers (*Mashayakh*) of narrators of Sihah Sitta and Ahle Sunnat Musnad books, were Shia; they were points of reference for beliefs and Islamic laws, like Aban bin Taghib Kufi, Thabit Abu Hamza Thumali, Tawus bin Keesan Hamadani, Atiyya bin Saad Kufi, Maroof Kharrabooz Karkhi, Hisham bin Ziyad Basri, Hisham bin Ammaar Damishqi¹ and so on...

And if the Shia – according to the allegations of Ibne Hazm – are outside the pale of Islam, then what is the value of their Sihah Sitta and Musnad books?

Yes, the unforgivable sin of the Shia according to Ibne Hazm is that they act according to commands of Quran and Sunnah, are followers of Imams, who are security for the folks of the earth; that is Ali and his descendants.

As for what he says that Shia religion was originated by a deceitful person whom Almighty Allah degraded, he implies Abdullah bin Saba, famous as Ibne Sauda; but what connection he has with the Alawite party?

Is it not that Ali (a.s.), due to his heretical statements, threw him into the fire? And the Shia also, on the basis of emulating Ali (a.s.), have cursed Abdullah and declared immunity from him?

In that case, how it can be said that Abdullah bin Saba was the originator of Shia? Throughout the history of Shia was it ever seen that they attributed their origin to him? If he looks at the reality with open eyes, he would certainly understand that the seed of Shiasm was sown by Holy Prophet (s.a.w.a.) himself on the day he named the loyalists of Ali as Shia and urged people to his mastership (*Wilayat*) and obedience.

2. Second objection

He says:² “One who says: ‘Ali is most knowledgeable than other companions of the Prophet,’ has lied.”

Then in proving the knowledge and precedence of Abu Bakr with relation to Ali, he has issued a detailed and illogical statement; so much so that he said:

“One, who has a part of knowledge knows that knowledge and wisdom possessed by Abu Bakr was many times that of Ali.”

And with regard to precedence of Umar with relation to Ali, he says:

“Every person having perception, knows that knowledge and wisdom of Umar was many times that of Ali.”

Reply to the second objection

I don’t know whether I should laugh at the ignorance and unawareness of

¹ For his biography and explanation of his traditions refer to the book of *Muraja-aat*, Sayyid Sharafuddin, Pg. 41, 105 [Pg. 70, 126].

² *Al-Fisal*, 4:136.

this man or weep upon it? Because, the matter about which there is no doubt at all is precedence of Ali (a.s.) in knowledge as compared to all companions, in such a way that all of them referred to him in difficulties and legal problems, whereas Ali (a.s.) never referred to them.

And the first to acknowledge the knowledge of Ali (a.s.) was Holy Prophet (s.a.w.a.) himself, when he said to Fatima (a.s.):

“Are you not pleased that I married you to one, who was the foremost of Muslims and most knowledgeable of them?”¹

And he said: “Fatima, I married you to a man, who is the best from my community, because in wisdom, he is superior to all, in forbearance, is most forbearing and in Islam, he has precedence over all.”²

And he said: “The most knowledgeable person after me in my Ummah is Ali Ibne Abi Talib (a.s.).”³

And he said: “Ali is the treasure-trove of my knowledge.”⁴

And he said: “Ali is the treasurer of my knowledge.”⁵

And he said: “Ali is superior to everyone in issuing legal judgments.”⁶

And he said: “Wisdom was divided into ten parts; nine parts were given to Ali (a.s.) and one part to rest of the people.”⁷

And when Ali (a.s.) issued judgments during the lifetime of Prophet, His Eminence (s.a.w.a.) said: “Thanks be to Allah, that He placed wisdom in the beings of our Ahle Bayt.”⁸

And after the Prophet, Ayesha is the second person, who confessed to the knowledge of Ali (a.s.) and she said:

“Ali is most well informed person about the Sunnah of Prophet.”⁹

Umar also remarked: “Ali is most superior to all of us in adjudication.”¹⁰

¹ *Mustadrak Alas Saheehain*, [3:140, H. 4645]; *Kanzul Ummaal*, 6:13 [11/605, H. 32925].

² Khateeb has mentioned this tradition in the book of *Muttafiq* and Suyuti in *Jamaul Jawame* as is mentioned in its sequence 6:398 [*Kanzul Ummaal* 11/605, H. 32926].

³ Dailami has narrated this tradition from Salman and also Khwarizmi in his *Manaqib* 49 [Pg. 82, H. 67] and *Maqtalul Husain* 1:43; Muttaqi in *Kanzul Ummaal*, 6:153 [11/614, H. 32977].

⁴ *Sharh Nahjul Balagha*, Ibne Abil Hadeed, 2:488 [9/165, Sermon 154].

⁵ *Sharh Nahjul Balagha*, Ibne Abil Hadeed, 2:488; *Al-Jamius Saghir*, Suyuti [2/177, H. 5593]; *Jamaul Jawame*, he has mentioned in its sequence as 6:153 [*Kanzul Ummaal*, 11/603, H. 32911] and in that book instead of ‘Aibat’ the term of ‘Utbah’ is mentioned.]

⁶ *Masabih*, Baghawi, 2:277 [4/180, H. 4787]; *Riyazun Nazara*, 2:198 [3/147]; *Manaqib Khwarizmi*, 50 [Pg. 81, H. 66]; *Fathul Bari*, 8:136 [8/167]; *Al-Baghayul Wa-at*, 447 [2/406, No, 21].

⁷ *Hilyatul Awliya*, Abu Nuaim 1: 65 [No. 4]; *Asniul Mataalib*, Hafiz Jazari, 14 [Pg. 71].

⁸ Ahmad, *Manaqib* [Pg. 168, H. 235] and Mohibuddin Tabari in *Riyaz*, 2:194 [3/149] have quoted this tradition.

⁹ *Riyazun Nazara*, 2:193 [3/141]; *Manaqib Khwarizmi*, 54 [Pg. 91, H. 84]; *Sawaiq*, 76 [Pg. 127]; *Taareekhul Kholaifa*, 115 [Pg. 160].

¹⁰ *Hilyatul Awliya*, Abu Nuaim 1: 65 [No. 4]; *Tareekh Ibne Kaseer*, 7:359 [7/397, Incidents of

Umar issued a famous statement, which shows that he was in dire need of wisdom of Ameerul Momineen (a.s.):

“If Ali were not there, Umar would have perished.”¹

And he said: “O Allah, do not involve me in a problem, when Ali Ibne Abi Talib is not present to solve it.”²

And he said: “O Abul Hasan, may God never involve me in a problem where you are not present.”³

And he said: “O Ali, may God not keep me alive after you.”⁴

And he said: “I seek refuge of God from a difficulty, where Abul Hasan is not present to solve it.”⁵

And he said: “O God, do not send hardships upon me when Abul Hasan is not there at my side.”⁶

Muawiyah says: “Whenever Umar encountered a difficulty, he asked Ali for its solution.”⁷

When Muawiyah received the news of the assassination of the Imam, he said:

“Indeed, by the death of the son of Abu Talib, jurisprudence and knowledge have passed away.”

Abu Hajjaj Balawi has mentioned this statement in the book of *Alif Baa*.⁸

Imam Hasan (a.s.) says regarding the knowledge of Imam Ali (a.s.) in his sermon:

“Yesterday, there passed away from among you a man, who was not preceded by those, who have passed and those, who would come in future will also not get precedence over him.”⁹

The teacher of Ummah, Ibne Abbas says: “The knowledge of me and companions of Prophet as compared to the knowledge of Ali (a.s.), was like a drop in an ocean.”

In addition to that some companions also in their couplets have praised the

¹ year 40 A.H.]; *Taareekhul Kholaifa*, Suyuti, 115, [Pg. 160].

² This report is mentioned by Ahmad, Aqili and Samman and it is mentioned in *Istiab* 3:39 [Part 3/1103, No. 1855]; *Riyaz*, 2:194 [3/142].

³ *Tazkiratus Sibt*, 87 [Pg. 148]; *Manaqib Khwarizmi*, 58 [Pg. 97, H. 98]; *Maqtaal Khwarizmi*, 1:45.

⁴ *Irshadus Sari*, 3:195 [4/136].

⁵ *Riyazun Nazara*, 2:197 [4/146]; *Manaqib Khwarizmi*, 60 [Pg. 101, H. 104].

⁶ *Tareekh Ibne Kaseer*, 7:359 [7/397, Incidents of 40 A.H.]; *Al-Futuhatul Islamiyyah*, 2:306.

⁷ Ibne Bakhtari has narrated this tradition; on the basis of what is mentioned in *Riyaz*, 2:194 [3/142].

⁸ *Manaqib Ahmad*, [Pg. 155, H. 222]; *Riyazun Nazara*, 2:195 [3/143].

⁹ *Alif Baa*, 1:222.

⁹ Ahmad has narrated this tradition in his *Musnad*, 1/328, H. 1721; Ibne Kaseer in his *Taareekh*, 7:332 [7/368].

knowledge of Ameerul Momineen (a.s.). Hassan bin Thabit, Fazl bin Abbas, and following them a large number of poets of the first century have mentioned the knowledge of His Eminence in poetry.

Moreover, the whole community has consensus on the precedence of Ameerul Momineen (a.s.) over others in knowledge and wisdom, because he alone was the heir of the knowledge of Prophet and in reports recorded from numerous channels, it is mentioned that Holy Prophet (s.a.w.a.) said that he is his successor and heir; in that report¹ it is mentioned that Ali asked:

“O Messenger of Allah (s.a.w.a.), what would I inherit from you?”

He replied: “What did the previous prophets leave in inheritance?”

Ali (a.s.) asked: “What did the previous prophets leave as inheritance?”

The Holy Prophet (s.a.w.a.) replied: “Book of Allah and their Sunnah.”

3. Third objection

He says: “Shia Imami, from the beginning, believe in distortion in Quran and they still do so. They say that numerous verses are deleted from it, numerous verses are added to it, and numerous verses are distorted in it. Only one person from them did not have this belief as he also acted like Mutazila, because he regarded those, who believe in distortion of Quran to be infidels. He was Ali bin Hasan² bin Moosa bin Muhammad.”

Reply to the third objection

Alas, if this impudent man had shown us a single reliable Shia book, which mentions this nonsense. But if the reader investigates, he would conclude that all Shia scholars have denied this allegation.

Scholars like Shaykh Saduq in his book of *Aqaid*³, Shaykh Mufeed⁴, Shaykh Tusi in *Tibyan*⁵, Tabarsi in *Majmaul Bayan*,⁶ and Alamul Huda, Sayyid Murtada,⁷ as the author has himself confessed, and others are deniers of distortion in Quran and not only Sayyid Murtada as this foolish man thinks.

4. Fourth objection

He says: “Some Shia Imamiyah regard marrying nine women as lawful and some others say that eating cabbage is unlawful since it grew from the blood of Husain and it did not exist before his martyrdom.”⁸

¹ That is in the tradition of heirship of Ali (a.s.) from the Holy Prophet (s.a.w.a.).

² In *Fisal* [4/182] also it is mentioned as such and in Ahle Sunnat books also it is narrated from him and the correct name is Ali bin Husain, that is Sayyid Murtada Alamul Huda.

³ Al-Itiqadat fil deenil Imamiyah, Pg. 59, Chap. 33.

⁴ *Awailul Maqalat*, [Pg. 93. 95].

⁵ Al-Tibyan fee Tafsir al-Quran, [1/3, Preface].

⁶ Majmaul Bayan [4/508].

⁷ *Amali*, Sayyid Murtada [2/84].

⁸ *Al-Fisal*, 4:182.

Reply to the fourth objection

Alas, if he had referred to Shia jurisprudence before laying allegation of nine marriages, which does not sanction more than four marriages at a time. And marrying nine women is regarded as one of the distinctive qualities of Holy Prophet (s.a.w.a.). In this matter Shia and Sunni have consensus and there is no dispute among them. Also, if he had, before attributing cabbage to Shia, had conducted a survey of Shia villages and seen how cabbage is cultivated on their farms and how it is consumed by them with rice and cooked with wheat, he would have seen that scholars and laymen, and the rich and poor, all have this diet.

Till date, no Shia has ever prohibited this and it is not narrated from any tradition scholar, historian, language expert, story teller or vegetable seller that cabbage grows from the blood of Imam Husain (a.s.).

5. Fifth objection

He says: “Ali did not pay allegiance to Abu Bakr for six months and he (Abu Bakr) also did not compel him, till Ali paid allegiance to him of his own accord.”

He also says: “More interesting is the fact that in spite of Ali’s refusal to pay allegiance, Abu Bakr neither compelled him nor requested him for it.

During this period, he was free to do what he liked, but after that for the sake of protecting his religion and returning to the truth, he paid allegiance voluntarily and this shows that he regarded allegiance as obligatory, otherwise he would never have paid it.”¹

Reply to the fifth objection

Firstly: read this statement carefully, after that see the statement of the great teacher, Abdul Fatah Abdul Maqsood in the book of *Al-Imam Ali Ibne Abi Talib*,² which is the extract of the matter as you would yourself conclude. He says:

“Sometimes they gathered secretly and sometimes openly and in that meeting called people to the son of Abu Talib, because they regarded him as most deserving than others for Caliphate and rulership. Then in order to create mischief, they surrounded his house and shouted to him to come out in order to recover his usurped rights...during that time people had divided into groups: opponents and supporters. When Medina was thirsty for unity, they split into two groups and nothing remained to unite them. If it has been as such, other than God, no one knew what would come to pass in future.”

Was Ali, in view of Umar bin Khattab, not worthy of being killed like Ubada to prevent mischief and discord? Yes, that day, when Umar bin Khattab, along with his men, went to the house of Fatima to take allegiance from the

¹ *Al-Fisal*, 4:96-97.

² Al-Majmua al-Kamila lil Imam Ali Ibne Abi Talib, [No. 1: Vol. 1/89-91].

cousin of Prophet in any way: willingly or forcibly. Rumors preceded the steps of Umar. Some said: Only the sword will get us absolute obedience. Some said that very soon fighting would erupt. The third group said; Fire would be the only and best means of protecting unity...Can the people be silenced through force, so that the story of gathering firewood under the orders of Umar and surrounding the house of Fatima is not repeated? The house, in which Ali and his companions were present. Would he agree to pay allegiance through such an act or they would set his house on fire?!

In that conditions, he saw Fatima is walking towards the Masjid of Prophet, tired; she reached the grave of her father. All were attentive towards her. Suddenly a sorrowful voice rose up:

“O father, O Messenger of Allah (s.a.w.a.); O father, O Messenger of Allah (s.a.w.a.)! After you, what all the son of Khattab and son of Abi Qahafa made me endure.”

Hearts were shattered by this lamentation. One wished that the earth would split and swallow one.

Allamah Amini says: Refer to the following books: *Al-Imamah was Siyasah*, *Tarikh Tabari*, *Al-Iqdul Fareed*, *Tareekh Abul Fida*, *Tareekh Ibne Shahna*, under the incidents of the year 11 A.H.; and Sharh Ibne Abil Hadeed.¹

6. Sixth objection

He says: “We do not accept the falsehood of Shia in their interpretation and exegesis of the verse:

وَيُطْعِمُونَ الظَّعَامَ عَلَى حُبَّهِ مُسْكِنَةً وَيَبْرِيْغَا وَآسِيَّرَا^⑧

“And they give food out of love for Him to the poor and the orphan and the captive.”²

We reject it altogether, because they say that the implication of this verse is Ali (a.s.) and this interpretation is not correct; on the contrary the generality and apparent aspect of the verse includes all those, who do this.”³

Reply to the sixth objection

This funny statement shows that this man has gone to extreme lengths in concealment of truth. In his view, he has effectively destroyed the value of this tradition by alleging that the Shia restrict the interpretation of this verse to Ali (a.s.). While the fact is that his own scholars have recorded this tradition in their books and he can refer to them.

¹ *Al-Imamah was Siyasah*, 1:13 [1/19]; *Tareekh Umam wal Mulook*, 3:198 [3/202, incidents of 11 A.H.]; *Al-Iqdul Fareed*, 2:257 [4/86-87]; *Tareekh Abul Fida*, 1:165; *Tareekh Ibne Shahna*, [1/189]; *Sharh Nahjul Balagha*, 2:19 [6/46, Sermon 66].

² Surah Insaan 76:8

³ *Al-Fisal*, 4:146.

Hafiz Abu Muhammad Asimi has written a two volume book on this issue and entitled it *Zainul Fata fee Tafseer Surah Hal Ata*.

Does this foolish and unaware author thinks that he was a Shia? Or he is ignorant the science of traditions? Or has not paid attention to traditions favoring the Shia?

In any case, some narrators of this tradition are:

1. Abu Ja'far Iskafi (d. 240 A.H.).¹
2. Hakeem Abu Abdullah Muhammad bin Ali Tirmizi, who according to *Nawadirul Usul*, was alive till the year 285 A.H.²
3. Hafiz Abu Ja'far Muhammad bin Jarir Tabari (d. 310 A.H.).³
4. Abul Qasim Zamakhshari (d. 538 A.H.).⁴
5. Abu Abdallah Fakhruddin Razi (d. 606 A.H.).⁵
6. Izzuddin Abdul Hamid, alias Ibne Abil Hadeed Mutazali (d. 655 A.H.).⁶
7. Qazi Nasiruddin Baidhawi (d. 685 A.H.).⁷
8. Hafiz Ibne Hajar (d. 852 A.H.).⁸
9. Hafiz Jalaluddin Suyuti (d. 911 A.H.).⁹

Text of the tradition

Ibne Abbas says that Imam Hasan and Imam Husain (a.s.) were indisposed. The Messenger of Allah (s.a.w.a.) visited them with some people. He said to Ali (a.s.):

“O Abal Hasan, make a vow for the health of your children.”

So Ali, Fatima, Fizza, their servant made a vow that if Hasan and Husain regained health, they would keep three fasts. After sometime the sons recovered, but at that time they were not having anything in the house to eat. Ali (a.s.) was compelled to approach Shamun, the Jew and borrowed three Saa-a¹⁰ (nine kilos) of barley and returned home.

Fatima grinded one Saa-a and kneaded the flour and prepared five loaves of bread for five persons to break the fast. At that moment, a beggar arrived and called out:

“Peace be on you, O Ahle Bayt of Muhammad. I am a beggar, a Muslim and

¹ Naqzul Uthmaniya, Pg. 318.

² *Nawaaderul Usul*, 64 [1/154, Principle 44].

³ *Kifayatut Talib*, [Pg. 345, Chap. 97].

⁴ *Tafseer al-Kashaf*, 2:511 [4/670].

⁵ *Tafseer Kabeer*, 8:376 [30/244].

⁶ *Sharh Nahjul Balagha*, [13/276, Sermon 238].

⁷ Tafseer Baizaawi, [2/552].

⁸ *Al-Isabah*, 4:384.

⁹ *Durre Mansoor*, [8/371].

¹⁰ One Saa-a is three kilos.

I am needy. Please feed me, so that God may bestow you with food from Paradise.”

Those noble beings made a sacrifice and gave him their food and spent the night in hunger, only having a drink of water. The following day, again they made an intention to keep a fast and then again just as they were about to end their fast, an orphan came and sought their help.

They again gave their food to the orphan and like the previous night, slept hungry. On the third day, at the time of breaking the fast, a prisoner approached them and asked for help. Like the previous two days, they again gave him their shares. On the fourth day, when it was morning, Ali (a.s.) held the hands of Hasan and Husain (a.s.), while they were trembling like chicks, and came to the Holy Prophet (s.a.w.a.). When His Eminence saw them in this condition, he said:

“Nothing is more tragic than to see you in this condition.”

The Holy Prophet (s.a.w.a.) arose and accompanied them back home. When he entered the house of Fatima, he saw Fatima praying. Due to hunger, her stomach was clinging to her back and her eyes were sunk.

The Prophet was much aggrieved to see this and it was at that time that Jibreel descended from heavens and said to the Prophet:

“O Muhammad, Almighty Allah sends congratulations to you regarding your Ahle Bayt.”

Then he recited Surah Insan. Some commentators of Quran have narrated this tradition in this form.

7. Seventh objection

He says: “The Holy Prophet (s.a.w.a.) said: ‘If I wanted to take a friend and companion for myself, I would definitely take Abu Bakr. Abu Bakr is my brother and friend.’ Other than Abu Bakr, no one else had brotherhood with the Prophet. As for Ali (a.s.); he had brotherhood only with Suhail bin Hunayn and that’s all.”¹

Reply to the seventh objection

I don’t want to argue about the tradition, which he regards as authentic and I also do not dispute its issuance and do not reject this tradition with the excuse that Umar rejected the tradition of paper and ink-pot, because as this tradition is mentioned in *Saheeh Bukhari* and *Saheeh Muslim*², is identical and same as the tradition and both were issued just before the demise of Prophet; I also don’t repeat the statement of Ibne Abil Hadeed in *Sharh Nahjul Balagha*³ that the captioned tradition is fabricated and supporters of Abu Bakr fabricated it against the tradition of brotherhood.

I will not prolong the discussion regarding its conclusion like Ibne Qutaibah

¹ *Al-Fisal*, 4:147.

² *Saheeh Bukhari*, [4/1612, H. 168, & 4169]; *Saheeh Muslim*, [3/455, H. 22, Kitabul Wasiyyat].

³ *Sharh Nahjul Balagha*, 3:17 [11/49, Sermon 203].

says in justification of the tradition:¹ “The implication of brotherhood in this tradition is general Islamic brotherhood, which on the basis of verse:

إِنَّمَا الْمُؤْمِنُونَ إِخْرَوَةٌ

“The believers are but brethren.”²

...and all Muslims are regarded as brothers of each other, like the report narrated from Prophet that he said to Umar: O brother,³ or said to Zaid: You are our brother.⁴ Or said to Usamah: O brother.⁵

In the same way, is the text of tradition which, Bukhari,⁶ Muslim and Tirmizi have mentioned: If I wanted to select a friend, I would have definitely selected Abu Bakr. But Islamic love and brotherhood, clarifies the implication of brotherhood in this tradition. As friendship negated in that tradition is special friendship and not general friendship, which is proved according to the verse:

الْأَخْلَالُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَلَوْا لَا الْمُتَّقِينَ ﴿٢﴾

“The friends shall on that day be enemies one to another, except those who guard (against evil).”⁷

So, the implication of the Holy Prophet (s.a.w.a.) is special brotherhood, which he established among companions on the day of brotherhood,⁸ it was established on the basis of similarity and nature of persons. That is brotherhood was established between two persons of same temperament, as numerous scholar have admitted.

In that instance, brotherhood was established between Abu Bakr and Umar, Uthman and Abdur Rahman bin Auf, Talha and Zubair, Abu Ubaidah Jarrah and Saalim, freed slave of Abu Huzaifah, Ubayy bin Kaab and Ibne Masud, Maaz and Thauban, Abu Talha and Bilal, Ammaar and Huzaifah, Abu Darda and Salman, Saad bin Abi Waqqas and Suhaib, Abu Zar and Miqdad bin Amr, Abu Ayyub Ansari and Abdullah bin Salam, Usamah and Hind, the barber of the Prophet, Muawiyah and Habbab Majashai, Fatima, daughter of Prophet and Umme Salma, Ayesha and wife of Abu Ayyub.⁹

¹ Tawil Mukhtaliful Hadith, 51 [Pg. 63].

² Surah Hujurat 49:10

³ Riyazun Nazara, 2:6 [2/272].

⁴ Khasais Nasai, 19 [Pg. 205, H. 194 and in Sonan Kubra, 5/169, H. 8579].

⁵ Tareekh Ibne Asakir, 6:9 [6/623, and in Mukhtasar Tareekh Damishq, 9/139].

⁶ Saheeh Bukhari, [3/1338, H. 3457]; Saheeh Muslim, [5/8, H. 3, Kitab Fadailus Sahaba]; Sonan Tirmizi [5/569, H. 3661].

⁷ Surah Zukhruf 43:67

⁸ Establishment of brotherhood took place twice (1) Before migration to Medina and (2) Five months after that as would be mentioned later.

⁹ Seerah Ibne Hisham, [2/108, 109]; Tareekh Ibne Asakir, 6:90, 200 [12/136 and in Tarjuma Imam Ali Ibne Abi Talib (a.s.), researched edition, no. 146]; Usudul Ghaba, 2:221 [2/277, No. 1822]; Matalibus So-ool, 18; Irshadus Sari, Qastalani, 6:227 [8/467]; Sharhul Mawahib, 1:373.

After that he kept aside Ali (a.s.) for his own brotherhood and said: "By God, I have not excepted you, but for myself. You are my brother and successor; my brother and companion; you are my brother in the world and the hereafter."¹

Yes, amazing is exaggeration and selfishness that drags man to the position that he regards as correct only that tradition, which is authentic in his view, without understanding its meaning; or if he understands it, he wishes to deceive people by his unawareness; and regards as invalid, a tradition accepted by the whole Ummah and mentioned in all authentic books of traditions.

Can loyalty to something make a person blind? Is man created as such an unjust creature?

This brotherhood in a special meaning, proved in favor of Ameerul Momineen (a.s.) on the basis of authentic traditions, as would be mentioned, and in view of companions it was like a famous title in every gathering, and which was used as a protest and used by poets; is the special quality of Ali (a.s.) and if anyone other than him claims this, he is indeed a liar. And if we like, we can compile all recorded traditions on this topic and make a whole book. However we shall mention only a few of them here:

1. The Holy Prophet (s.a.w.a.) established brotherhood among his companions including Abu Bakr and Umar, except Ali.

So Ali (a.s.) came to the Prophet and said: "You established brotherhood among companions, but did not make me a brother of anyone?"

The Messenger of Allah (s.a.w.a.) said: "You are my brother in the world and the hereafter."

The chains of narrators of this tradition ends at the following persons:

1. Ameerul Momineen Ali (a.s.)
2. Umar bin Khattab
3. Anas bin Malik
4. Zaid bin Abi Aufa
5. Abdullah bin Abi Aufa
6. Ibne Abbas
7. Makhduj bin Yazid
8. Jabir bin Abdullah
9. Abu Zar Ghiffari
10. Aamir bin Rabia
11. Abdullah bin Umar

¹ *Manaqib Ali*, Ahmad bin Hanbal, [Pg. 94, H. 141]; *Riyazun Nazara*, 2:209 [3/160]; *Tareekh Medina Damishq*, 6:201 [12/136]; although in this source the tradition is as follows: By the one, who sent me with truth, I do not choose you, except as my brother; and you are to me as Harun was to Moosa, except that there is no prophet after me and you are my brother and successor.

12. Abi Amama
13. Zaid bin Arqam
14. Saeed bin Musayyab¹

Refer to the books² of *Jami Tirmizi*, *Masabih Baghawi*, *Mustadrak Hakeem*, *Istiab*, which regard tradition of brotherhood to be authentic, *Taisirul Wasul*, *Mishkatul Masabih* – on the margins of *Mirqat* – and *Riyazun Nazara*.

It is mentioned in *Riyazun Nazara*:³

The best evidence of the position of Ali (a.s.) near the Holy Prophet (s.a.w.a.) is the act of Prophet in establishment of brotherhood, because His Eminence (s.a.w.a.) joined together in brotherhood, persons having similarities and identical natures. So, he established brotherhood between Abu Bakr and Umar and selected Ali (a.s.) for himself. Now, what excellence can be greater than this?

Ustad Abdul Fattah Abdul Maqsood say in the book of *Al-Imam Ali Ibne Abi Talib*.⁴

If Abu Bakr is the true vicegerent of Prophet, Ali is the shadow joined to him, because Ali (a.s.) never left the side of the Prophet. He established brotherhood between Muhajireen and Ansar; but for himself, neither selected Abu Bakr, nor Umar or Hamza – God's lion – on the contrary, he selected the youth he had himself reared; that is Ali, and gave precedence to him over everyone else.

All these writings and sources clarify that the Holy Prophet (s.a.w.a.) established brotherhood between Abu Bakr and Umar and no sign of the hollowness of Ibne Hazm is found.

2. Jabir bin Abdullah and Saeed bin Musayyab have said that the Prophet established brotherhood between all companions and only the Prophet, Abu Bakr, Umar and Ali remained. So he established brotherhood between Abu Bakr and Umar. After that he said to Ali (a.s.):

“You are my brother and I am yours. If someone is inimical to you, tell him: I am the slave of God and brother of Prophet. And if other than you, anyone claims thus, he would indeed be a liar.”

This tradition is mentioned in numerous books⁵ like *Manaqib Ahmad*,

¹ This traditional report in view of Ibne Hazm is a widely narrated report.

² *Sunan Tirmizi*, 2:213 [5/595, H. 3720]; *Masabihus Sunnah*, 2:199 [4/173, H. 4769]; *Al-Mustadrak alas Saheehain*, 3:14 [3/16, H. 4289]; *Al-Istiab*, 2:460 [Part 3/1098, No. 1855]; *Taisirul Wasul*, 3:271 [3/315, H. 2]; *Mishkatul Masabih*, 5:569 [3/356, H. 6093]; *Riyazun Nazara*, 2: 167 [3/111]; *Sawaiqul Mohriqa*, [Pg. 122]; *Taareekhul Kholafa*, [Pg. 159].

³ *Riyazun Nazara*, 2:212 [3/164].

⁴ Al-Imam Ali Ibne Abi Talib, 73.

⁵ *Manaqib Ali (a.s.)*, Ahmad bin Hanbal, [Pg. 78, H. 117]; *Tareekh Medina Damishq*, [12/136]; *Kifayatut Talib*, 82, 83 [Pg. 194, Chap. 47]; *Tadkiratul Khawas*, 14 [Pg. 22]; *Al-Mirqat fee Sharh Mishkat*, 5:569 [10/465, H. 6093].

Tarikh Ibne Asakir, *Kifaya* of Ganji, *Tadkiratus Sibt*, who regards this tradition as authentic and has refuted his grandfather, who considered it inauthentic; and *Mirqat fee Sharh Mishkat*.

3. Jabir bin Abdullah Ansari says: The Messenger of Allah (s.a.w.a.) said:

“Two thousand years before the creation of the heavens and earth, it was inscribed on the gate of Paradise: There is no god, except Him, and Muhammad is His prophet and messenger and Ali is the brother of the Prophet.”

Manaqib Ahmad, Tarikh Khatib, Riyazun Nazara, Tadkiratus Sibt, Manaqib Khwarizmi, Kanzul Ummal have narrated from Ibne Asakir.¹

4. The Holy Prophet (s.a.w.a.) said in a tradition:

“Almighty Allah derived our names through His name. Allah, the Mighty and Sublime is Mahmood and I am Muhammad, God is high (Aala) and my brother is Ali.”

Hamawaini has mentioned this report in chapter two² of his *Faraid* through chains of Abu Nuaim and Natanzi.

5. It is narrated in the book of *Al-Imamah was Siyasah* that: One day Ali came to Abu Bakr and said:

“I am the slave of Allah and brother of His Prophet.”

He was told: “Pay allegiance to Abu Bakr.”

He said: “I am more eligible for Caliphate than you and I will not pay allegiance to you; on the contrary you are more worthy of paying allegiance to me.”³

8. Eighth objection

He says: “All Shia believe that twice the sun returned for Ali (a.s.). Can inspite of so many creatures and such short period after that time, one imagine shamelessness, audacity and falsehood greater than this?”⁴

Reply to the eighth objection

How often these harmful words leave imprint on the heart that only Shia believe in the return of the sun for Ali (a.s.)? Whereas this is not the case; on the contrary a large number of reliable scholars have narrated this report through innumerable chains and many tradition experts regard it as authentic and some others have regarded some parts of it as good.

Some tradition scholars, among them being: Ibne Hazm, Ibne Jauzi, Ibne Taymiyyah and Ibne Kathir, who were staunch followers of the Umayyads, have

¹ *Manaqib Ali (a.s.)*, Ahmad bin Hanbal, [Pg. 182, H. 254]; *Riyazun Nazara*, 2:168 [3/112]; *Tadkiratul Khawas*, 14 [Pg. 22]; *Al-Manaqib*, 87 [144, H. 168]; *Kanzul Ummaal*, 6:399 [11/624, H. 44043]; *Tareekh Medina Damishq*, [12/139].

² *Faraaezus Simtain*, [1/41, H. 5].

³ *Al-Imamah was Siyasah*, 12, 13 [1/18].

⁴ *Al-Fisal*, [4/182].

declared this tradition weak. They condemned it severely and some other scholars, who have denied this miracle of Prophet and excellence of Ali (a.s.) as it was too hard for them to digest, they wrote complete books on this issue, in which they gathered all chains of narrators of tradition on this issue: like:

1. Abul Qasim Hakeem bin Haza Haskani Nishapuri Hanafi (d. after 490 A.H.). He wrote a treatise entitled: *Masala fee Tas-hih Radde Shams wa Targhim al-Nawasibush Shams*¹ regarding writing of tradition that some of them Ibne Kathir has mentioned in *Al-Bedaya wa al-Nehaya*.² Dhahabi has also mentioned in *Tadkira*.³

2. Hafiz Jalaluddin Suyuti (d. 911 A.H.) has also written a treatise entitled: *Kashfulil Bas An Hadees Radde Shams* regarding this tradition.

Now, we would mention some examples of scholar, who have quoted this tradition. Some of them have mentioned this tradition without criticizing it and some have also discussed its authenticity.

1. Hafiz Abu Ja'far Ahmad bin Salih Misri (d. 248 A.H.). He was a teacher of Bukhari in his *Saheeh* and others have consensus that it is authentic. He has narrated this tradition through two authentic channels from Asma binte Umais and he says:

“It is obligatory on people of knowledge to remember the tradition, which Asma has narrated, as it is the greatest sign of prophethood.”⁴

Hafiz Abul Qasim Tibrani (d. 360 A.H.) has mentioned this tradition in his *Mojamul Kabeer*⁵ and remarked: This tradition is good (*hasan*).

3. Hafiz Abu Bakr Baihaqi (d. 458 A.H.) has mentioned it in his *Dalail* as mentioned in *Faizul Qaazir*⁶ of Manawi.

4. Abu Muzaffar, Yusuf Qazaoghli Hanafi (d. 654 A.H.) has quoted this tradition in his *Tadkira*⁷. Then he has refuted the viewpoint of his grandfather, Ibne Jauzi, the gist of which is as follows:

“Statement of my grandfather that this tradition is fabricated is a baseless statement and his suspicion on the narrators is meaningless, because we have narrated this report from reporters, who were honest and reliable and there is no doubt about their veracity and the aim of returning of the sun is refraining it from the usual movement and not returning in the real sense; although if it is actual returning also, even then it is not surprising, as in that case it would be a miracle of the Holy Prophet (s.a.w.a.) and an excellence of Ali (a.s.).”

¹ The term of Shams has plural as Shumus. It implies deep enmity.

² Al-Bedaya wa al-Nehaya, 6:80 [3/88].

³ *Tazkeratul Huffaaz*, [3/1200, No. 1032].

⁴ Hafiz Tahawi in *Mushkilul Aathar* [2/11] has narrated this report from him and others have followed him as would be mentioned.

⁵ *Mojamul Kabeer*, [24/145, H. 382].

⁶ Faizul Qaazir, 5:440.

⁷ Tadkiratul Khawas, 30 [Pg. 49].

And stopping of the sun is not an unprecedeted phenomenon; on the contrary according to consensus, the sun also stopped from setting for Yusha: and it is not without the following two conditions: either it was a miracle for Moosa or an excellence for Yusha. In case it is miracle of Moosa, then our Prophet is higher than him and if it is a miracle for Ali, then Ali is more superior to him, because the Holy Prophet (s.a.w.a.) said: "Scholars of my Ummah are like prophets of Bani Israel." When this is regarding scholars, what to say about Ali (a.s.), who was most superior and excellent of them?

After that he proves the superiority of Ali over the prophets of Bani Israel and then quotes the couplet of Sahib bin Ubbad regarding the return of the sun.

5. Hafiz Ibne Hajar Asqalani (d. 852 A.H.) has quoted the tradition in his book of *Fathul Bari*¹ and then remarked:

"Tahawi, Tibrani in *Kabeer*, Hakeem and Baihaqi in *Dalail* have narrated from Asma binte Umais that:

'One day, the Prophet was asleep in the lap of Ali (a.s.) and he continued to sleep till the sun set and Ali (a.s.) wasn't able to pray the Asr prayer and when the Prophet awoke and realized this, he prayed for the return of the sun and Ali prayed in its time; and after that it set once more. And this is one of the most obvious miracles.'

At this point Ibne Jauzi and Ibne Taymiyyah in *Al-Radd Alal Rawafidh* have committed a mistake and regarded this report fabricated."

6. Hafiz Suyuti (d. 911 A.H.) has, in the book of *Jamaul Jawame*, mentioned its sequence² among the miracles of Prophet from Ali (a.s.). He says in *Khasaisul Kubra*:³

"During Yusha's battle against tyrannical kings, the sun stopped for him from setting and this happened for our Prophet during the night of ascension; and more amazing is that it stopped for Ali (a.s.), when he missed his Asr prayer."

Text of the tradition

It is narrated from Asma binte Umais that the Holy Prophet (s.a.w.a.) prayed the Noon Prayer in Sahba locality in Khyber. He had sent Ali (a.s.) on some errand and when he returned, the Prophet had already recited the Asr prayer. So the Prophet placed his head in the lap of Ali (a.s.) and went to sleep and Ali (a.s.) did not move while the Prophet was asleep, lest he should be disturbed. When the Prophet awoke, the sun had set. Therefore he prayed:

"O God, your servant, Ali has dedicated himself for Your Prophet, so You also return the light of the sun for him."

Asma says: "At that moment the sun rose up again over the mountain. Ali (a.s.) made ablution and recited the Asr prayer. After that the sun set again."

¹ *Fathul Bari*, 16:86 [6/222].

² *Kanzul Ummaal*, 5:277 [12/349, H. 35353].

³ *Khasaisul Kubra*, 2:183 [2/310],

Moreover, is the challenge of Ameerul Momineen (a.s.) through that on the day of Shura when he said:

“I adjure by God, is there anyone other than me, for whom the sun rose up again after setting, so that he may recite the Asr Prayer?”

“No,” said everyone.¹

This shows the extent of popularity of this extraordinary phenomenon among companions of Prophet.

In the same way, this incident is mentioned in numerous poems of the poets from the first century till today.

Now, with attention to these evidences and proofs, the value of Ibne Hazm and his books becomes evident for us. It is amazing that I don't have time and space to mention all the blunders from the book of *Fisal* for the information of readers, because all his volumes, especially the fourth is full of allegations, calumnies, distortion of facts and lies and abuses, in such a way that no one, even the Holy Prophet (s.a.w.a.) is spared his attacks.

As he says in *Al-Ahkam*:² “The Shia have not understood till now that the chief of prophets was born of disbeliever parents.”

What urged him to issue this hurtful statement? Etiquette of religion? Or etiquette of writing? Or etiquette of academics? Or etiquette of chastity? Which one?

ءَ الْقِيَالِنِ كُرَّ عَلَيْهِ مِنْ بَيِّنَنَا بَلْ هُوَ كَذَابٌ أَشَرٌ^⑤ سَيَعْلَمُونَ غَلَّا مِنْ
الْكَذَابِ الْأَشَرِ^⑥

“Has the reminder been made to light upon him from among us? Nay! he is an insolent liar! Tomorrow shall they know who is the liar, the insolent one.”³

5. Al-Milal wan Nihal

This book, although it does not reach the level of *Al-Fisal* in bad mouthing, it definitely is full of falsehoods and contradictory views. Therefore, the reader has no option, but to reject it.

Shahristani, due to intensity of malice towards the Shia, has written numerous books against them. The only thing, which impelled him to do this is his lack of awareness about issues he discusses.

He is so ill-informed that he says: “The grave of Imam Hadi (a.s.) is in Qom,”⁴ whereas his holy tomb is besides the tomb of his son, Imam Hasan

¹ This tradition was also hinted at in this book previously.

² Al-Ahkam fee Usulil Ahkam, 5:171 [5/160].

³ Surah Qamar 54:25-26

⁴ Gloss on *Fisal*, 2:5 [*Al-Melal Wa al-Nehal*, 1/150].

Askari (a.s.) in Samarrah. And from the time of his burial, the tomb is shining like stars and is alive in the books of history and collections, but Shahristani is ignorant of all this.

Among his falsehood is that he writes: "Among the distinguishing qualities of the Shia is that they believe in transmigration of soul."¹

Refutation

هُلْ أَنِّي كُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيْطَانُونَ^٣ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ^٢ يُلْقَوْنَ
السَّيْئَةَ وَأَكْثَرُهُمْ كُذَّابُونَ^٤

**"Shall I inform you (of him) upon whom the Shaitans descend?
They descend upon every lying, sinful one, They incline their
ears, and most of them are liars."**²

Know that you will not find any Shia, who believes in transmigration of souls and then realize the value of Shahristani's book and the extent of his honesty.

Abu Muhammad Khwarizmi, contemporary of Shahristani, in the book of *Mojamul Buldan*,³ has mentioned a statement which inform us about the veracity of Shahristani. He says:

"If his deviating excesses in his beliefs and inclinations had not been towards denial, he would have definitely been an imam of Ahle Sunnat. How often we ask ourselves that how it happened with a man of intelligence and perfection? A person, who had attached his heart to something without basis and adopted something, which has no logical and textual proof. And we seek God's refuge from degradation and deprivation! The basic cause of his deviation was his desertion of the effulgence of Shariat and following philosophy. I was often present in his lectures and not once did I hear him say: God said this or the Prophet (s.a.w.a.) said that, and not once did I see him reply to queries about questions on Shariah.

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَةً هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَّحَشَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ
وَجَعَلَ عَلَىٰ بَصِيرَةٍ غَشْوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَنَزَّلَ كَرْوَانَ^٥

"Have you then considered him who takes his low desire for his god, and Allah has made him err having knowledge and has set a seal upon his ear and his heart and put a covering upon his eye. Who can then guide him after Allah? Will you not then be

¹ Al-Melal Wa al-Nehal, 2:25 [1/147].

² Surah Shoara 26:221-223

³ Mo'jamul Buldaan, 5:315 [3/376].

mindful?”¹

6. Minhajus Sunnah²

If one is searching for a book, whose title is just the opposite of what the matter is, he should refer to the book of *Minhajus Sunnah*.

The title of this book is indeed the opposite of what it comprises and indeed it is amazing that the title of *Minhajus Sunnah* is used for it. Rather its proper name would be *Minhajul Bidat*, because it contains different kinds of heresies, falsehoods, denial of established principles of religion, regarding other Muslims as infidels, illogical statements, futile arguments, support for heretics and full of malice and enmity to Ahle Bayt (a.s.) and the house of revelation.

Following are some of its examples:

1. First objection

He says: Among the foolish stances of Shia is that not only they don't use the word of ‘ten’ they do not perform many actions related to number ten. So much so that their architects also never construct ten pillars or ten corners, because they are inimical to everyone, except Ali Ibne Abi Talib (a.s.) from ‘Ashra Mubashira’ (ten persons, who were given glad tidings of Paradise).³

And he says: Among the prejudices of Shia is that they never pronounce the word of ‘ten’; on the contrary they say: ‘nine and one’.⁴

Reply to the first objection

Is it not shameful for someone, who calls himself Shaykhul Islam to issue such baseless statement among Muslims to create mischief, and repeat it in a number of places in his book? As if he has conducted deep research, advanced philosophy, mature wisdom, and wants to bestow life to people!

He mentions about the Shia as if centuries were deducted, events have not left any traces and are not worthy of defense?

In spite of the following verses in Quran, which Shia also follow:

تُلِكَ عَشْرَةُ كَامِلَةٌ

“These (make) ten (days) complete.”⁵

And:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

¹ Surah Jaaseyah 45:23

² By Ibne Taymiyyah Ahmad bin Abdul Halim Harrani Hanbali (d. 728 A.H.) in the prison of Morocco.

³ *Minhajus Sunnah*, 1:9.

⁴ *Minhajus Sunnah*, 2:143.

⁵ Surah Baqarah 2:196

“Whoever brings a good deed, he shall have ten like it.”¹

And:

وَالْفَجْرِ ۚ وَلَيَالٍ عَشْرٍ ۝

“I swear by the daybreak, and the ten nights,”²

And:

قُلْ فَأُنُّوا بِعَشْرِ سُورٍ مِّثْلِهِ

“Then bring ten forged chapters like it.”³

And in spite of Dua Asharat, which is recited every Friday and recommended prayers, in which Surahs of Quran are recited ten times, and ten times' recitations of different supplications etc. or verbal repetitions or recitations, which are recommended to be recited ten times or discussions of ten intellects, ten essences, dimensions, ten names of Prophet, ten-fold strength that God has bestowed to reason, ten special qualities of Imam, ten special qualities that Ali inherited from Prophet, ten qualities given to Shia as glad tidings, ten advantages of brushing teeth; and in spite of numerous lofty castles and buildings comprising of ten pillars and corners built by Shia; in other words, number of 'ten' is found in all of them, with what logic are statements of Ibne Taymiyyah compatible?

Is it not sufficient for his ill-fame, condemnation and falsehood? Futile statements, which have never entered the mind of these fabricators!

In addition to that basically the Shia do not believe that any number has any value in the abstract sense; because till a number is not linked to a thing or an idea there can be no sense in liking or hating a number in itself.

Nowhere have we heard in the world that instead of 'ten' the Shia use the term of 'nine and one'; we seek refuge of God from such foolishness.

2. Second objection

He says: Among the foolishness of the Shia is that they await for the Awaited Mahdi in a number of places: like the cellar in Samarra, where they believe he had disappeared and other locations; sometimes, some of them wait there with quadrupeds, like mule or horse etc. so that if the Imam reappears, he may mount that animal.

They appoint a man to stand there and call out during the day and at other times: O my chief, please rise up and draw your sword – please get ready for battle, whereas there is no trace of any enemy there. Some of them stand there continually, even missing to perform prayers, lest the Qaim should rise up when

¹ Surah Anaam 6:160

² Surah Fajr 89:1-2

³ Surah Hud 11:13

they are praying and they fail to be in his presence and service.

Those living in places far away from the places of awaiting, like Medina, during the last ten days of Ramadhan or at other times, they face the east and call out aloud requesting for the Qaim's advent.¹

3. Third objection

He says: The foolishness of other Shia is that they take a calf, and since Ayesha was named Humaira – meaning red complexioned – they often select a red calf; after that they subject the poor beast to torture by plucking hair from her skin, and imagine that they are torturing Ayesha.²

4. Fourth objection

He says: *Hais*³ is a dish prepared from date filled with oil. While consuming it, they cut off dates and relish the oil considering it symbolic of killing Umar and drinking his blood.

5. Fifth objection

He says: Some of them take two asses and name them Abu Bakr and Umar; after that they torture these asses imagining them to be Abu Bakr and Umar.⁴

6. Sixth objection

He says: Sometimes, they write the names of Abu Bakr and Umar below their feet and it is also heard that some of their rulers lash at ankles of such persons saying: I am lashing Umar and Abu Bakr, and continue beating till the names wear out.

7. Seventh objection

He says: Some of them name their pet dogs as Abu Bakr and Umar and curse the two of them.⁵

Replies to second till seventh objection

These are false statements that they fabricated and except for the imagination of Ibne Taymiyyah, are not found anywhere else. He has invented attributions purposely and regarded the Shia as infidels and he does not observe the decorum of religion, wisdom, writing, honesty in quoting, honesty in writing and decorum of honest reporting.

8. Eighth objection

He says: Scholars have consensus that falsehood among Shia as compared to other Muslims, is more customary, and it is more apparent and with the same

¹ *Minhajus Sunnah*, [1/24, 30].

² *Minhajus Sunnah*, [1/145].

³ *Hais* is a sweet prepared from wheat, dates and oil.

⁴ These three allegations are again repeated on 2:125 in *Minhajus Sunnah*.

⁵ *Minhajus Sunnah*, 1:11.

argument, writers of Sihah books like Bukhari, have not quoted traditions from any Shia scholar, like Asim bin Zumra, Harith Awar, Abdullah bin Salma etc. whereas they were among foremost Shia scholars.¹

Reply to the eighth objection

Indeed, with reference to the book of *Minhajus Sunnah* and *Al-Fisal* and other debased books like these, it becomes clear to us through true evidences that which of the two groups are more false, we or them?

More astonishing is that this fellow says: Authors of *Sihah* books have not narrated from Shia, whereas, as was hinted before many times, *Sihah* books of Ahle Sunnat contain numerous traditions from senior companions and companions of companions and other important personalities.

9. Ninth objection

He says: The roots of religion, according to Shia Imamiyah are four: Monotheism, divine justice, prophethood and Imamate, the last of them being the base. They regard the issues of negation of divine qualities, creatibility of Quran and impossibility of seeing God in the hereafter, to be parts of divine monotheism and the issues of negation of divine power are discussed in the principle of divine justice and they believe that Almighty Allah does not have the power of guiding or misguiding anyone; or to perform an act; as whatever He wants, does not happen and what He does not want, happens; and they do not believe that God has creatibility, power and discretion.²

Reply to the ninth objection

It is clear that this man is ignorant from the way he does not differentiate between roots of religion and roots of faith, without awareness of the beliefs of others he tries to analyze them. He has totally omitted Judgment Day, which is a root of religion, and all Shia believe in it. Whereas one, who regards Imamate as root of religion, is not deviated, since Allah, the Mighty and Sublime says:

إِنَّمَا وَلِيْكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ أَمْنَوْا إِنَّمَا يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكُوْنَةَ وَهُمْ رَكُوْنَةٌ ﴿٤٥﴾

“Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.”³

...in which the Almighty Allah has equated Mastership (*Wilayat*) of Ameerul Momineen (a.s.) as His own Mastership (*Wilayat*) and Mastership (*Wilayat*) of Holy Prophet (s.a.w.a.) and implication of ‘believers’ in the verse, as

¹ Minhajus Sunnah, 1:15.

² Minhajus Sunnah, 1:23.

³ Surah Maidah 5:55

was hinted before and will mentioned again later and also it would be mentioned in detail that it is Ali (a.s.).

In the same way, in the verse:

الْيَوْمَ أَكْبَلْتُ لَكُمْ دِينَكُمْ وَأَنْهَيْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيَتُ لَكُمْ
الإِسْلَامَ دِينًا

“This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion.”¹

Almighty Allah has placed perfection of religion in Mastership (*Wilayat*) of His Eminence (a.s.) and this does not mean, except that Imamate should be regarded as the basic principle of religion in such a way that without it, religion is deficient and divine bounties are incomplete on and only with that religion became the chosen one of God – that is Islam.

Also, on the basis of the verse:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ
رِسَالَتَهُ طَ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ طَ إِنَّ اللَّهَ لَا يَهِي إِلَّا قَوْمٌ الْكُفَّارُ بَلِّغْ

“O Apostle! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people.”²

According to this verse, the significance of Mastership (*Wilayat*) is clear from the fact that God has deemed not announcing Mastership (*Wilayat*) to be same as non-fulfillment of the duty of prophethood!

This was hinted at previously that Mastership (*Wilayat*) of Ahle Bayt (a.s.) is the condition of acceptance of deeds and meaning of it being the root, is nothing, except this and divine monotheism and prophethood being roots are also as such and do not have any branch.

As if, in view of senior companions, this meaning is natural, from this aspect when two persons argued before Umar bin Khattab, he said: This man, Ali is my master and the master of all believers; and one, whose master he is not, is not a believer.³

¹ Surah Maidah 5:3

² Surah Maidah 5:67

³ Ref: *Riyazun Nazara*, 2:170 [3/115]; *Zakhhaarul Uqbah*, Mohibuddin Tabari: 68; *Manaqib Khwarizmi*, 97 [Pg. 160, H. 191]; *Sawaiqul Mohriqa*, 107 (Pg. 179) and in *Al-Futuhatal Islamiyya*, 3:307 it is mentioned that: One day Ali (a.s.) adjudicated for a Bedouin and issued a verdict, but that man did not assent. Umar bin Khattab summoned him and said: “Woe be

And it was also natural that malice towards him was sign of hypocrisy and infidelity and his existence after the Prophet, is standard of belief and enmity to him is a sign of faithlessness, as we would soon mention some conclusive traditional reports regarding this. These reports also show that Mastership (*Wilayat*) is like prophethood and divine monotheism: that whoever deviates from them deviates from the right path.

Since many rules of divine monotheism and prophethood are applicable in Imamate, regarding it as the basic principle is more likely and absence of a small incident from rules of those two, from the aspect of wisdom and social exigency, will not be hurdle in believing mastership (*Wilayat*) to be a fundamental principle.

Denial of qualities

If his implication is same as what the Shia intend: that quality is the actual being and negation of it being added to the being, this is real monotheism. But if his implication is the incoherent view of ‘Motalla’,¹ then indeed the Shia were and are aloof from this and the pristine Shia belief is free of this.

Creatibility of Quran

In books of beliefs, according to evident proof, it is proved in detail that Quran had not been always with God that it should be as old as God.

Denial of seeing God

It is in fact, denial of corporeality of God, as correct reasonings based on Quran and Sunnah definitely testify for it.

As for other issues, which he has attributed to Shia, are all absolutely false and Shia, from the time of their origin till now regard believing in them to be deviation.

10. Tenth objection

He says: Shia regard Masjids, which according to divine command, should be respected and He should be mentioned therein, they have forsaken them and they neither pray the Friday prayer nor congregational prayer in them; on the contrary, in their view, they are not worthy of respect. Presently, if a prayer is even held there, it is in form of individual prayer; on the other hand they accord deep respect to tombs and like polytheists, observe *Etekaaf* in them; and like Hajj pilgrims, perform Hajj to these places. Some of them consider Hajj of these places more important than Hajj of Kaaba; on the contrary some them even abuse those, who regard Hajj of Kaaba and prayers as sufficient and this is from the

on you, don't you know that he is the master of you and master of every believer man and woman?".

¹ *Moattala*: In Ashaira terminology it implies the Mutazila. Ref: *Rasail wa Maqalat Ayatullah Subhani* /265.

custom of the polytheists.¹

And he says: While God and Prophet have declared construction of tombs (dome) unlawful, they consider these places as idol-houses, and decorate and frequent them. Some of them regard visiting them like Hajj pilgrimage as Shaykh Mufeed has named one of his writings: *Manasik Hajj al-Mashahid* containing falsehoods and polytheism like that of Christians.²

Reply to the tenth objection

Masjids are present in developed as well as undeveloped cities; so much so that they are present even in villages and hamlets for all to see, and Shia accord utmost respect to Masjids. They regard observing their sanctity obligatory and polluting them unlawful. They regard prayers invalid before removal of impurities. They believe it to be unlawful for a person in sexual impurity, in menses or post-natal period to stay in Masjids. They regard as detestable talking about worldly matters in Masjids. If they find anyone talking about worldly matters, they object to him vehemently.

According to the Imam, narrating from the Prophet: Prayer of one, who lives besides Masjids is not valid, except that it should be performed in the Masjid. Rules of Masjid in Shia jurisprudence, and congregational prayer performed therein, are clear for anyone, who has the least awareness of them.

According respect to tombs

There is no similarity between the Shia and polytheists, because Shia do not worship the owner of the tomb; on the contrary, they seek divine proximity through their visitation and praise. Since they are the Master (*Wali*) and beloveds of God as is clear from texts of Ziyarats narrated from Imams themselves:

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ طَبْلٌ عِبَادٌ مُّكَرَّمُونٌ لَا يَسِيقُونَهُ بِالْقَوْلِ
وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٤﴾

“And they say: The Beneficent God has taken to Himself a son. Glory be to Him. Nay! they are honored servants; they do not precede Him in speech and (only) according to His commandment do they act.”³

As for abusing above-mentioned persons

It is the most false statement that he has made and attributed them to the Shia, because all Shia, without any exception, have narrated from their Imams that Islam is based on five fundamentals: Prayer, Zakat, Hajj, Fast and Mastership (*Wilayat*); and Shia traditions, in this matter are numerous. In the same way, Shia believe that delaying an obligatory act from the year of its

¹ Minhajus Sunnah, 1:130.

² Minhajus Sunnah, 2:39.

³ Surah Anbiya 21:26-27

becoming obligatory is a greater sin, and one, who leaves it, is regarded as a dead man and is told:

“Now, you may die as a Jew or a Christian.”

With attention to these beliefs and traditions, and according to the verdicts of scholars based on Quran and Sunnah, is it appropriate to condemn Shia as those, who regard Ziyarat equal to Hajj?

Shaykh Mufeed's book

The only point present in this book is that he has entitled this book as *Manasikus Ziyaraat* and *Manasik* is in the meaning of worship and fulfilling the rights of God; and there is a special meaning in Shariah, which is not restricted to Hajj, although people use this term only with relation to Hajj. On the basis of this every worship act in every place and at every time, which is preferred by God is called as *Manasik*. Thus, what is the problem in using the terms of *Nasak* and *Mansak* for Ziyarat of holy tombs, etiquette and supplications mentioned for it, except for prostration on grave and praying before it, and without requesting from the owner of the grave himself?

The claim of polytheism and falsehood in that book is also baseless, but he, due to severity of his enmity, did not pay attention and speaks without reasoning. The points of that book regarding Holy Imams (a.s.), except proving the rank of servitude and humility before the power of Almighty Allah, negation of ranks, which are not from them, reminder of proximity they have to Almighty Allah, is nothing else and the Book is present even today and is accessible:

فَمَا لِهُؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا^④

“But what is the matter with these people that they do not make approach to understanding what is told (them)?”¹

11. Eleventh objection

He says: Regarding the verse:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا إِنَّمَا يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكُورَةَ وَهُمْ رَاكِعُونَ^⑤

“Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.”²

Some fabricators have fabricated traditions that this verse was revealed regarding Ali when he gave away his ring in alms (*Sadaqah*); whereas this

¹ Surah Nisa 4:78

² Surah Maidah 5:55

tradition, according to consensus of tradition scholars, is purely false.¹

After that he has rejected through futile statements, which are absolutely in negation of established texts and an example of it was mentioned in the discussion on the return of the sun and we would refute arguments of this author in discussions on verse of purification² verse of affection (*Mawaddah*)³ and tradition of brotherhood etc. also.

Reply to the eleventh objection

I didn't expect shamelessness and dishonesty to bring down a person to such levels that he denies reports, which end at Ameerul Momineen (a.s.), Ibne Abbas, Abu Zar, Ammaar, Jabir Ansari, Abu Rafe, Anas bin Malik, Salma bin Kuhail, Abdullah bin Salam; and Imams and scholars of traditions have narrated it. And according to his false notion, he regards it as fabricated. Yes, this consensus is also, like other baseless claims, remote from facts.

I don't know how he says: Scholars have consensus on its falsehood, whereas they have argued through this tradition and verse in two places and considered them as verses of Islamic rules.⁴

One: In rules of ritual prayer that whether ritual prayer is invalidated due to little acts?

Two: Regarding recommended alms (*Sadaqah*): whether it should be named as Zakat or not?

This clearly shows their consensus on authenticity of tradition.

In the same way, scholastic theologians, who want to criticize and analyze, without any doubt in its chains of narrators, have only discussed its reasoning, so much so that in spite of the fact some of them, though they criticize its reasoning, they say: The actual tradition is proved authentic for all commentators and if there is any dispute, it is regarding its meaning. All this clearly shows that correctness of tradition is accepted in view of all commentators, scholastic theologians and jurists.

In addition, all tradition scholars have mentioned it in their writings and regarded it as valid. So much so that some of them have even discussed its correctness. With this in view, the question arises that where is the consensus, which Ibne Taymiyyah has claimed? From where has this sprouted? So, you may judge for yourself.

Following are some narrators of the tradition or those, who believe in its authenticity:

1. Abu Ja'far Iskafi Mutazali (d. 240 A.H.): He has mentioned this tradition in

¹ Minhajus Sunnah, 1:156.

² Surah Ahzab 33:33.

³ Surah Shura 42:23.

⁴ As Jassas says in *Ahkamul Quran* [2/446] and others [Like Nasafi in his *Tafseer* 1/289, Walkiya Tabari in *Ahkamul Quran* 3/84] have mentioned.

- his treatise, which he wrote in refutation of Jahiz.¹
2. Hafiz Abdur Rahman Nasai, author of *Sunan* (d. 303 A.H.) in his *Saheeh*.
 3. Ibne Jarir Tabari (d. 310 A.H.): In his *Tafseer*, he has narrated this tradition through a number of chains.²
 4. Hafiz Abu Bakr Jassas Razi (d. 370 A.H.) in *Ahkamul Quran* has quoted this tradition through a number of authorities.³
 5. Abul Qasim Jarullah Zamakhshari Hanafi (d. 538 A.H.): He has quoted the tradition in his *Tafseer Kashaf*⁴ and he says:
- If some doubts that the term of ‘believers’ used therein is a plural, and hence it cannot imply a singular, I would reply that if the giver of *Sadaqah* is only one person it is in form of a plural, so that others may be encouraged to perform this good deed and earn divine rewards.
6. Hafiz Abul Qasim Ibne Asakir Damishqi (d. 571 A.H.) has narrated this tradition through numerous channels in his *Tarikh Sham*.⁵
 7. Izzuddin Ibne Abil Hadeed Mutazali (d. 655 A.H.) in *Sharh Nahjul Balaghah*.⁶
 8. Qaazi Nasiruddin Baidhawi Shafei (d. 685 A.H.) in his *Tafseer*.⁷
 9. Jalaluddin Suyuti Shafei (d. 911 A.H.) in *Durre Manthur*⁸ has narrated this tradition through a number of chains.

Text of the tradition

It is narrated from Anas bin Malik that:

“A beggar to came to the Masjid and said: Who would help a distressed beggar? Ali (a.s.), who was in genuflection, gestured to his finger. That is he may take the ring from it.

At that moment, the Messenger of Allah (s.a.w.a.) remarked: “Umar, it has become obligatory.”

Umar asked: “May my parents be sacrificed on you, what has become obligatory?”

“By God, Paradise became obligatory for him, before the beggar removed the ring from his finger” His Eminence (s.a.w.a.) replied, “Almighty Allah cleansed him of all sins and mistakes.”

¹ Naqzul Uthmaniya [Pg. 319].

² *Jaameul Bayan*, 6:186 [No. 4, Vol. 6/288].

³ *Ahkamul Quran*, 2:542 [2/446].

⁴ *Tafseer Kashaf*, 1:422.

⁵ *Tareekh Medina Damishq* [12/305 in biography of Ali Ibne Abi Talib (a.s.), No. 915 and Biography of Umar bin Ali].

⁶ *Sharh Nahjul Balaghah*, 3:275 [13/277, Sermon 238].

⁷ *Tafseer Baizaawi*, 345 [1/272].

⁸ *Durre Mansoor*, 2:293 [3/105].

Anas says: Before anyone left the Masjid, Jibreel arrived with the verse:

إِنَّمَا وَلِيْكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا إِنَّمَا يُقْبِلُونَ الصَّلَاةَ وَيَؤْتُونَ
الزَّكُوْةَ وَهُمْ رَاكِعُونَ ﴿٤٤﴾

“Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.”¹

At that moment Hassan bin Thabit recited the following verses:

1. O Ali, my soul and heart be sacrificed on you; and sacrificed on you be all those, who are slow or fast on the path of guidance. 2. Would my praise and that of your followers be destroyed, indeed the praise recited about Almighty Allah will never be destroyed. 3. O the best of those, who genuflect; you donated your ring in bowing, may all be sacrificed on you. 4. O the best of the chiefs, O the best buyer and O the best seller! It was due to your blessed ring that 5. Almighty Allah sent the best of Mastership (*Wilayat*) for you, and made it evident in the basic principles of religion.

Flimsy objections

In his *Nasrul Laali Alaa Nazmul Amali*,² when Sayyid Hamiduddin Abdul Hamid Alusi reaches the verse of Mastership (*Wilayat*), he says:

This verse was not revealed particularly regarding Ali (a.s.) as they think; on the contrary it was revealed generally for all Muhajireen and Ansar, whose part Ali was. The evidence lies in the use of the plural form of the pronoun (those who). Therefore Ali alone cannot be implied.

Allamah Amini says: As if the warp and woof of his statement is same as that of Ibne Kathir and he issued these statements emulating him, as Ibne Kathir also, when he comes to this verse, he writes:³

“Not a single verse is found in the Holy Quran, which is revealed about Ali.”

As if these negligent people forgot that if a command includes all people – for encouraging the like of that act or to restrain from it – at that time to mention a condition or sign of the person under discussion is specified, it is more effective and more powerful than an order directly given to a person. And this style is not an unusual; and its numerous examples are found in language of Quran. Below are some examples:

1.

الَّذِينَ قَاتَلُوا إِنَّ اللَّهَ فَقِيرٌ وَّكُنْ أَغْنِيَاءُ

¹ Surah Maidah 5:55

² Nasrul Laali Alaa Nazmul Amali, 169.

³ His frivolous statements will be discussed soon under the criticism of his *Al-Bedaya wa al-Nehaya*.

“Those who said: Surely Allah is poor and we are rich.”¹

Hasan has said: The speaker of this sentence is Huyy bin Akhtab. Akrama, Siddi, Maqatil and Muhammad bin Ishaq say that it was Fanhas bin Azura. Khazin says:

Although this statement was issued from a Jew, but, since they were pleased from this statement, it was attributed to all of them.

Regarding this one may refer to *Tafseer Qurtubi*, Ibne Kathir, Khazin, etc.²

2.

لَا يَنْهِكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ

“Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes.”³

This verse was revealed about Asma, daughter of Abu Bakr and its context of revelation is that Qatila, mother of Asma, who was daughter of Abdul Uzza and an idolater, had come to Medina and brought gifts for Asma. But Asma said: “Neither would I accept the gifts nor permit you to enter my house till I don’t take permission from Messenger of Allah (s.a.w.a.).”

Then she came to Messenger of Allah (s.a.w.a.) and mentioned the issue. Following that Almighty Allah revealed the following verse and the Messenger also instructed her to provide a mat for her, seat her in the house and accord respect to her.

Bukhari, Muslim, Ahmad, Ibne Jarir and Abu Hatim have mentioned this tradition;⁴ as mentioned in *Tafseer Qurtubi*, and by Ibne Kathir and Khazin.

3.

وَالْعَصْرِ ۖ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۚ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِحَاتِ وَتَوَاصَوْا بِالْحَقِّ ۚ وَتَوَاصَوْا بِالصَّبَرِ

“I swear by the time, most surely man is in loss, except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience.”⁵

¹ Surah Aale Imran 3:181

² Al-Jaameul Ahkamul Quran, 4:294 [4/187]; Tafseer Ibne Kaseer, 1:434; Tafseer Khazin, 1:322 [1/310].

³ Surah Mumtahina 60:8

⁴ *Saheeh Bukhari*, [2/924, H. 2477]; *Saheeh Muslim*, [2/391, H. 50, Kitabuz Zakat]; *Musnad Ahmad*, [7/483, H. 26375]; *Jaameul Bayan*, [No. 14/Vol. 28/66]; *Al-Jaameul Ahkamul Quran*, 18/59 [18/40]; *Tafseer Ibne Kaseer*, 4:349; *Tafseer Khazin*, 4:272 [4/258].

⁵ Surah Asr 103:1-3

It is narrated from Ubayy bin Kaab that he recited Surah Asr in the presence of Holy Prophet (s.a.w.a.) and asked: “May my parents be sacrificed on you, what is its interpretation?”

The Prophet replied: ‘I swear by the time’ is an oath by Allah with relation to the last day; and ‘most surely man is in loss’ implies Abu Jahl Ibne Hisham; and ‘except those, who believe’ stands for Abu Bakr Siddiq and ‘and do good’ implies Umar bin Khattab; ‘and enjoin on each other truth’ implies Uthman bin Affan; and ‘and enjoin on each other patience’ implies Ali Ibne Abi Talib (a.s.).¹

Allamah Amini says: We do not support this inappropriate statement; we quoted it only to argue against them (that is to prove that plural can be used for a single person).

4.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ

“Those to whom the people said: Surely men have gathered against you.”²

The term ‘people’ implies Masud bin Ashjai. Nasafi says in his *Tafseer*:³

Although ‘people’ is plural, but it implies one person (singular) and it is possible that it denotes his followers, who like him, prevented people from Jihad.

Khazin says: The word of ‘people’ is general, but it implies one particular person.

Ibne Marduya has narrated through his chains of narrators from Abu Rafe that:

The Holy Prophet (s.a.w.a.) sent Ali with some people in order to pursue Abu Sufyan. They met a Bedouin from Khaza tribe and he said: “They have united against you.”

Ali (a.s.) and his companions said: “Allah is sufficient for us and He is the best of the protectors.”

At that moment the captioned verse was revealed regarding him.⁴

5.

وَهُمْ يَنْهَانَ عَنْهُ وَيَنْهَانَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنفَسَهُمْ وَمَا يَشْعُرُونَ ۝

“And they prohibit (others) from it and go far away from it.”⁵

Ahle Sunnat believe that this verse was revealed about Abu Talib. And in

¹ Ref: *Riyazun Nazara*, 1:34 [1/49 & 50]

² Surah Aale Imran 3:173

³ Printed on the margin of *Tafseer Khazin*, 1:318 [*Tafseer Nasafi*, 1/195].

⁴ Ref: Al-Jami Ahkamul Quran, 4:279 [4/178]; Tafseer Ibne Kaseer, 1:430; Tafseer Khazin, 1:318 [1/306].

⁵ Surah Anaam 6:26

the coming discussions, we would analyze it in detail and state the correct viewpoint.

12. Twelfth objection

He says: Although Shia do not regard the faith, fairness, being in Paradise and imamate of Abu Bakr, Umar and Uthman to be valid, they cannot prove the faith, fairness, being in Paradise of Ali, what to say of proving his imamate. If they want to only prove his Imamate, they cannot do so, as evidences and proofs do not support; like reasoning of Christians for prophethood of Isa will be not effective without proving prophethood of Prophet of Islam (s.a.w.a.).¹

And he says:² As long as the Shia continue to follow their religion, they are helpless from proving the faith and fairness of Ali; and if they argue through widely narrated traditional reports regarding Islam, migration and Jihad of Ali, Islam, migration and Jihad of Abu Bakr, Umar and Uthman is also proved through widely narrated traditional reports. On the contrary, the Islam of Muawiyah, Yazid, Bani Umayyah and Bani Abbas caliphs; and their prayer and fasting and their Jihad against infidels is also proved through widely narrated reports.

Reply to the twelfth objection

As long as you are alive, time shows amazing things to you!

Alas, if I only knew, since when was the faith and fairness of Ali in need of proof and evidence? When did he express disbelief that proof for his belief should be sought? Did the Prophet at the beginning of his mission had anyone else as his brother and supporter? Whereas the above-mentioned persons were yet not Muslims. Is it not that Islam was established only through his sword and sacrifice? Is it anything, except that infidels were routed through his awe and power? Is it except that through the sword of his discourse and evident dagger of proof, he slashed through the veils of apostasy and doubts?

Did God purify the Holy Kaaba from idols by the hands of anyone else? Has God mentioned in Quran the purification of any family, except the family, whose chief he is? Is anyone other than him, according to declaration of Quran, the self of the Prophet? Is there anyone other than him, who sold his life during the night of migration? Is there anyone other than him, who, like the Messenger of Allah (s.a.w.a.), is having more authority on the lives of believers than they have on themselves? By God, no!

Indeed, Shia traditions on this subject are widely narrated and it is the same wide narration (*Tawatur*), which satisfied them that they should accept this excellence and special qualities. Although the important point here is that during debate with Ahle Sunnat, Shia argue through their own traditions in order to establish arguments against them, because their own traditions are most likely to

¹ Minhajus Sunnah, 1:162.

² Minhajus Sunnah, 1:163.

be accepted by Ahle Sunnat; otherwise Shia have no need of their traditions.

The most accepted method of debate is that you reason through the texts accepted by opponent, but Ahle Sunnat always, in every issue, argue through traditions and books of their elders and such reasoning is out of the rules of debate.

Alas, if I only knew what connection is there between faith and justice Ali and faith of above persons? Does he think that Ali Ameerul Momineen (a.s.) was same as them, and no difference can be imagined between them? Or he thinks that the same spirit flows through them that they should be regarded equals?

Or this invention of Ibne Taymiyyah's mind remained concealed for companions and companions of companions, Imams, scholars and Shia elders in the past centuries in innumerable religious debates and discussions in gatherings? Or opponents of Shia forgot this connection in defending those three persons?!

Although, there is no one from them, who on one hand, compared Shia to Christians and on the other hand equates the faith of Ali (a.s.) with faith of Muawiyah the impostor, Yazid the profligate, Bani Umayyah tyrants and false claimants of Bani Abbas. This is the level of his knowledge, morals and piety.

13. Thirteenth objection

He has attributed negative traits and selfishness¹ like: omitting prayer, committing sinful acts and regarding them lawful, and not abstaining from wine and wantonness, even during the blessed month of Ramadhan, and preferring polytheism over worship of God and other sins to the teacher Ummah and supporter of religion and community, Shaykh Tusi and his followers, and against all Shia; and he believes that Shia are always as such. But every researcher knows that all these are allegations to defame the Shia and believers, forgetful that one day the criterion would be established and he would be questioned and on that day the only judge would be Almighty Allah:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ^②

“He utters not a word but there is by him a watcher at hand.”²

14. Fourteenth objection

He says: Enemies of Abu Bakr and his followers, like Musailima Kazzab and his followers and others, are the most well known apostates. In spite of that Shia and their Imams – Allamah Hilli and others – believe that they were on truth that Abu Bakr fought them unjustly.³

Reply to the fourteenth objection

Alas, if someone had asked him who told him that Shia are supporters of

¹ Minhajus Sunnah, 2:99.

² Surah Qaf 50:18

³ Minhajus Sunnah, 2:102.

Musailima and his followers? Is it not that Shia always regard him as a liar, and have narrated his calumnies? Shia books, from beginning till date, have exposed his falsehood? Shia have firm belief that prophethood ended with Muhammad, seal of prophets, and whoever claims prophethood after that is a disbeliever.

If he would only mention to us the names of scholars, who he claims follow this belief. Why has he not mentioned their names? Has he seen this in their books? What are those books? Has he seen any such point in books of Allamah Hilli. If he has, he should mention those books specifically, as numerous books of Allamah Hilli are available, some are printed and some are manuscripts. Please note that none of his books mention this illogical matter!

15. Fifteenth objection

He says: He – Allamah Hilli – has narrated false statements, which prove the ignorance of the narrator; for example, he says: Surah Hal Ataa was revealed in honor of Ahle Bayt (a.s.). This is a false statement, because Hal Ataa, according to consensus of scholars, was revealed in Mecca and the marriage of Ali and Fatima took place after Hijra in Medina and Hasan and Husain were born after the revelation of Hal Ataa; hence the falsehood of the claim is clear for all.¹

Reply to the fifteenth objection

Unawareness and ignorance of this man is not restricted to one point; on the contrary he is ignorant of beliefs, ignorant about sects, ignorant about biography, ignorant about Islamic practical laws and ignorant about traditions and in the same way, ignorant about the sciences of Quran; that is why he has not understood the following issues:

1. A Surah can be Meccan with some of its verses being Medinite and vice versa. This is a common occurrence in Quran as was mentioned before.² This is also admitted by Ibne Hassar, who says:
Sometimes, there are Medinan verses in a Meccan Surah and Meccan verses in a Medinan Surah.³
2. The most certain way to distinguish whether a Surah is Mecca or Medinan, is to see if there are authentic traditional reports regarding the revelation of those verses and not reports without chains of authorities or incomplete chains of authorities. And we mentioned some narrators of this report, on the basis of this, Shia have not fabricated the tradition that he should prove their and Allamah Hilli's ignorance and since there is doubt in that, Ahle Sunnat scholars would be equal to Allamah Hilli in that.
3. He claims that scholars have consensus that it is Meccan. This statement is not based on facts, on the contrary, the majority has said the opposite as

¹ Minhajus Sunnah, 2:117.

² Al-Ghadeer 1:255 and 288.

³ Al-Itqan, 1:23 [1/38].

Khazin in his *Tafseer*,¹ has narrated from Mujahid, Qatada and numerous Ahle Sunnat reporters.

4. Persons like Hasan, Akrama, Kalbi and others, believe that verses of this Surah are Meccan; but they have clearly stated that verses related to ‘feeding’ are Medinan.
5. His statement that every Meccan Surah was definitely revealed before Hijrah is incorrect; because it is possible that it was revealed after Hijrah and during the last journey of Prophet (Farewell Hajj). Especially, with attention to the statement of Ibne Jubair, Hasan, Zahhak, Akrama, Ataa and Qatada, who say that ‘and the prisoners’ includes all believers, so much so that even slaves are included. Ibne Jarir and others believe this.

16. Sixteenth objection

He says: His statement – Allamah Hilli – who says: According to the verse:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةُ فِي الْقُرْبَىٰ

“Say: I do not ask of you any reward for it but love for my near relatives.”²

...affection and love for Ahle Bayt (a.s.) is obligatory. It is wrong, because this verse is Meccan and during its revelation neither Ali has married Fatima, nor they had children.³

And he says:⁴ His statement – Allamah Hilli – that Allah revealed the following verse:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةُ فِي الْقُرْبَىٰ

“Say: I do not ask of you any reward for it but love for my near relatives.”⁵

...for them, is false, because these verses are placed in Surah Shura and this Surah, without any doubt is Meccan and it was revealed before the marriage of Ali with Fatima, and birth of Hasan and Husain.

Till he says: And some Ahle Sunnat writers and Shia, including followers of Ahmad, and others have narrated that when this verse was revealed they asked the Prophet:

“O Prophet of God, who are the Ahle Bayt?”

He replied: “Ali, Fatima and their two sons.”

But it should be said that this traditional report, according to the consensus

¹ *Tafseer Khazin*, 4:356 [4/337].

² Surah Shura 42:23

³ Minhajus Sunnah, 2:118.

⁴ Minhajus Sunnah, 3:250.

⁵ Surah Shura 42:23

of tradition experts, is false, due the fact that this verse, according to consensus of scholars, was revealed in Mecca and since all verses of Surah Shura are Meccan; on the contrary all Ha Mim Surahs are Meccan.

Then he goes into a detailed account of the dates of birth of Imam Hasan and Imam Husain (a.s.) to show off his expertise in history.

Reply to these statements

If there had been no other calumny in the book of Ibne Taymiyyah other than this nonsense against the family of prophethood, it would have been sufficient for his everlasting disgrace.

As for the verse being Meccan

Not even one scholar has clearly declared that this verse is Meccan, what to say of the false consensus he claims? He claims that the Surah is Mecca only on the basis of jealousy and ignorant conjecture as he has concluded from the statement of the scholars.

Scholars have excepted the four verses:

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا

“Or do they say: He has forged a lie against Allah?”¹

Till:

خَبِيرٌ بِصَيْرٌ^④

“He is Aware of, Seeing, His servants.”²

...also some scholars have excepted the verses from:

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبُغْيَ

“And those who, when great wrong afflicts them.”³

...till

مِنْ سَبِيلٍ^⑤

“there is no way (to blame).”⁴

These are some verses; what to say about the love of affection (*Mawaddat*), all scholars deny that all verses of Surah Shura are Meccan.⁵ According to clarification of Qurtubi,⁶ Nishapuri⁷, Khazin in his *Tafseer*,¹ Shaukani in his

¹ Surah Shura 42:24

² Surah Shura 42:27

³ Surah Shura 42:39

⁴ Surah Shura 42:41

⁵ Ref: *Tafseer Khazin*, 4:49 [4/90]; *Al-Itqan*, 1:27 [1/44].

⁶ Al-Jaameul Ahkamul Quran, [16/3].

⁷ *Gharaiibul Quran*, [No. 11/ Vol. 25/35].

*Fathul Qadeer*² and others have narrated from Ibne Abbas and Qatada that four verses:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوْدَةُ فِي الْقُرْبَىٰ

“Say: I do not ask of you any reward for it but love for my near relatives.”³

...and after, are Medinite and the rest are Meccan.

Context of revelation and obligation of loving Ahle Bayt (a.s.)

We should know that Allamah Hilli and his followers are not alone, who have narrated this tradition, on the contrary all Muslims, except for some supporters of Bani Umayyah, like Ibne Taymiyyah and Ibne Kathir, have consensus on the authenticity of the tradition. If only this man had mentioned the names of some of those, who reached consensus or introduced some of their books, in which this consensus is mentioned. Previously we mentioned sufficient examples from scholars of traditions and Ahle Sunnat commentators; and Imam Shafei has issued a famous statement regarding this; he says:

“O Ahle Bayt of Prophet, God made your love incumbent in Quran.
This is sufficient for your greatness
That whoever does not invoke blessings on you,
His prayer is not correct.”

Ali's marriage to Fatima and requirement of its precedence over the verse

Ali married Fatima in Medina and supposing as this person says: This verse was revealed in Mecca; we say: since there was a delay between revelation of verse and birth of their children – if we accept that it was delayed – there is no contradiction between revelation of verse and precedence of marriage over it is also not necessary, because what is definite and there is no doubt it, is that those two noble personages were from near kindred of Messenger of Allah (s.a.w.a.), but Ali (a.s.) due to his cousin-ship and Fatima (a.s.) due to her being daughter, and as for their children, in the same way, as their marriage was recorded in the divine register, in the same way, the divine knowledge about creation of those two was destined; and it is not necessary that all persons should be present when a rule is framed. On the contrary, whenever and whichever of them will be present, the command would be issued about him/her.

In addition to that, it is possible that the verse was revealed in Mecca, but

¹ *Tafseer Khazin*, 4:49 [4/90].

² *Fathul Qadeer*, 4:510 [4/524].

³ Surah Shura 42:23

during Farewell Hajj (last pilgrimage of Prophet) and at time they (Ali and Fatima) were already married and Imam Hasan (a.s.) and Imam Husain (a.s.) were already born; being a Meccan verse does not mean that it was revealed before Hijrah.

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُتْرِكَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ

“And those to whom the knowledge has been given see that which has been revealed to you from your Lord, that is the truth.”¹

17. Seventeenth objection

He says: As for the tradition of establishment of brotherhood between Prophet and Ali, it is false and fabricated, because the Prophet neither selected anyone for his brotherhood, nor established brotherhood between any two members of Muhajireen or any two members of Ansar; on the contrary, what is definite is that brotherhood was established between a member of Muhajireen and a member of Ansar; like the oath of brotherhood between Saad bin Rabi, Abdur Rahman bin Auf, between Salman Farsi and Abu Darda, as is proved from authentic traditional reports.²

Reply to the seventeenth objection

Regarding as invalid the tradition of brotherhood, which is proved and established for all Muslims without any exception, either shows his absolute ignorance of tradition and biography, or his extreme malice and enmity to Ameerul Momineen (a.s.); that he had not option, except to deny excellence and precedence of His Eminence (a.s.). As if he has taken an oath that he would either deny or weaken all merits of Ali (a.s.), even though it be through frivolous arguments or without any reasoning. We previously clarified that the establishment of brotherhood took place twice:

1. Between companions, before Hijrat.
2. Between Muhajireen and Ansar after Hijrat.

And both times, the Prophet established brotherhood with Ali (a.s.).

The fiery statement of Ibne Hajar Asqalani in *Fathul Bari*:³ is sufficient to destroy his flimsy imaginations. He says after the mention of both oaths of brotherhood and some traditions:

Ibne Taymiyyah, in refutation⁴ of Ibne Mutahhar Rafidhi (Allamah Hilli) has denied the establishment of brotherhood between Muhajireen, especially, between Prophet and Ali and he says:

“The wisdom behind establishment of brotherhood is that some of them

¹ Surah Saba 34:6

² Minhajus Sunnah, 2:119.

³ *Fathul Bari*, 7:217 [7/281].

⁴ He means the same book of *Minhajus Sunnah*, regarding which we are discussing.

should cooperate with others and that they should come close to each other; on the basis of this, it is useless to establish brotherhood between Prophet and someone else or a Muhajir.”

But this statement of Ibne Taymiyyah is refutation of established text (*Nass*) through analogy (*Qiyas*) and making others unmindful of the wisdom and exigency of establishment of brotherhood, due to the fact that some Muhajireen were stronger than others from the aspect of wealth, family and power; on the basis of this, Prophet established brotherhood between the strong and weak so that friendship and companionship is established between them and the weak partner should benefit from his stronger counterpart.

With attention to this fact, he established brotherhood between himself and Ali, because he was since childhood, present at the side of Prophet and was reared by him.

18. Eighteenth objection

He says: A tradition, which he – Allamah Hilli – has narrated from the Prophet that Fatima remained absolutely chaste, therefore Almighty Allah prohibited Fire from her and her children. According to consensus of tradition experts, it is false. And it being false will now become clear for others as well. The statement that Fatima remained absolutely chaste, therefore Almighty Allah prohibited Fire from her and her children, is absolutely invalid, because Sarah was also chaste, but God did not prohibit fire from all her sons; in the same way, Safiya, aunt of the Messenger of Allah (s.a.w.a.), in spite of her chastity had children some of whom were righteous and some were unjust.

Thus, there are innumerable ladies, who are chaste and their number is known to God only; and some of their sons are righteous and some sinners; some believers and some disbelievers; thus precedence of Fatima is not due to her chastity, because she is same as other believer ladies.¹

Reply to the eighteenth objection

It is amazing that this man thinks that he can have consensus on his inclination and intention to particular verse or tradition, or an issue or a belief and as if he commands the academic society to have consensus, the dead and the living would also immediately say here we are (Labbaik! Labbaik!) and have consensus and at that time he would reason through his consensus! By God, if man would not have been prohibited from making false statements, this man would not have said anything more than what he has said.

Alas, if I only knew how it is possible to believe in the invalidity of a tradition, on whose reliability many scholars, like Hakeem, Khatib Baghdadi, Bazzaz, Abu Yaala, Aqili, Tibrani, Ibne Shahin, Abu Nuaim, Mohib Tabari, Ibne Hajar, Suyuti, Muttaqi Hindi, Haithami, Zarqani, Sabban and Badakhshi,² agree

¹ Minhajus Sunnah, 2:126.

² Ref: *Mustadrak Hakeem*, [3/152]; *Tareekh Bagdad*, [3/54]; *Musnad Bazzaz*, [5/223, H.

on? Alas, if he would only hint at some of those about whom he states that they have adjudged it to be false and had mentioned their books to us.

Is it not illogical that he wants to argue against established traditions? Yes, actually, it is his habit regarding excellence of Ahle Bayt (a.s.), which he does not like. He should be asked what is the connection between chastity, purity and fire being prohibited on descendants that it can be refuted through the like of Sarah, Safiya and other believer ladies?

On the contrary, this precedence is the special quality of Lady Fatima Zahra (s.a.). And how numerous are the merits, which are restricted to her alone, and illustrious ladies like Sarah, Maryam, Hawwa and others are not endowed with it; on the basis of this, if a special precedence is restricted to her children, no difficulty would arise and such merits of theirs are not less.

Allamah Zarqani Maliki says in refutation of this imaginary requirement in *Sharh Mawahib*:

Abu Yaala, Tibrani and Hakeem have narrated this tradition from Ibne Masud and Hakeem has regarded it authentic and there are numerous testimonies for it and making fire unlawful for descendants of Her Eminence, with hint at Lady Maryam, is that: Firstly: It makes her precedence in chastity obvious; and secondly: quality of chastity is extolled and its importance is made clear, otherwise, according to Quran, Fire is prohibited on Her Eminence.¹

This tradition is supported by a large number of other traditions, like tradition of Ibne Masud: She is named as Fatima, because on Judgment Day, Almighty Allah has kept her and her descendants away from the Fire.²

And the statement of Prophet to Fatima: "Almighty Allah will not punish you or anyone from your descendants."³

And the statement of Prophet to Ali (a.s.): "Almighty Allah has forgiven you and your descendants."

And the statement of Prophet: "My Lord promised that He will not punish those from my Ahle Bayt, who believe in oneness of God and my messengership."⁴

¹ 1829]; and Abu Yaala has also narrated this traditional report in *Musnad Kabeer*, [as mentioned in *Matalibul Aaliya*, 4/70, H. 3978]; *Al-Mojamul Kabeer*, Tibrani, [22/406, H. 1018]; *Thaghurul Basima*, Suyuti, 46 and...

² *Sharh Mawahib*, 3:203 and the complete discussion of Zarqani would be mentioned in criticism of *As-Saraa Baunal Islam wal Wathniya*.

³ Tareekh Ibne Asakir, [17/770] and in Mukhtasar Tareekh Damishq, 26/286]; As-Sawaiq, 96 [Pg. 160].

⁴ Tibrani has mentioned this tradition in [*Mojamul Kabeer*, 11/210, H. 11685] through authorities whose narrators are reliable, and Ibne Hajar in *Sawaiq*, 96 & 140 [Pg. 160 and 235] has certified its authenticity.

⁴ Hakeem in *Mustadrak*, 3:150 [3/163, H. 4718]; and some other scholars like Suyuti, have also narrated it [*Al-Jaameul Saghir*, 2/716, H. 9623; *Kanzul Ummaal*, 12/96, H. 34156].

19. Nineteenth objection

He says: The Prophet (s.a.w.a.) said: “Ali is with truth and truth is with Ali; wherever Ali may be, truth would be present there; and the two of them shall never separate from each other, till both of them arrive to me at the Cistern of Kauthar.”

This is the greatest lie, because no one has narrated this tradition from the Prophet, either with a weak or a proper chain of authorities. Can there be a bigger liar than its narrator (Allamah Hilli), who has attributed it to companions and scholars, whereas not one of them has narrated this report. This is the most obvious falsehood. Also, if it is said that some companions narrated it; it may be true. It is possible, but such a thing does not exist; on the contrary it is a lie attributed to Prophet and His Eminence (s.a.w.a.) is free of that.¹

Reply to the nineteenth objection

As for the captioned tradition: it is narrated by numerous tradition scholars and authors, among them being: Khatib in his *Tarikh*, Hafiz Ibne Marduya in *Manaqib*, Samani in *Fadailus Sahaba*, Ibne Qutaibah in *Al-Imamah was Siyasah*, Zamakhshari in *Rabiul Abrar*.² With attention to these, how does he claim that no companion and scholar has narrated it?

We ask him, why this statement cannot be correct? Is there logical impossibility in it like coming together of contradictions?

Does according to his imagination, Ali (a.s.) not have the right that truth should circle him and he should be the pivot truth?

كَبُرَتْ كَلِمَةٌ تَخْرُجُ مِنْ أَفْوَاهِهِمْ

“A grievous word it is that comes out of their mouths.”³

The following statement is narrated through authentic chains:

The Holy Prophet (s.a.w.a.) said on the day of Ghadeer Khum:

“O God, love those, who love him and be inimical to those, who are inimical to him....and make him the pivot of truth.”

Raazi says in his *Tafseer*:⁴

“Due to the fact Ali Ibne Abi Talib (a.s.) used to recite “In the name of Allah, the Beneficent, the Merciful” (*Bismillaahir Rah'maanir Rah'eeem*) in a loud tone, and it is proved from widely narrated traditions and whoever follows Ali Ibne Abi Talib (a.s.) in his religion, is guided, and the proof is the statement of Holy Prophet (s.a.w.a.) that: O God, make truth turn in whichever direction Ali (a.s.) turns.”

¹ *Minhajus Sunnah*, 2:167-168.

² Tareekh Baghdad, 14:32; Al-Imamah was Siyasah, 1:68 [1/73]; Rabeeul Abraar [1/828].

³ Surah Kahf 18:5

⁴ *Tafseer Kabeer*, 1:111 [1/205].

20. Twentieth objection

He says: It is narrated from the Holy Prophet (s.a.w.a.) that: “O Fatima, Allah is infuriated due to your anger and is pleased with your pleasure.” This is false. Narrators have narrated this tradition from Holy Prophet (s.a.w.a.) and it is not possible to find it in famous books of traditions; and it does not have correct or acceptable chains of narrators going back to the Prophet.¹

Reply to the twentieth objection

If I only knew what impelled him to follow this path of destruction? Is it baseless ignorance and lack of awareness about books of traditions, that he is compelled to deny every tradition, which he has not seen? Or it is his extreme malice to the family of revelation, which has caused him to deny their excellence? In my view, both are true about this author.

As for the captioned tradition, in view of tradition scholars, it is one of the famous and well known traditions; some regard it authentic and some consider it good; and they have narrated it from Holy Prophet (s.a.w.a.) through chains of narrators, like:

1. Imam Abul Hasan, Ali bin Moosa Reza (a.s.) in his *Musnad*, as is mentioned in *Zakhair*.²
2. Hafiz Abdullah Hakeem Nishapuri (d. 405 A.H.) in his *Mustadrak*,³ along with supporting its authenticity.
3. Hafiz Abul Qasim Ibne Asakir (d. 571 A.H.) in his *Tarikh Sham*.⁴
4. Hafiz Abul Abbas Mohibuddin Tabari (d. 694 A.H.) in *Zakhair*.⁵
5. Hafiz Abul Fazl Ibne Hajar Asqalani (d. 852 A.H.) in *Isabah*.⁶

21. Twenty-first objection

He says: Report of Prophet regarding Ali: “Ali is the criterion of distinction for my Ummah and he separates followers of truth from followers of falsehood”; and the statement of Ibne Umar that he said: “During lifetime of Prophet the criterion of distinguishing hypocrites from non-hypocrites was their enmity to Ali (a.s.)”; both these traditions are fabricated and they are wrongly attributed to Prophet; and none of them has a proper chains of authorities and they are not mentioned in reliable books.⁷

Reply to the twenty-first objection

The most comprehensive statement, which befits this ignorant man is one

¹ Minhajus Sunnah, 2:170.

² Al-Zakhair, 39.

³ *Mustadrak Alas Saheehain*, 3:154 [3/167, H. 4730].

⁴ Tareekh Medina Damishq, [1/434 and in Mukhtasar Tareekh Damishq, 2/269].

⁵ Al-Zakhair, 39.

⁶ *Al-Isabah*, 4:378.

⁷ Minhajus Sunnah, 2:179.

which was mentioned about someone else of his kind. It is: “He was given power of speech, but not given intelligence.”

Therefore, we see that in his book, he issues statements without pondering and replies without any proper context. For example, Allamah Hilli narrates a statement from Ibne Umar, but Ibne Taymiyyah says: “This tradition is false and it is wrongly attributed to Prophet.” In fact this man cannot understand that this statement is not attributed to Prophet. In addition to Ibne Umar, other companions have also made such statements, like:

1. Abu Zar Ghiffari says: During the lifetime of Messenger of Allah (s.a.w.a.), we recognized the hypocrites through three qualities: 1. Denial of God and Prophet 2. Avoidance of Prayer 3. Enmity to Ali Ibne Abi Talib (a.s.).

Khatib has mentioned this in *Muttafiq* and Mohibuddin Tabari in *Riyaz*¹, and Jazari in *Asniul Matalib*,² says: The correction of this traditional report is narrated from Hakeem – and Suyuti in *Jamiul Kabeer* has narrated its sequence.³

2. Jabir Abdullah Ansari; he says: “We recognized the hypocrites only through their enmity to Ali Ibne Abi Talib (a.s.).”

This report is quoted by Ahmad in *Manaqib*⁴ and Ibne Abde Barr in *Istiab*⁵ and on the margins of *Isabah*; and Hafiz Mohibuddin in *Riyaz*⁶ and Hafiz Haithami in *Majmauz Zawaaid*⁷ have all mentioned it.

3. Abu Darda says: “We (*Ansar*) recognized hypocrites through their enmity to Ali Ibne Abi Talib.”

As it is mentioned in *Tadhkira*⁸ of Ibne Jauzi, Tirmizi has narrated this traditional report.

And these baseless statements are not proofs, on the contrary, the basis of these statements are words of Holy Prophet (s.a.w.a.) regarding Ali (a.s.), some of which, we would mention here:

1. It is narrated from Ameerul Momineen (a.s.) that: “I swear by the God, who split the grain, and created man, indeed the unlettered Prophet swore to me that none, but the believer would be devoted to me and none, but the hypocrite would be inimical to me.”

Source of the report

The following notable Ahle Sunnat scholars have narrated this traditional report: Muslim in his *Saheeh* – as quoted in *Kifayah* – Tirmizi in his *Jami*, but

¹ *Riyazun Nazara*, 2:215 [3/167].

² *Asniul Mataalib*, 8 [Pg. 57].

³ *Kanzul Ummaal*, 6:390 [13/106, H. 36345].

⁴ *Manaqib Ali*, Ahmad bin Hanbal [Pg. 143, H. 208].

⁵ *Al-Istiab*, 3:46 [Part 3/1110, No. 1855].

⁶ *Riyazun Nazara*, 2:214 [3/167].

⁷ *Majmauz Zawaad*, 9:132.

⁸ *Tadkiratul Khawas*, [Pg. 28].

without the sentence of enmity: this report is good and authentic, Ahmad in his *Musnad*, Ibne Majah in his *Sunan*, Nasai in his *Sunan* and Khasais Ibne Hajar Haithami and in *Sawaiq* of Ibne Hajar Asqalani; in *Fathul Bari*; Suyuti in *Jamaul Jawame* and its sequence and so on...¹

Another form of this traditional report

The believer will never be inimical to me, even if I cut off his nose, with this sword; and the hypocrite will never be affectionate to me, even though I might give him the whole world; because this definite command was issued from the tongue of the Ummi Prophet and he said:

“O Ali, the believer will never be inimical to you and the hypocrite would never be friendly to you.”

This traditional report is mentioned in *Nahjul Balagha*² and Ibne Abil Hadeed says in *Sharh Nahjul Balagha*:³

“From this part, the Imam wanted to remind them of the statement of the Prophet about him.”

2. It is narrated from Umme Salma that: The Messenger of Allah (s.a.w.a.) said

“No hypocrite is ever friendly to Ali and no believer is inimical to him.”⁴

3. The Holy Prophet (s.a.w.a.) said in a sermon:

“O people, I advise you affection for Zulqarnain, my brother and my cousin, Ali Ibne Abi Talib; as only the believer is affectionate to him and only the hypocrite is inimical to him.”⁵

4. It is narrated from Ibne Abbas that the Holy Prophet (s.a.w.a.) glanced at Ali (a.s.) and said:

“None, but the believer is affectionate to you and none, but the hypocrite is inimical to you.”⁶

It is one of the traditional reports through which Ameerul Momineen (a.s.) argued on the day of Shura saying:

“I adjure you by Allah, is there anyone among you that the Prophet should

¹ *Saheeh Muslim*, [1/120, H. 131, Kitabul Iman]; *Kifayatul Talib* [68, Chap. 3]; *Sunan Tirmizi*, 2:299 [5/601, H. 3736]; *Musnad Ahmad*, 1:84 [1/35, H. 643]; *Sunan*, Ibne Majah, 1:55 [1/42, H. 114]; *Sunanul Kubraa*, 7:117 [5/47, H. 8153]; *Khasais Ameerul Momineen*, 27 [118, H. 100]; *Sawaiqul Mohriqa*: 73 [Pg. 122]; *Fathul Bari*, 7:57 [7/72]; *Kanzul Ummaal*, 6:394 [13/120, H. 36385].

² *Nahjul Balagha*, 277, Saying 45; *Sharh Nahjul Balagha*, [18/275, Saying 108].

³ *Sharh Nahjul Balagha*, 4:264.

⁴ Ref: *Sunan Tirmizi*, 2:213 [5/594, H. 3717]. He has certified to the veracity of the report. *Al-Musannaf*, Ibne Abi Shaibah [12/77, H. 12163]; *Al-Mojamul Kabeer*, [23/375, H. 886]; *Riyazun Nazara*, [3/166]; *Kanzul Ummaal*, [11/599, H. 32884, 622, H. 33026].

⁵ *Manaqib Ali*, Ahmad bin Hanbal [Pg. 214, H. 292]; *Riyazun Nazara*, [3/166]; *Sharh Nahjul Balagha*, [9/172, Sermon 154]; *Tadkiratul Khawas*, [Pg. 28].

⁶ Majmauz Zawaad, 9:133.

have mentioned about him: Only the believer loves him and only the hypocrite is inimical to him?”

All said: “By Allah, no!”¹

Yes, after noting the traditional report, the value of statement of Ibne Taymiyyah will become clear, when he says: “None of these two reports are found in any reliable book and has no proper chains of narrators.”

For one, who regards authentic traditions as inauthentic and regards his own *Sihah* and *Masanid* books as unreliable, it is sufficient to know the extent of his ignorance that one is amazed that what all he and his supporters can resort to, in spite of such degraded beliefs!

يَقُومُ أَتَّبِعُونَ أَهْدِي كُمْ سَبِيلَ الرَّشادِ

“O my people! follow me, I will guide you to the right course;”²

22. Twenty-second objection

He says: Battles of Ali (a.s.) at Jamal and Siffeen were not by the command of Holy Prophet (s.a.w.a.); on the contrary they occurred due to his personal views.³

Reply to the twenty-second objection

We know his satanic motive, his motive is distortion of truth and deceiving people; because belief of Ahle Sunnat regarding opinion and independent judgment (*Ijtehaad*) is that every jurist (*Mujtahid*), whether his opinion might be compatible with divine command or opposed to it, will be rewarded for it; but one, whose view is compatible, will get two rewards. And one, whose view is opposed to fact, will get one reward.

And he, with attention to this belief and view, regards that bloody battle to be caused by the view and independent judgment (*Ijtehaad*), so that through it he may show that Ameerul Momineen (a.s.), firstly, fought according to his personal view and independent judgment (*Ijtehaad*); and secondly, he is equal to them in view and opinion; because both were jurists and acted according to their personal opinion; thus both of them are on truth and are worthy of divine reward.

Unaware of the fact that destiny never leaves the people free; on the contrary, it has removed the veil from facts and announced that their independent judgment (*Ijtehaad*) – supposing authenticity of their dream – it is independent judgment (*Ijtehaad*) before clear statement (*Nass*) of Prophet.

I am amazed how such a thing could be unknown to someone? Or how he can feign ignorance, in spite of the famous statement of Messenger of Allah (s.a.w.a.) to his wives, when he says:

¹ Ref: Hadith Munashida (adjuring) in this book.

² Surah Ghafir 40:38

³ Minhajus Sunnah, 2:231.

“Which of you will mount the hairy camel and stage an uprising; and the dogs of Hawwab would bark at her; a large number of people would be killed around her and she would also narrowly escape death?”¹

Also, the statement of the Holy Prophet (s.a.w.a.) to Ayesha:

“O Ayesha, as if I can see dogs of Hawwab barking on you and you would stage an unjust uprising against Ali.”²

Or the statement of Holy Prophet (s.a.w.a.):

“Very soon, after me, a group would fight against Ali; at that time, it would be necessary to fight them for the sake of Allah; and if one is unable to help him, he should at least support him with his tongue and if that is also not possible, he should support him with his heart and there is nothing above this.”

Tibrani³ has quoted this report and it is mentioned in *Majmauz Zawaaid* and *Kanzul Ummal* as well.

Tabari and others⁴ have mentioned: On way to Jamal, when Ayesha heard barking of dogs, she asked: “What place is this?” They replied: “Hawwab.” She said: “Verily, we belong to Allah and to Him we shall return. I am that wife. Because I heard the Prophet telling his wives: Alas, if I only knew, on which of you would dogs of Hawwab bark.” At that moment, Ayesha wanted to return, but Abdullah bin Zubair falsified that person, who had said that it was Hawwab, and persuaded Ayesha from returning and she continued her journey.

Allamah Amini says:

وَمَا كَانَ اللَّهُ لِيُضْلِلَ قَوْمًا بَعْدَ أَذْهَنْهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ

“It is not (attributable to) Allah that He should lead a people astray after He has guided them; He even makes clear to them what they should guard against.”⁵

رَبِّ الْكَوَافِرِ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَّمَنْ حَيَ عَنْ بَيِّنَةٍ وَّإِنَّ اللَّهَ لَسَمِيعٌ عَلَيْهِمْ

“That he who would perish might perish by clear proof, and he who would live might live by clear proof; and most surely Allah is Hearing, Knowing;”⁶

¹ This report is mentioned by the following: Bazzaz, Abu Nuaim, Ibne Abi Shaibah, [15/265, H. 19631]; Mawardi in *Al-Aalam*: 82 [*Elamun Nubuwah*, 136]; Zamakhshari in *Faiq*, 1:190 [1/408]; Ibne Asir in *Nihaya*, 2:10 [2/96]; Firozabadi in *Qamus*, 1:65 [Pg. 106]; Ganji in *Al-Kifaya*, 71 [Pg. 171, Chap. 37]; Qastalani in *Mawahib Liduniya*, 2:195 [3/566]; Suyuti in *Jamaul Jawame*, as is quoted in *Kanzul Ummaal*, 6:83 [11/333, H. 31667].

² *Al-Iqdul Fareed*, 2:283 [4/135].

³ *Al-Mojamul Kabeer*, [1/321, H. 955]; *Majmauz Zawaad*, 9:134’ *Kanzul Ummaal*, 6:155, 7:305 [11/613, H. 32971 & 15/102, H. 40266].

⁴ *Tareekh Tabari*, 5:178 [4/469, Events of 36 A.H.]; *Tareekh Abul Fida*, 1:173.

⁵ Surah Taubah 9:115

⁶ Surah Anfal 8:42

وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا

“And man is most of all given to contention.”¹

بِلِ الْإِنْسَانِ عَلَى نَفْسِهِ بَصِيرَةٌ وَّأَنَّ الْقُلُوبَ مَعَاذِيرَةٌ

“Nay! man is evidence against himself, though he puts forth his excuses.”²

In authentic traditional reports, it is narrated from the Messenger of Allah (s.a.w.a.) that he said to Zubair:

“You would fight an unjust battle against Ali.”

That is why in the battle of Jamal, Ameerul Momineen (a.s.) argued with Zubair and asked: “Do you remember the Prophet told you: Zubair, you would fight an unjust battle against me?” Zubair replied: “Yes, by God.”

Hakeem has mentioned this report in *Mustadrak* and certified its authenticity; Tabari has also quoted it in his *Tarikh*.³

These are statements of companions, which fill pages of books and biographies. They indicate that Holy Prophet (s.a.w.a.) encouraged his companions to support Ameerul Momineen (a.s.) in the battles that were to follow and he ordered them to fight on the side of Ali (a.s.) against oath breakers (*Nakiseen*), unjust (*Qasiteen*) and apostates (*Mariqeen*); like:

1. Abu Ayyub Ansari, that dignified companion.⁴

2. Abu Yaqzan Ammaar bin Yasir, who says: “The Prophet ordered me fight against the oath breakers (*Nakiseen*), the unjust (*Qasiteen*) and apostates (*Mariqeen*).”⁵

Following reports clarify that the battle of Ameerul Momineen (a.s.) was under the command of Holy Prophet (s.a.w.a.) and not based on personal view:

1. Ammaar Yasir said to Abu Moosa Ashari: “I testify that the Holy Prophet (s.a.w.a.) himself ordered Ali to fight against the oath-breakers (*Nakiseen*) and he specified the names of some of them, and he also ordered him to fight the unjust (*Qasiteen*) and if you want, I can present witnesses, who would all testify that Holy Prophet (s.a.w.a.) particularly warned you against entering mischief.”⁶

2. Abdullah bin Masud says: “The Messenger of Allah (s.a.w.a.) ordered Ali (a.s.) to fight against the oath breakers (*Nakiseen*), the unjust (*Qasiteen*) and the

¹ Surah Kahf 18:54

² Surah Qiyamah 75:14-15

³ *Mustadrak Alas Saheehain*, 3:366 [3/413, H. 5574 & 5575]; *Tareekh Umam wal Mulook*, 5:200 & 204 [4/52 & 509, Events of 36 A.H.] and so on...

⁴ Ref: *Tareekh Ibne Asakir*, 5:41; *Tareekh Ibne Kaseer*, 7:306 [7/339, Events of 37 A.H.]; *Kanzul Ummaal*, 6:88 [11/352, H. 31720].

⁵ Ref: *Tareekh Ibne Kaseer*, 7:305 [7/339, Events of 37 A.H.].

⁶ Ref: *Sharh Nahjul Balagha*, 3:293 [14/15, Letter 1].

apostates (*Mariqeen*).¹

3. Ibne Abil Hadeed says in *Sharh Nahjul Balagha*:²

“This statement of Holy Prophet (s.a.w.a.) to Ali is definite: After me, you will make war against the oath breakers (*Nakiseen*), the unjust (*Qasiteen*) and the apostates (*Mariqeen*).”

23. Twenty-third objection

He says: Allamah Hilli Rafidhi has narrated from Amr bin Maimoon that Ali Ibne Abi Talib was having ten such qualities, which no one else had:

1. Statement of the Prophet regarding him that: “Now, I will appoint such a person that Almighty Allah would definitely not humiliate him; he loves Allah and His Prophet, and Allah and His Prophet also love him.” People craned their necks to see whom the Prophet implied. Suddenly the Prophet asked: “Where is Ali Ibne Abi Talib?” They said: “He has got sore eyes, he is grinding flour in the mill,” – and none of them made flour – Amr bin Maimoon said: “Ali came while he was unable to see anything and the Prophet blew on his eyes; then he waved the flag thrice and then handed it over to him. He returned after a short while bringing with himself Safiya, daughter of Huyy bin Akhtab.³

2. The Prophet appointed Abu Bakr to announce Surah Baraat, but dispatched Ali in his pursuit to take it from him and announce it himself. He said: “Only I and one, who is from me, can discharge this duty.”

3. The Holy Prophet (s.a.w.a.) asked his cousins: “Which of you want to remain with me in the world and the hereafter?” All refrained, except Ali, who said: “I want to remain with you in the world and the hereafter.” The Holy Prophet (s.a.w.a.) did not say anything. Again the Prophet addressed each of them, saying: “Which of you accepts my Mastership (*Wilayat*) in the world and the hereafter?” Again they did not reply. Ali (a.s.) repeated his statement. The Prophet (s.a.w.a.) said: “You are my successor (*Wali*) in the world and the hereafter.”

4. After Khadija, Ali was the first to embrace Islam.

5. The Prophet spread his garment over Ali, Fatima, Hasan and Husain and remarked:

إِنَّمَا يُرِيدُ اللَّهُ لِيُنْهِبَ عَنْكُمُ الْرِّجَسَ أَهْلَ الْبَيْتِ وَيُظْهِرَ كُمْ تَطْهِيرًا ﴿٢٤٥﴾

“Allah only desires to keep away the uncleanness from you, O

¹ Tibrani in *Mojamul Kabeer* 10/91, H. 10054; Hakeem has narrated this report through two chains of authorities in his *Arbaeen*.

² *Sharh Nahjul Balagha*, 3:245 [13/183, Sermon 283].

³ That is Ameerul Momineen (a.s.) won the Battle of Khyber against the Jews of Bani Nuzayr and took as captive Safiya, daughter of Huyy bin Akhtab, the ruler of Khyber; and the Prophet chose her for himself as she was from the descendants of Prophet Harun (a.s.) and after emancipating her, got married to her; and deemed her emancipation to be her dower. Safiya was the wife of the Prophet from Bani Israel.

people of the House! and to purify you a (thorough) purifying.”¹

6. Ali risked his life to save the life of Prophet by donning his garment and sleeping in his bed.

7. The polytheist stoned Ali (a.s.).

8. When the Holy Prophet (s.a.w.a.) set out for the Battle of Tabuk, Ali (a.s.) asked: “Shall I also not accompany you?” His Eminence (s.a.w.a.) replied: “No.” Ali (a.s.) wept, but His Eminence said: “Are you not pleased that you are to me as Harun was Moosa (a.s.)? Except that you are not a prophet? And it does not befit that I should leave, without appointing you as my representative.”

9. And he said: “You would be the guardian (*Wali*) of all believers after me.” He also said: “One whose master I am, Ali is also his master.”

10. The Messenger of Allah (s.a.w.a.) closed all the door leading into the Masjid, except the door of Ali; and Ali used to come out of the Masjid in the state of ritual impurity; and his house had no access, except through the Masjid.²

Ibne Taymiyyah then mentions points, whose gist is as follows:

Firstly: Such traditional reports are not recorded from Amr bin Maimoon. Secondly: even supposing we accept it, the report is without chains of authorities. Thirdly, such points are mentioned in it that to attribute them to the Prophet is blatant falsehood: like it is not possible for me to leave Medina, without leaving you as my successor, because Holy Prophet (s.a.w.a.) left Medina many times without appointing Ali as representatives; on the contrary he appointed others as his representatives.

At this point, he mentions the name of some individuals, who became representatives of Prophet in Medina; and then he says:

“Representing the Prophet in Medina during expedition of Tabuk, was only over ladies, children, those, who were exempted from battle and those three, who avoided participating in Jihad, or who were alleged hypocrites; and that is all, because during that period Medina was absolutely peaceful and its residents lived in security; and representative of the Prophet was not required to perform any Jihad. In the same way the incident of closing of all doors and leaving the door of Ali (a.s.) open is fabricated, which the Shia have concocted against authentic traditions, which Abu Saeed Khudri has narrated from Holy Prophet (s.a.w.a.). It is mentioned in that report that during his last moments, His Eminence (s.a.w.a.) said: “Abu Bakr and his companions are most trustworthy with regard to monies. If I wanted to choose the friendship of anyone other than my Lord, I would definitely choose Abu Bakr as my friend. And no window remained open into the Masjid, except the window³ of Abu Bakr...” and Ibne Abbas has also mentioned this report as quoted in *Saheeh Bukhari* and *Saheeh Muslim*.

¹ Surah Ahzab 33:33

² Minhajus Sunnah, 3:8.

³ A small opening between two chambers. (*Lesaanul Arab* 3/14).

The tradition: ‘After me, you are the Master (*Wali*) of all believers,’ is also according to consensus of scholars, a fabricated tradition.”

At this point he mentions numerous nonsensical and fabricated points to prove that this excellence is not restricted to Ali (a.s.).

Reply to the twenty-third objection

The first nonsense is that he says: The tradition is without chains of narrators; as if a veil was spread on his eyes; so much so that he cannot even see the *Musnad* of his imam; and he does not see that Ahmad bin Hanbal has narrated this report from Yahya bin Hammad from Abu Awana from Abu Balaj from Amr bin Maimoon from Ibne Abbas.¹ And the narrators of report, other than Abu Balaj are all reliable.

Nasai has quoted it in his *Khasais* and Hakeem in *Mustadrak* through authentic narrators, all of whose reporters are reliable.²

What is the excuse of Ibne Taymiyyah in considering this tradition to be without authorities and denying its continuous chains? Can he behave with traditions in this way? Is it proper to behave in this manner with knowledge and religion?

More amazing is the fact that after all this, he has quoted traditions and tried to refute the captioned tradition through the statement that Holy Prophet (s.a.w.a.) left Medina many times, without appointing Ali (a.s.) his representative.

If one looks at the text of this incident through the angles, which we shall mention, he would understand that it was a special incident and such a thing was present only in this and no other incident; it was that firstly: the Prophet (s.a.w.a.) was aware that no battle was to take place; secondly, Medina was in severe need of a Caliph like Ameerul Momineen (a.s.), since the awe of Harqil, king of Rome and his powerful forces had cast awe in the people of Medina. So they believed that Holy Prophet (s.a.w.a.) and his men did not have the power to confront them.

Moreover, hypocrites abstained from joining the Muslim army and remained in Medina. On the basis of this, it was necessary that in absence of Prophet, the hypocrites would definitely create mischief. Hence, to prevent this mischief, the Prophet found it necessary to leave someone, whose awe would prevent hypocrites from creating mischief.

This could not be anyone else, other than Ameerul Momineen (a.s.), because the people were well aware of his capacities. Otherwise, the Prophet would not have stopped Ali (a.s.) from participating in the Battle of Tabuk like he participated in all other battles.³ According to Sibte Ibne Jauzi in *Tadhkira*¹,

¹ *Musnad Ahmad*, 1:331 [1/544, H. 3052].

² *Khasais Ameerul Momineen*, 7 [47, H. 24]; and in *Sonanul Kubraa* [5/12, H. 8409]; *Mustadrak Alas Saheehain*, 3:132 [3/143, H. 4652].

³ *Al-Istiab*, (on the margin of *Al-Isabah*, 3:34); *Al-Istiab*, Part three/1097, No, 1855. *Riyazun*

writers of prophetic biography have consensus on this point.

After the above clarifications, the point, which shouldn't be forgotten is that the statement is not speaking of absences of Prophet from Medina; that one should object against it; on the contrary, it has a special meaning restricted to the expedition of Tabuk and that is all.

From this aspect his objection that the Prophet appointed others as his representatives is invalid, because in those instances, there was no danger to Medina. On the contrary, in other battles, there was severe need of Ameerul Momineen (a.s.) there; and there was no one else, who could have fulfilled his role; since no one was capable to defeat the infidel stalwarts and confront huge armies. On the basis of this, the act of Prophet in both instances was based on exigency.

Ibne Taymiyyah after reducing the value of the Caliphate of Ameerul Momineen (a.s.), says: "During Tabuk, his successorship was only regarding ladies, children and so on...that is all," but if someone will ponder upon it deeply, he would conclude that:

First

The statement of the Prophet: Are you not satisfied that you are to me as Harun was to Moosa? This statement comprises all ranks of Prophet, except prophethood: position, rulership and leadership; and proves all these for Ameerul Momineen (a.s.) as all ranks of Moosa (a.s.) were inherited by Harun. Therefore, the aim of Prophet in issuing this statement is different as before this, whenever he appointed others, he never declared similarity to Moosa and Harun. In this case, the appointment of Ali to this rank was to show his position vis-à-vis the Prophet.

Second

The statement of Saad bin Abi Waqqas: "By God, if one of these three things were given to me, I would have preferred it to the whole world: one is the statement of Prophet when he was proceeding on the Battle of Tabuk: Are you not satisfied that you are to me as Harun was Moosa, except that there is no prophet after me?"²

In *Murujuz Zahab*,³ Masudi, after quoting this tradition, says:

When Saad mentioned this to Muawiyah he wanted to rise up from his seat. During this Muawiyah passed flatulence and then said to Saad: "Sit down, so that you may get the reply to your statement. At this moment, no one is worse than you; then why did you not help him? Why did you not pay allegiance to him? Indeed, if I had heard this from the Prophet, I would have definitely served him

¹ *Nazara*, 2:163 [3/105]; *Sawaiq*, 72 [Pg. 120]; *Seeratul Halabiyya*, 3:148 [3/133].

² *Tadkira Khawas*: 12 [Pg. 19].

³ Khasais Nasai, 32 [Khasais Ameerul Momineen, 37, H. 11; Sonanul Kubraa, 5/107, H. 8399].

as long as I lived.” Saad said: “By God, I am worthier for your seat.” Muawiyah replied: “Banu Azra will not be pressurized by you.” It was common knowledge that Saad was an illegitimate born and his father was a man from Bani Azra.

Third

Statement of Imam Abu Bistam Shoba bin Hajjaj regarding this tradition:

Harun was the most superior of the people of Moosa (a.s.); that is why for preservation of this clear tradition, it is necessary that Ali should be the most superior from the people of Ummah, because Moosa said to his brother, Harun:

اَخْلُفُنِي فِي قَوْمٍ وَأَصْلِحْ

“Take my place among my people, and act well.”¹

Another part of tradition that Ibne Taymiyyah falsified

He says that the sentence: “He closed all doors, except that of Ali,” is fabricated by Shia from *Saheeh of Abu Saeed*...

Reply

In my view, the only motive of attributing the fabrication of this tradition to Shia is nothing, except shamelessness, exaggeration, concealment of facts, fraud and deception; because Ahle Sunnat books, especially *Musnad Ahmad*, was before him. And this tradition is mentioned in it through chains, some of which are authentic and others good. Among companions, it was a widely known matter and a large number of them have narrated it, reaching to the level of the widely narrated (*Tawatur*), like:

1. Zaid bin Arqam, who says: “The doors of the houses of some companions opened into the Masjid and they used to enter their houses through the Masjid. One day, the Prophet (s.a.w.a.) said: ‘Close all these doors, except the door of Ali.’”²

2. Abdullah bin Umar bin Khattab says: “Three qualities are given to Ali Ibne Abi Talib (a.s.) such that even if one was given to me, I would have preferred it to red-haired camels: First: The Holy Prophet (s.a.w.a.) gave the hand of his daughter in marriage to him and she became the mother of his children. Secondly: All doors opening into the Masjid were closed, except the door of Ali. Thirdly: During the Battle of Khyber, the standard was handed to him (Ali).”³

Umar bin Khattab: Abu Huraira has narrated from Umar that he said: “Three qualities are given to Ali Ibne Abi Talib; even if one of them was given to me, I would have preferred it to red-haired camels.” They asked: “What are they, O chief of believers?” He replied: “His marriage to Fatima, daughter of Messenger of Allah; his staying in Masjid along with Prophet and whatever was lawful for

¹ Surah Araaf 7:142; Hafiz Ganji in *Kifaya*, 150 [Pg. 283, Chap. 70].

² *Musnad Ahmad*, [5/496, H. 18801].

³ *Musnad Ahmad*, 2: 26 [2/104, H. 4782].

the Prophet was also lawful for him and handing over the standard to him during Battle of Khyber.”¹

Regarding authentic the report of Abu Bakr’s friendship and opening of a window from his room into the Masjid

As Ibne Abil Hadeed has mentioned in *Sharh Nahjul Balagha*,² “This tradition was fabricated in opposition of the above-mentioned tradition.” And he says:

“The tradition of closing of doors is restricted to Ali (a.s.), but supporters of Abu Bakr (*Bakriya*) resorted to this and attributed it to Abu Bakr.”

Signs of fabrication are clear for scholars, but we shall mention some of them below:

1. The aim of closing of the doors was to guard the sanctity of Masjid that no one should pass from it in state of sexual impurity. But the door of Prophet and Ali (a.s.) was left open, because according to verse of purification, they were purified of all apparent and ideal impurities. So much so that even sexual activity, which made people impure did not cause the two of them to become impure.

For more information on this point, I present the following reports:

Ameerul Momineen (a.s.) entered the Masjid, while he was in *Janabat*.³ And he passed through the Masjid while being in the state of *Janabat*.⁴ And he went to and fro in the state of *Janabat*.⁵ And the report of Abu Saeed Khudri from the Holy Prophet (s.a.w.a.) that he said to Ali (a.s.): “It is not allowed from anyone other than you or me to become *Junub* in the Masjid.”⁶

Another statement of the Prophet: “Know that it is unlawful to enter this Masjid for those in state of sexual impurity and in menses, except for the Prophet of God, Ali, Fatima, Hasan and Husain. Know that I have specified these names, so that you may not be misguided.”⁷

More clear than all this is the fact that leaving that door open was because God permitted it to remain open as is known from the verse of purification according to which they were pure from every kind of impurity.

2. This report implies that after the incident of closing of the doors, except

¹ *Mustadrak Alas Saheehain*, 3:125 [3/135, H. 4632].

² *Sharh Nahjul Balagha*, 3:17 [11/49, Sermon 203].

³ Ref: *Khasais Ameerul Momineen*, *Khasais Nasai*: 3 [Pg. 46, H. 43]; and in *Sonan Kubra*, 5:199, H. 8428].

⁴ *Mojamul Kabeer*, Tibrani, [2/246, H. 2031].

⁵ Ref: *Faraaezus Simtian*, [1/205-206 H. 160].

⁶ Tirmizi in his *Jame*, 2:214 [5/597, H. 3727] & Baihaqi in his *Sunan*, 7:66; Ibne Asakir and his *Tareekh* [12/185, and in the Biography of Imam Ali Ibne Abi Talib (a.s.), No. 331]; Ibne Hajar in *Sawaiq* [Pg. 123]; Ibne Hajar in *Fathul Bari*, 7:12 [7/15]; Suyuti in *Taareekhul Kholaqa*, 115 [Pg. 161].

⁷ *Sonan Baihaqi*, 7:65.

for the doors of Messenger of Allah (s.a.w.a.) and his cousin, other doors did not remain open. As for the tradition that a window of Abu Bakr was left open, it shows that other than a window there were other doors for passing through and there is a great difference between these.

Some people, in order to reconcile traditions, which prove that Ali's door remained open, with traditions in which the window of Abu Bakr, have used a justification saying: The term of 'baab' in the meaning of 'door' in traditions related to Ameerul Momineen (a.s.) in the real meaning of the word, but in traditions about Abu Bakr it is used in the metaphorical meaning; and from 'baab' window is implied.

They also said:¹ "When people were commanded to close their doors, they followed the orders, but each of them left a small window open for themselves and from that they continued to enter the Masjid. Later they were ordered to close that as well."

But these justifications and reconciliations are not acceptable, since this is guess work² and no reasoning exists for it. On the contrary, it refutes the attention to the aim of closing their doors; because aim of closing the doors was that the Masjid should not be the place of passing through, and they should not enter the Masjid through these doors, on the contrary, how is it possible that before the viewpoint of the Prophet and against his orders, they should invent accesses for themselves?

This is clearly opposed to the aim of the lawmaker and angering him, from this aspect, the Holy Prophet (s.a.w.a.), even his two uncles, Hamza and Abbas, who wanted him to leave a common access to them or claimed to have asked for a window to remain open in the Masjid, yet the Prophet did not permit, because the single command had a single aim, and using different terms does not alter the rules. The abstract implication of window from the term of 'baab' neither removes the obstruction, nor does it change the topic.

Another part of tradition

Another part of the tradition, which Ibne Taymiyyah has falsified, is: "You are the Master (*Wali*) of all believers after me,"³ he says: "This tradition, according to the consensus of experts, is fabricated."

Refutation of Ibne Taymiyyah

He should have said: This tradition is authentic according to consensus of all tradition experts, but due to his deviated habit, he inverts the facts and shows authentic traditions as inauthentic, which he has done in this case as well.

Was in his view, the experts of traditions, including Imam Ahmad bin

¹ This text can be found in *Fathul Bari*, 7:12 [7/15]; *Umdatul Qari*, 7:592 [16/176]; *Nuzulul Abrar*, 37 [Pg. 74].

² Something for which there is no definite reasoning.

³ *Minhajus Sunnah*, [4/103].

Hanbal, who have quoted this tradition, are not experts of traditions? Ahmad bin Hanbal has narrated through a chain of authorities all of whose reporters are reliable.¹

Similarly, Ibne Kathir in his *Tarikh*,² and Muttaqi in *Kanzul Ummal*, has mentioned it and supported its authenticity.

This was a small part of foolishness of Ibne Taymiyyah and if we want to present all his falsehoods, deviations and allegations he has mentioned in '*Minhajul Bidah*', we would have to investigate all four volumes and a multi volume book would have to be written.

I did not find any explanation, which would explain the reality of this man and expose his true face to the academic society. Here we shall only quote from Ibne Hajar in the book of *Al-Fataawa al-Hadeesiya*:

"Ibne Taymiyyah is a man whom Allah has created as degraded and blind; and imams have clarified this point about him. Whoever wants to have more information about him, should refer to the statements of scholars about him. That is Abul Hasan Subki and his son, Taj and Imam Izz bin Jama-a and his contemporary scholars and all Shafei, Maliki and Hanafi scholars may be referred. He has not only objected against the later Sufis, but raised objections against personalities like Umar bin Khattab and Ali Ibne Abi Talib (r.a.).

The conclusion is that no attention should be paid to his nonsense and his statements should be kept away from people as he was a heretic, deviated and a misguiding man. May God deal with him with justice and keep us safe from such conduct and beliefs, Amen.

وَيْلٌ لِكُلِّ أَفَالِكَ أَنِيمِ⑦ يَسْمَعُ أَيْتَ اللَّهُ تُشْلِي عَلَيْهِ ثُمَّ يُصْرُ مُسْتَكْبِرًا كَانَ
لَمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمِ⑧

"Woe to every sinful liar, who hears the communications of Allah recited to him, then persists proudly as though he had not heard them; so announce to him a painful punishment."³

7. Al-Bedaya wa al-Nehaya⁴

We should not ignore the fact that the author of this book has crossed all limits in issuing false statements and in making exaggerations. He has fabricated such exaggerations and used foul language and without any proof, has reasoned through taunting phrases. All this is for the Shia and only the Shia...from this aspect, this book, instead of being a book of history, is a book of nonsense, communalism and blind prejudice, due to which communal unity is shattered.

¹ *Musnad Ahmad*, [5/606, H. 19426].

² *Al-Bedaya wa al-Nehaya*, 7:344 [7/344]; *Kanzul Ummaal*, 6:154 & 300 [11/608, H. 32940].

³ Surah Jaaseyah 45:7-8

⁴ By Hafiz Imaduddin Abul Fida bin Kathir Damishqi (d. 774 A.H.).

He has so much exceeded in the enmity of Ahle Bayt (a.s.) that wherever the name of those divine personages is mentioned or there is some dimension of their excellence, he attacks with spears of satire – please note the following examples of Umayyad nature.

1. False statement one

He says: Ibne Ishaq and other biographers and historians have narrated that Holy Prophet (s.a.w.a.) established brotherhood between himself and Ali, and numerous traditions are recorded on this topic, but none of them is authentic, whether from the aspect of weak chains of authorities or from the aspect of their text being weak.¹

Reply to false statement one

If the reader refers to the reports mentioned above, their numerous authentic chains of authorities, trustworthy narrators and its accurate narration from scholars, experts and writers of biography, he would recognize the extent of truthfulness and value of the statements of this man.

2. False statement two

The first authentic and widely narrated tradition that he mentions is that of the ‘fowl’, which scholars of traditions have certified as authentic. After that he has washed his hands from it saying: “Although this tradition has numerous chains of narrators, my heart does not accept its authenticity, and Allah knows best.”²

Reply to false statement two

Yes, this is the heart that God has sealed, otherwise, after conditions are fulfilled, is there any scope of making such statements? Soon you will become familiar with this tradition and its numerous chains of authorities.³

3. False statement three

He says: In view of some people - on the contrary majority of them believe that Ali is the provider of drinks at the Cistern of Kauthar and this view is absolutely baseless and is not narrated through reliable authorities. On the contrary, the fact is that the Messenger of Allah (s.a.w.a.) would be provider of drinks.⁴

Reply to false statement three

The reader can never imagine that this report is merely an illusion of people. In fact, this statement of his is a great allegation against leaders and scholars, because the tradition is narrated through reliable authorities and prominent

¹ *Al-Bedaya wa al-Nehaya*, 7:223 [7/250, Events of 35 A.H., and Pg. 371, Events of 40 A.H.].

² *Al-Bedaya wa al-Nehaya*, 7:353 [7/390, Events of 40 A.H.].

³ Ref: *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 906.

⁴ *Al-Bedaya wa al-Nehaya*, 7:355 [7/392, Events of 40 A.H.].

tradition scholars have narrated it. They have admitted to its reliability.¹

4. False statement four

First he mentions the beginning part of the authentic tradition from Imam Ahmad and Tirmizi regarding Islam of Ameerul Momineen (a.s.) and that he was first to embrace Islam and pray the prayer and then says:

“In whatever way is this tradition narrated, it is not authentic; and with regard to the fact that he was the first to embrace Islam, even though numerous reports are narrated about it, but none of them is authentic.”

Reply to false statement four

Inspite of correct narrations and reporters being trustworthy, and their testimony to its correctness, and acceptance of writers of biography, is there no one, who may ask this man: “Why none of them from none of the channels is authentic?”

While the fact is that they were accepted by companions and companions of companions and if we only reason through this statement, the reader would think that this is only a frivolous claim like that of Ibne Kathir. May God keep us from such claims. As a result, the clear facts would remain concealed from him. So we think it is necessary to present some evidences in brief:

Clear statements of Prophet

1. The Holy Prophet (s.a.w.a.) said: “The first to meet me at the Pool (*Hauz*), would be one, who embraced Islam first and that is Ali Ibne Abi Talib (a.s.).”

Hakeem has reported this tradition and certified to its veracity in his *Mustadrak*; and Khatib Baghdadi in his *Tarikh*; it is also mentioned in *Istiab* and *Sharh Ibne Abil Hadeed*.²

2. He said to Lady Fatima (s.a.): “I have given you in marriage to the best person of my community, because he is the wisest and most forbearing of all and most senior in Islam.”³

3. He held the hand of Ali (a.s.) and said: “This Ali is the first of those, who believed in me and on Judgment Day, he would be the first to shake hands with me; and he is the great truthful one (*Siddiq Akbar*).”⁴

4. Abu Bakr and Umar proposed for the hand of Fatima, but the Prophet declined saying that a command was not issued for him about this. When Ali (a.s.) proposed for her, the Prophet accepted without any hesitation and said to Fatima: “I give you in marriage to the first of Muslims.”

This report is narrated by some companions like Asma binte Umais, Umme

¹ Ref: *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 220-221.

² *Mustadrak Alas Saheehain*, 3:136, [3/147, H. 4662]; *Tareekh Baghdadi*, 2:81; *Al-Istiab*, 2:457 [Part 3/1091, No. 1855]; *Sharh Nahjul Balagha*, 3:258 [13/229, Sermon 238].

³ Ref: *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 281.

⁴ Ref: *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 214.

Aiman, Ibne Abbas and Jabir bin Abdullah.¹

Statements of Ameerul Momineen (a.s.)

1. He says: “I am the slave of God and brother of Prophet; I am the greatest truthful one; and after me, whoever claims thus would be a liar; and I am one, who prayed with Prophet seven years before anyone else; and I am the first of those, who prayed with the Prophet.”

This report is mentioned by Ibne Abi Shaibah², Nasai³, Ibne Majah⁴, Hakeem⁵ and Tabari⁶ through authentic chains of narrators and through trustworthy narrators.

2. He says: “I worshipped God five years before anyone else.”⁷

3. He says:

ما اعرف احدا من هذه الامه عبد الله بعد نبينا غيري، عبّدت الله قبل ان

يعبد الله احد من هذه الامه تسع سنين

“Other than the Prophet, there was no one with me who worshipped God, because I worshiped God, nine years before anyone else from this Ummah.”⁸

4. He says: “The Prophet was appointed on his mission on Monday and I embraced Islam on Tuesday.”⁹

5. He says: “I prayed with the Prophet six years before anyone else prayed with him.” Ahmad has narrated this report through two chains of authorities.¹⁰

6. He says: In the verses, which His Eminence (a.s.) wrote to Muawiyah and which were mentioned previously, he said:

“I was a young boy and had not reached maturity, that I embraced faith and became a Muslim before all of you.”¹¹

Statement of Imam Hasan (a.s.)

7. Imam Hasan (a.s.) says in a sermon in the gathering of Muawiyah:

“O people, I adjure you by Allah, do you know whom you are abusing? He was one, who prayed towards both prayer directions (*Qibla*), whereas, you O

¹ Sharh Nahjul Balagha, 3:257 [13/228, Sermon 238].

² Al-Musannaf [12/65, H. 12133].

³ Khasais Ameerul Momineen, [Pg. 25, H. 7]; Sonanul Kubraa [5/107, H. 8395].

⁴ Sonan Ibne Majah [1/44, H. 120].

⁵ Mustadrak Alas Saheehain, [3/121, H. 4584].

⁶ Taareekhul Umam wal Mulook, 2:213 [2/310].

⁷ Al-Istiab, 2:448 [Part 3, 3/1095, No. 1855]; Riyazun Nazara, 2:158 [3/100]; Seeratul Halabiyya, 1:288 [1/271].

⁸ Ref: Khasais Ameerul Momineen, Nasai: 3 [Pg. 27, H. 8 and in Sonanul Kubraa, 5/107, H. 8396].

⁹ Sawaiqul Mohriqa, 72 [Pg. 120]; Taareekhul Kholaqa, Suyuti, 112 [Pg. 156].

¹⁰ Fadailus Sahaba, Ahmad bin Hanbal [2/682, H. 1165, 1166].

¹¹ Barguzida Jaame' Al-Ghadeer, Muhammad Hasan Shahroodi, Pg. 145.

Muawiyah, were disbeliever about them and regarded them as deviation and in order to deceive people, you worshipped idols of Laat and Uzza. I adjure you by God, do you know that he was present at the two great allegiances: Fatah and Rizwan, and he paid allegiance? Whereas, you, O Muawiyah, was denier in one of them and oath-breaker in the other. I adjure you by God, do you know that he was the first of those, who embraced faith; whereas you and your father, O Muawiyah, were from those, whose loyalties were attracted through gifting them money.”¹

Viewpoint of companions and companions of companions regarding the first Muslim

1. Anas bin Malik says; The Prophet was given the office of prophethood on Monday and Ali embraced Islam on Tuesday. It is mentioned in another version that Messenger of Allah (s.a.w.a.) was appointed to office on Monday and Ali prayed on Tuesday; and Tirmizi² has mentioned this report in his *Jami* and Hakeem in his *Mustadrak*; and it is also mentioned in *Sharh Nahjul Balagha*.

2. Abdullah Ibne Abbas says: “Ali had three qualities, which were not shared by anyone else: he was the first among Arabs and non-Arabs, who prayed with the Holy Prophet (s.a.w.a.).”³

3. Abdullah bin Abbas also says: As per the verse of Quran:

رَبَّنَا اغْفِرْ لَنَا وَلَا حُوَارِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

“Our Lord! forgive us and those of our brethren who had precedence of us in faith.”⁴

Almighty Allah made it incumbent on all Muslims to pray for the forgiveness for Ali (a.s.). Therefore whoever became or would become a Muslim after Ali (a.s.), should pray for the forgiveness of Ali (a.s.).⁵

4. Salman Farsi says: “The first one from this Ummah to meet the Prophet at the Pool of Kauthar is the first of the Muslims, Ali Ibne Abi Talib (a.s.).”⁶

5. Umar bin Khattab: Ibne Abbas says: “Some people argued in the presence of Umar regarding the foremost Muslim; and I heard Umar say: As for Ali, there are three such qualities in Ali, and I wish, that at least, one of them had been there for me. It would have been more preferable to me than all the world. One day, I, Abu Ubaidah, Abu Bakr and some companions were with the Prophet, when His Eminence placed his hand on the shoulders of Ali and said: O Ali, you

¹ *Sharh Nahjul Balagha*, 2:101 [6/288, Sermon 283].

² *Sunan Tirmizi*, 2:214 [5/598, H. 3728]; *Mustadrak Alas Saheehain*, 3:112, [3/121, H. 4587]; *Sharh Nahjul Balagha*, 3:258 [13/229, Sermon 238].

³ *Mustadrak Alas Saheehain*, 3:111, [3/120, H. 4582]; *Al-Istiab*, 2:457 [Part 3/1090, No. 1855].

⁴ Surah Hashr 59:10

⁵ Ref: *Sharh Nahjul Balagha*, 3:256 [13/224, Sermon 238].

⁶ Ref: *Al-Istiab*, 2:457 [Part 3/1090, No. 1855]; *Sharh Nahjul Balagha*, [13/229, Sermon 238].

are the first, who embraced faith, and the first Muslim to embrace Islam and you are to me as Harun was to Moosa.”¹

6. Muhammad bin Abu Bakr wrote to Muawiyah in which it was mentioned: “Ali (a.s.) was the first to accept the call of Prophet, and to testify for him; he accepted Islam and became a Muslim. He was the brother and cousin of Prophet. Ali Ibne Abi Talib (a.s.)...he had precedence in Islam and was more steadfast in intention than others. Woe be on you O Muawiyah, you are comparing yourself to Ali? Whereas he is the successor and heir of Prophet and father of his sons; and he was the first and last follower of Prophet, who regarded himself committed to his oath to him. The Prophet informed him about his secrets and shared his important affairs with him.”²

7. Imam Muhammad bin Ali al-Baqir (a.s.) says: “The first to believe in God was Ali Ibne Abi Talib (a.s.), who was eleven years old at that time.”³

Also Abu Zar Ghiffari⁴, Jabir bin Abdullah Ansari⁵, Malik bin Harith Ashtar⁶ and...

These were some of the texts and statement recorded about Ameerul Momineen (a.s.), companions and companions of companions, and all of them prove that Ali (a.s.) was the first to embrace Islam. Traditional reports and statement regarding this exceed one hundred in addition to points mentioned previously⁷ regarding the fact that Ameerul Momineen (a.s.) was the most excellent of this Ummah. To this add the statement mentioned before⁸ comprising of the fact that Ali (a.s.) is the most truthful one (*Siddiq*) of this Ummah and that he is the greatest truthful one (*Siddiq Akbar*).

Now, in spite of all this, is it possible to justify the baseless obstinacy of Ibne Kathir in not regarding these reports as correct?

If lack of authenticity of these reports is accepted, then what would be the value of books, which are full of these reports?

كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَبْلُهَا وَمَنْ وَرَآهُمْ بَرَزَخٌ إِلَيْ يَوْمِ يُيَقَّعُونَ
⑩

“By no means! it is a (mere) word that he speaks; and before them is a barrier until the day they are raised.”⁹

The implication of Islam and faith of Ali (a.s.) and his being the first Muslim and believer is that he was the first of those, who became inclined to Prophet and

¹ Ref: *Manaqib Khwarizmi*, [Pg. 55]; *Sharh Nahjul Balagha*, 3:258 [13/230, Sermon 238].

² *Waqatus Siffeen*, 133 [Pg. 118].

³ *Sharh Nahjul Balagha*, 3:260 [13/235, Sermon 238].

⁴ Ref: *Al-Istiab*, 2:456 [Part 3/1090, No. 1855].

⁵ Ref: *Tareekh Umam wal Mulook*, 2:211 [2/310]; *Sharh Nahjul Balagha*, 3:258 [13/229, Sermon 238].

⁶ Ref: *Waqatus Siffeen*, 268 [Pg. 238]; *Sharh Nahjul Balagha*, 1:484 [5/190, Sermon 65].

⁷ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 211.

⁸ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 214-215.

⁹ Surah Mominoon 23:100

is in the same way as mentioned about Ibrahim (a.s.) in the Holy Quran:

وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿٢﴾

“And I am the first of those who submit.”¹

Also, the statement of Almighty Allah:

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۝ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿٣﴾

“When his Lord said to him, Be a Muslim, he said: I submit myself to the Lord of the worlds.”²

Also, the statement of Almighty Allah in the words of Moosa (a.s.):

وَأَنَا أَوَّلُ الْبُوּمِنِينَ ﴿٤﴾

“And I am the first of the believers.”³

Also, the statement of Almighty Allah quoting the Holy Prophet (s.a.w.a.):

أَمِنَ الرَّسُولُ مِمَّا أُنزَلَ إِلَيْهِ وَمِنْ رَبِّهِ

“The apostle believes in what has been revealed to him from his Lord.”⁴

And the verse:

قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ آتَسْلَمَ

“Say: I am commanded to be the first who submits himself.”⁵

And the verse:

وَأُمِرْتُ أَنْ أَسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

“And I am commanded that I should submit to the Lord of the worlds.”⁶

Here, we present some sermons of Ameerul Momineen (a.s.), which Sayyid Razi has mentioned in *Nahjul Balagha*,⁷ so that researchers may ponder over them and derive subtle points from them; and it is that:

“Even in my boyhood, I had lowered the chest of (the famous men) of Arabia, and broken the horn points (i.e., defeated the chiefs) of the tribes of Rabia and Mudar. Certainly, you know my position of close kinship and special

¹ Surah Anaam 6:163

² Surah Baqarah 2:131

³ Surah Araaf 7:143

⁴ Surah Baqarah 2:285

⁵ Surah Anaam 6:14

⁶ Surah Ghafir 40:66

⁷ *Nahjul Balagha*, 1:392 [Pg. 300, Sermon 192].

relationship with the Prophet of Allah - peace and blessing of Allah be upon him and his descendants.

When I was only a child, he took charge of me. He used to press me to his chest and lay me beside him in his bed, bring his body close to mine and make me smell his smell. He used to chew something and then feed me with it. He found no lie in my speaking, nor weakness in any act.

From the time of his weaning, Allah had put a mighty angel with him to take him along the path of high character and good behavior through day and night, while I used to follow him like a young camel following in the footprints of its mother.

Every day he would show me in the form of a banner some of his high traits and commanded me to follow it. Every year he used to go in seclusion to the hill of Hira,¹ where I saw him, but no one else saw him.

In those days Islam did not exist in any house, except that of the Prophet of Allah - peace and blessing of Allah be upon him and his descendants - and Khadija, while I was the third after these two. I used to see and watch the effulgence of divine revelation and message, and breathed the scent of Prophethood.

When revelation descended on the Prophet of Allah - peace and blessing of Allah be upon him and his descendants - I heard the moan of Satan. I asked, "O Prophet of Allah, what is this moan?" and he replied, "This is Satan, who has lost all hope of being worshipped. O Ali, you see all that I see and you hear all that I hear, except that you are not a Prophet, but you are a vicegerent and you are surely on (the path of) virtue."

Our viewpoint regarding the meaning of being the first Muslim, contradicts Ibne Kathir and his co-religionists, because they believe that the first Muslim, before he became a Muslim, was a disbeliever. They say: "The requirement of becoming a Muslim is that one should be a disbeliever previously." Now, we ask him and those who are of this view: When was Ameerul Momineen (a.s.) a disbeliever that he should have accepted Islam? And when did he express disbelief that after that he should have brought faith?

All know that the origin of Ameerul Momineen (a.s.) was absolutely pure and on the upright faith; and he grew up in the lap of prophethood and the hands of prophethood reared him, and the great prophetic morals embellished him. Whether before declaration of prophethood or after that he was always a follower of Prophet and he did not have any desire, except what he desires and had no inclination, except what he was inclined to. Indeed, he was a believer during the time he was in the womb, when he was an infant, during childhood, youth, young

¹ Hira is a hill to the north to Mecca at a distance of six kilometers and at the height of 160 meters it has a cave, in which the previous prophets and Ibrahim (a.s.) worshipped and it was place of seclusion and worship of the Messenger of Allah (s.a.w.a.). It is here that the first revelation descended on the Messenger of Allah (s.a.w.a.).

age, old age and while he was the Caliph and other than that.

Statement regarding the Islam of Abu Bakr

When the *Saheeh* of Muhammad bin Saad bin Abi Waqqas is placed before us, and Tabari has quoted it in his *Tarikh*¹ through authentic chains of narrators, and trustworthy reporters narrate, I cannot issue any comment about it. Ibne Saad says: I asked my father: “Was Abu Bakr from the first Muslims?” “No,” he replied: more than fifty persons embraced Islam before him, but his Islam was superior to that of ours.”

What should I say when Abu Ja’far Iskafi Mutazali, who is remote from the Shia world, says:²

“Jahiz has reasoned for the Imamate of Abu Bakr and his being the first Muslim. If this reasoning were correct, Abu Bakr himself on the day of Saqifah, would have argued through it; but he did not do that; on the contrary, he held the hands of Umar and Abu Ubaidah Jarrah and said: I choose one of them for Caliphate. You may pay allegiance to whichever of them you like.

Also, if the reasoning of Jahiz were correct, why Umar said: Allegiance of Abu Bakr was sudden and without any premeditation, and Almighty Allah kept its harm away. Why anyone, during the time of Abu Bakr or after that did not argue through it?

We don’t know of anyone who made such claim for Abu Bakr; on the contrary majority tradition scholars believe that he became Muslim after persons like Ali Ibne Abi Talib, his brother, Ja’far, Zaid bin Haritha, Abu Zar Ghiffari, Amr bin Ambasa Salmi, Khalid bin Saeed bin Aas, Khabbab bin Arat. If we ponder on authentic traditional reports with proper chains of narrators, we will see that each of them are unanimous that Ali was the first to embrace Islam.”

As for the report narrated from Ibne Abbas, in which he says: “Abu Bakr was the first to embrace faith,” we should know that there are numerous reports from Ibne Abbas as opposed to this report.³

Yes:

وَمَنْ أَظْلَمُ مِنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَبَ بِالْحَقِّ لَئِنْ جَاءَهُ

“And who is more unjust than one who forges a lie against Allah, or gives the lie to the truth when it has come to him?”⁴

Note: Perhaps people with discernment would notice differences in the number of years, after which Ali (a.s.) is supposed to have embraced Islam: three,

¹ Tareekh Umam wal Mulook, 2:215 [2/316].

² Ref: *Sharh Nahjul Balagha*, [13/224, Sermon 238].

³ Iskafi has mentioned many statements regarding this and we have quoted from his treatises refuting Jahiz.

⁴ Surah Ankabut 29:68

five, seven and nine.¹ Therefore, we present the following justification:

As for three years

Perhaps it implies three years from declaration of prophethood till publicizing of the call²; because the Holy Prophet (s.a.w.a.) from the beginning of his call, propagated secretly and in the fourth year publicized his call.

As for five years

Perhaps it implies two years³ between revelation of verse:

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ①

“Read in the name of your Lord Who created.”⁴

Till the revelation of the verse:

يَا أَيُّهَا الْمُدَّثِّرُ ②

“O you who are clothed!”⁵

In addition to three years of secret invitation from beginning of declaration of prophethood after time gap till revelation of:

فَاصْدِعْ مَا تُؤْمِنُ

“Therefore declare openly what you are bidden.”⁶

And:

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ③

“And warn your nearest relations.”⁷

During these years there was no one with the Prophet, except Khadija and Ali.

In my opinion, it implies that Holy Prophet (s.a.w.a.) propagated secretly for five years. This is just as mentioned in the book of *Imtaa*.⁸

As for seven years

In addition to numerous reports narrated through authentic channels, there are other reports as well which support this:

One is the report from Holy Prophet (s.a.w.a.) quoted from Abu Ayyub, who

¹ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 325.

² *Tareekh Tabari*, 2:216 & 218 [2/318 & 322]; *Seerah Ibne Hisham*, 1:274 [1/280].

³ Maqrizi in *Imtaa*, 14, regards it to be the time gap between divine revelation.

⁴ Surah Alaqa 96:1

⁵ Surah Muddaththir 74:1

⁶ Surah Hijr 15:94

⁷ Surah Shoara 26:214

⁸ *Imtaa*, 44.

says that Messenger of Allah (s.a.w.a.) said:

“Angles invoked blessings on me and Ali for seven years, because we prayed together for seven years without there being anyone else with us.”¹

Another is the tradition of Abu Rafe, who says: “Ali prayed secretly for seven years and some months before all others.”² And this period is the same as the years of the call of Prophet, which includes period from beginning of call till prayer became obligatory; because without any contradiction, prayer became obligatory on night of Meraj.

And according to Muhammad bin Shahab Zuhri, Meraj occurred three years before Hijrah and Holy Prophet (s.a.w.a.) also remained in Mecca for ten years. Throughout these seven years Ameerul Momineen (a.s.) worshipped God and prayed with Prophet and during that period they used to go to Shebe Abu Talib and Hira to worship, till God wanted they continued in this condition.³ This continued for three years till the verses:

فَاصْدِعْ مَا تُؤْمِنُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٤٧﴾

“Therefore declare openly what you are bidden and turn aside from the polytheists.”⁴

And:

وَأَنذِّرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٤٨﴾

“And warn your nearest relations,”⁵

were revealed. After that the Holy Prophet (s.a.w.a.) declared his call in the gathering of Bani Hashim, but none but Ali (a.s.), gave a positive reply. At that time Messenger of Allah (s.a.w.a.) declared Ali (a.s.) as his brother, successor, Caliph and vizier.⁶ No one accepted his call for a long time, except for persons, countable on fingers of the hand as opposed to the enemies from Quraish and other opponents.

In addition, the faith of those, who embraced Islam during that period, was limited to dual confession of faith and abstaining from worship of idols and they had not developed the capacity to purify their selves. On the contrary, the faith of Ali (a.s.) was such that he walked step by step with Prophet, he was continuously in his company, during which the Prophet taught him the method of worship and other obligations.

¹ Ref: *Manaqib Ali Ibne Abi Talib*, Ibne Maghazali, [Pg. 14, H. 17 & 19].

² Ref: *Al Mojamil Kabeer*, Tibrani, [1/320, H. 952].

³ *Tareekh Tabari*, 2:213 [2/313]; *Seerah Ibne Hisham*, 1:265 [1/263].

⁴ Surah Hijr 15:94

⁵ Surah Shoara 26:214

⁶ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 199 & 201.

Conclusion

The fact is that in worship, Ali (a.s.) was a monotheist and he worshipped God with perfect faith for seven years before the people and performed prayers.

If you want, you should remain amazed, come and read the statement of Dhahabi in *Talkhisul Mustadrak*,¹ when he says:

“From the beginning, when divine revelation was received by the Prophet, Khadija, Abu Bakr, Bilal, Zaid embraced faith some hours before or some hours after him and worshipped God with the Prophet. Then where are those seven years of worship, during which Ali is said to have prayed alone?”

Allamah Amini says: These seven years are definite, but where are the ‘hours’ of Dhahabi? Who has mentioned this? When was created one, who claims thus? Where is he? From what source has he quoted? Which reporter has narrated it? And before this² we quoted from *Saheeh Bukhari* that Abu Bakr embraced Islam after fifty persons.³ As if this man is a Bedouin and remote from history of Islam, or he knows, but has issued baseless statements and he is fond of lying.

As for nine years

It is possible that it implies two years of ‘Fatara’ (time gap) from the time of declaration of prophethood till the daily prayer became obligatory?

In the end, we remind that basically in such issues the base is proximity and time of exact occurrence, just as during conversation such usage is customary; from this aspect all these possibilities are correct and without any contradiction.

5. False statement five

He mentions the tradition of giving of ring in alms (*Sadaqah*) by Ameerul Momineen (a.s.) during genuflection, after which the following verse was revealed:

إِنَّمَا وَلِيْكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ أَمْنَوْا إِنَّمَا يُقْبِلُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكُوْنَةَ وَهُمْ رَاكِعُونَ ﴿٤٤﴾

“Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.”⁴

Then he says:⁵ This tradition is not authentic from any aspect, because its chains of authorities are weak and basically, no verse is revealed specifically for Ali. Traditional reports, which say that the verses:

¹ Talkhisul Mustadrak Alas Saheehain, 3:112 [3/121, H. 4585].

² *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 329.

³ Tareekh Umam wal Mulook, 2:316.

⁴ Surah Maidah 5:55

⁵ *Al-Bedaya wa al-Nehaya*, 7/357 [7/395, events of 40 A.H.].

إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادِيٌ^①

“You are only a warner and (there is) a guide for every people.”¹

And:

وَيُظْعِمُونَ الظَّعَامَ عَلَى حُبِّهِ مُسْكِيَّنًا وَيَبْيَثِيًّا وَآسِيرًا^②

“And they give food out of love for Him to the poor and the orphan and the captive.”²

And the verse:

أَجَعَلْتُمْ سَقَائِةَ الْحَاجِ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ أَمْنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ

“What! do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day.”³

...etc. were revealed for Ali, are all inauthentic.

Reply to false statement five

كَبُرَتْ كَلِمَةٌ تَخْرُجُ مِنْ آفَواهِهِمْ طَرَانْ يَقُولُونَ إِلَّا كَذِبًا^④

“A grievous word it is that comes out of their mouths; they speak nothing but a lie.”⁴

How does he claim that its chains of authorities are weak, and decides that the verse of:

إِنَّمَا وَلِيْكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ أَمْنُوا إِلَّا لِذِكْرِ الصَّلَاةِ وَيَوْمَ الْقِيَامَةِ
الرَّزْكُوَةِ وَهُمْ رَكِعُونَ^⑤

“Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.”⁵

...was not revealed specifically for Ali (a.s.)? Whereas he has himself stated in his *Tafseer*⁶ from authorities of Ibne Marduya from Kalabi that he says: “There is no doubt in this chain”, and the tradition of Abu Saeed Ushaj Kufi (d. 257

¹ Surah Raad 13:7

² Surah Insaan 76:8

³ Surah Taubah 9:19

⁴ Surah Kahf 18:5

⁵ Surah Maidah 5:55

⁶ Tafseer Ibne Kaseer, 2:71.

A.H.), which he has quoted that its narrators are trustworthy.

In this book, we shall inform you of the sources where the circumstances of revelation of this verse are mentioned.¹

Regarding the verse:

إِنَّمَا أَنْتَ مُنذِرٌ وَلَكُلُّ قَوْمٍ هَادِئٌ

“You are only a warner and (there is) a guide for every people.”²

It is narrated from the Holy Prophet (s.a.w.a.)³ that he said: I am the warner and you, O Ali, is the guide.

6. False statement six

Then he has narrated the tradition of immunity from Imam Ahmad⁴ from Waki from Israel from Abu Ishaq from Zaid bin Yusha from Abu Bakr. Then he says:⁵

This tradition is not acceptable, since it contains the order of Prophet for Abu Bakr Siddiq to return, because the Siddiq did not return, on the contrary he became the leader of Hajj...

Reply to false statement six

Read and laugh at this baseless analogy as opposed to authentic and proven text, on whose correctness, there is consensus, and in the coming pages, we will present the tradition of immunity from numerous chains and authorities.⁶

7. False statement seven

He says: “Some Shia believe that humps of Khorasani camels grew up during captivity of the ladies of the house of revelation in order to veil them.” Then he refutes this statement.⁷

Reply to false statement seven

I don't think there is any fool, who thinks that humps of camels, whether Khorasani or Arabian, appeared after the tragedy of Kerbala.

Without any doubt, Shia never subscribe to this claim. On the contrary, one who claims thus, has in fact made allegations about those ladies and his aim is to insult them through this nonsense, because regarding the noble ladies of the

¹ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pages. 155-156 & 285, 287, 299-301.

² Surah Raad 13:7

³ [Ref: *Behaarul Anwaar*, 35/404 ; and it is narrated from Ali (a.s.) that the Messenger of Allah (s.a.w.a.) is the warner and I am the guide. *Mustadrak*, Hakeem Nishapuri, 3/130].

⁴ *Musnad Ahmad*, [1/7, H. 4].

⁵ *Al-Bedaya wa al-Nehaya*, 7/356 [7/394, events of 40 A.H.].

⁶ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 583. 585.

⁷ *Al-Bedaya wa al-Nehaya*, 8/196 [8/213, events of 61 A.H.].

family of prophethood, in spite of the fact that their clothes, accessories and their veils were plundered, no Shia believes that they were unclothed throughout the period of captivity and they were humiliated by this. This is definitely untrue, because love of God for them prevented occurrence of such circumstances.

Yes, they had to face tribulations on the path of struggle in God's way just as their men faced. But such tribulations, which the warrior faces in the path of God, for God and in the presence of God, not only are they not degradation, on the contrary it is a sign of pride and source of respect.

So, those righteous ladies participated equally in this sacred mission along with their men. A mission, which exposed the evil acts of those villains, who wanted to take the religious society back to the age of Ignorance. This is the meaning of this statement

“Indeed, the religion was Muhammadan, but its remnant is Husaini.”

And this fact is memorable, but Ibne Kathir and their like could not bear it and they attack the Shia in every possible manner.

These are a few examples of the crimes of Ibne Kathir with relation to knowledge and trusts of Islam and some distortions of facts and false and baseless allegations towards Shia personalities.

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعُ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُولِهِ مَا تَوَلَّٰ وَنُصْلِهِ جَهَنَّمَ ۚ وَسَاءَتْ مَصِيرًا^{١٦٥}

“And whoever acts hostilely to the Apostle after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort.”¹

8. Mahazirat Tarikh Umamul Islamiyah

Shaykh Muhammad Khizri has written this as a book of history, but has not followed the method of writing history. On the contrary, he has left everyone behind in enmity to Ahle Bayt (a.s.) and praises of Bani Umayyah. It would have been better if we had left this book alone, without paying attention to it. But there is no option, except to inform the reader about some of his mistakes.

1. Objection one

He says:² It is highly regretful that the Battle of Siffen neither had a religious aim nor a legal justification; nor was it fought to remove oppression and injustice from Muslims. On the contrary, it was fought for personal aims and individual enmities. Shia of Ali supported him from the aspect that he was the cousin of Prophet and most worthy for Caliphate; and followers of Muawiyah

¹ Surah Nisa 4:115

² Mahazirat Tareekh Umamul Islamiyah, 2:67.

supported him, because he was successor of Uthman and most rightful for taking revenge for his blood. They believed that his blood was shed unjustly and they did not regard as lawful giving refuge to the killers of Uthman.

Reply to objection one

Alas, if he had only informed us about his religious motives, so that we might have seen whether they are compatible with the Battle of Siffeen? Since he did not do this, we say:

Which motive is more important than obeying the command of Prophet, what religious motive is higher than that fighting and supporting each other for applying commands of Prophet? Did the Prophet not order Imam Ali (a.s.) to fight the rebels (*Qasiteen*), that is Muawiyah and his supporters and commanded his companions to support Ali in that?¹

And the Holy Prophet (s.a.w.a.) made Jihad with his enemies obligatory and said: "Soon, some people would fight against Ali. Their Jihad is upon God. One, who cannot fight with hands, should fight with his tongue; and if he cannot do this, he should do so with his heart; there is nothing above that."²

Which religious motive is more important for his supporters than that they should regard him as worthy of Caliphate as Khizri has himself clarified?

Which motive is higher for supporting him than the statement of the Messenger of Allah (s.a.w.a.) regarding him and his family: "Fighting you is same as fighting me."³

And he said: "O Ali, soon unjust people would fight against you and you would be on the right. On that day, one, who does not support you, would not be from me."⁴

Would a Muslim refrain from helping Ali (a.s.) after hearing the statement of the Prophet?

Also, what religious motive is higher than that of fighting against the rebellious group? The Prophet himself labeled those people as such, when he told Ammaar:

"A group of rebels would martyr you."⁵

Also, the day when he said: "May God forgive Ammaar, as a group of rebels would slay him, while he would be calling them to Paradise, but they would call him to Hell fire."⁶

¹ Ref: *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 314-316.

² Tibrani in *Mojamul Kabeer*, [1/320, H. 955]; Ibne Marduya and Abu Nuaim have narrated it.

³ Ref: *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 97-98.

⁴ Ibne Asakir in his *Taareekh*, [12/370] has narrated this.

⁵ Suyuti says in *Khasais*, 2:140 [2/239]: This tradition is widely narrated and ten odd persons have narrated it from the companions. Soon we will mention 25 different channels of this tradition.

⁶ Bukhari [in his *Saheeh*, 1/72, H. 436]; in some of his copies. And Muslim [in his *Saheeh*,

Which legal justification is stronger than fighting under the banner of the Caliph of the time? A Caliph, who was given allegiance of important people of the community and who fulfilled all conditions of Caliphate; and numerous traditional reports about his Caliphate were recorded for those, who regard Caliphate to be by appointment.

It is natural that in this condition, one, who stages an uprising against him, has rebelled against the Imam of his time and he is regarded as a traitor and on the basis of the clear command of Holy Quran:

وَإِنْ كَلَّا فَتَنَّ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَإِذَا صَلَحُوا أَبْيَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا
عَلَى الْأُخْرَى فَقَاتِلُوا إِلَيْهِ تَبِعِيهِ حَتَّىٰ تَفَقَّعَ عَلَىٰ أَمْرِ اللَّهِ

“And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah’s command.”¹

Jihad becomes obligatory against such a person.

I don’t know which injustice and oppression can be worse than the conduct of Muawiyah in seizing rulership of Islamic dominions without any legal and religious justification? Which was neither through consensus, nor through consultation committee or on the basis of will. Neither was he the legal heir of Uthman that he should stage an uprising to revenge his blood, because though he himself, due to restraining the Syrian forces from assisting Uthman and being deficient towards him, was not a partner in killing him, but it is definite that he cannot have the right to demand retaliation for him.

In addition to that he neither had precedence in Islam as a result of which he should be more eligible for Caliphate; nor did he possess knowledge and intelligence, which may stop him from errors; nor he had any piety, which would restrain him from committing sinful acts.

On the contrary, in his view, Caliphate was only rulership, which he targeted in order to gain dominance over people. He established his throne through intrigue, all sorts of deceits, unlawful maneuverings, trampling upon sanctities and ignoring all rules of conduct.

Through injustice and oppression, he was able to impose his son, Yazid for rulership over Muslims. If Muawiyah had not committed any other sin than appointing Yazid as his heir, it would alone have sufficed to make it obligatory on Muslims to fight against him and purify Islam from this filth.

¹ 4/431, H. 73, Kitabul Fitnah; Tirmizi [in Sunan, 6/628, H. 3800] and others have mentioned it. It is mentioned in Tareekh Tabari, 11:357 [10/59, Events of 284 A.H.] as well.

Surah Hujurat 49:9

2. Objection two

He says: Without any doubt, Muawiyah regarded himself to be among elders of Quraish since he was the son of an important leader of Quraish, Abu Sufyan bin Harb and descendant of Umayyah, the eldest son of Abde Shams bin Abde Manaf as Ali was the senior descendant of Bani Hashim bin Abde Manaf. Thus, both of them were same in lineage.¹

Reply to objection two

What can I say to this foolish and ignorant man, that the element of prophethood and factor of divinity is transferred from loins of pure ancestors and from wombs of chaste mothers, from prophets to successors, from successors to guardians (*Wali*), from guardians (*Wali*) to wise ones, from wise ones to elders, from elders to nobles, from nobles to the seal of messengership and his successor, the owner of the great mastership (*Wilayat*). How can he compare it to Umayyad, *Abshami*² element and bestow equal status to the two?!

How deep is the difference between these two family trees? The family tree of prophethood and Ali (a.s.), which is a goodly tree, whose roots are firm and whose branches grow up to heavens and the tree of Umayyads, which is the filthy tree, and whose roots are not stable.

How different are these two family trees! One is blessed olive tree and the other is accursed tree in Quran.³

According to *Tarikh Tabari*, all scholar have consensus that: On the basis of interpretation of Holy Prophet (s.a.w.a.),⁴ the accursed tree implies Bani Umayyah. How does he regard both of them similar, whereas Messenger of Allah (s.a.w.a.) says:

“From the sons of Adam, God chose the Arabs and from the Arabs chose the Mudar tribe and from the Mudar tribe chose Quraish. And from Quraish, He chose Bani Hashim and from Bani Hashim, He chose me.”⁵

Also, how do they consider both same? Whereas the Holy Prophet (s.a.w.a.) during his lifetime was harassed by this accursed family a great deal. Since the day His Eminence (s.a.w.a.) saw in dream that they were jumping up and down on his pulpit like pigs and monkeys, he was never seen smiling again.⁶ The following verse was revealed after this:

¹ Mahazirat Tareekh Umamul Islamiyah, 2:67.

² He was Abde Shams son of Abde Manaf, the ancestor of Muawiyah bin Abu Sufyan.

³ Surah Isra 17:60.

⁴ *Tareekh Tabari*, 11:356 [10/58, Events of the year 284 A.H.]; *Tareekh Khateeb*, 3:343 [No. 1451]; *Tafseer Qurtubbi*, 10:286 [10/183]; *Tafseer Nishapuri*, 15:55, on the margins of *Tafseer Tabari*.

⁵ Baihaqi [in his *Sunan*, 7/134]; and Hakeem [in *Sunan Tirmizi*, 5/5544, H. 3605].

⁶ *Tafseer Tabari*, 15:77, [No. 9/ Vol. 14/112]; *Tareekh Tabari*, 11:356 [10/58, Events of the year 284]; *Tareekh Khateeb*, 9:44 [no. 4627]; 8:280 [no. 4377].

وَمَا جَعَلْنَا الرُّؤْيَا إِلَّا فِتْنَةً لِلنَّاسِ

“And We did not make the vision which We showed you but a trial for men.”¹

How does he regard the two same? Whereas Bani Umayyah enslaved people, misappropriated funds from public treasury, and made the Book of Allah a means of deception, just as the trustworthy Prophet had informed?²

How does he regard Abu Sufyan as the Shaykh of Quraish? Whereas he is the shame of Quraish. And according to absolute command of Prophet, he is accursed, because one day, when His Eminence saw Abu Sufyan with Muawiyah, he said:

“May God curse the leading one and the following one. And remove mischief of one, who is following (Muawiyah).”³

Also, one day, the Prophet saw Abu Sufyan astride a camel, Muawiyah and his brother were accompanying him: one was leading animal and the other, driving it from rear. His Eminence (s.a.w.a.) remarked:

“O God, curse the one, leading the animal, one driving it and the rider.”⁴

How does he regard Shaykh of Quraish equal to Shaykhul Abtah? Whereas Al-Qama says regarding him:

“Indeed, Abu Sufyan was not previously from Muslims; he embraced Islam fearing a degraded death, he embraced Islam in a hypocritical way. Woe be on Sakhr and his followers in the center of Hell fire, where fire is made to rage.”⁵

Alas, if Khizri had read the statement of Maqrizi in the book of *An-Niza wat Takhlasum*, where he says:⁶

“Abu Sufyan, leader of the clans – is the same, who during the Battle of Uhud, fought against Prophet and martyred seventy best companions of His Eminence (s.a.w.a.) from Muhajireen and Ansar, especially, the Lion of God, Hamza bin Abdul Muttalib. He confronted the Prophet in Battle of Khandaq and in that battle, he wrote as follows to the Prophet: O God, in your name, I swear by the idols of Laat, Uzza, Saaf, Naila and Hubal, that I have come to you in order to cut out the root. I see that you cling to the moat, as if seeing me has distressed you. Know that like the day of Uhud, I will take revenge from you today.”

He sent a letter to the Prophet through Abu Salma Jashmi and Ubayy bin

¹ Surah Isra 17:60

² An-Niza wat Takhlasum Baina Bani Umayyah wa Bani Hashim, Maqrizi 52 & 54 [Pg. 81]; Al-Khasaisul Kubra, 2:118 [2/200].

³ Baraa bin Azib says: It implies Muawiyah.

⁴ Kitab Nazr bin Muzahim regarding the Battle of Siffeen, 244 & 248 [Pg. 218 & 220]; Tareekh Tabari, 11:357 [10/58, Events of the year 284].

⁵ Kitab Nazr bin Muzahim, 219 [Pg. 195].

⁶ An-Niza wat Takhlasum, 28 [Pg. 52].

Kaab read out that letter to the Prophet. His Eminence (s.a.w.a.) wrote in reply:

“I received your letter. Past pride has surrounded you, O fool of Bani Ghalib and very soon Almighty Allah would put a barrier between you and your desires and He would write victory and a good end for us. O fool of Bani Ghalib, you will see a day, when I would break up the idols of Laat, Uzza, Saaf, Naila and Hubal.”

Abu Sufyan was always at war against God and Prophet till the Holy Prophet (s.a.w.a.) set out for the conquest of Mecca. At that time Abbas bin Abdul Muttalib, a friend of Abu Sufyan since the period of Ignorance, mounted him behind himself on his animal and brought him to Messenger of Allah (s.a.w.a.).

When he met the Prophet, he requested him to grant him security. When His Eminence saw him, Abu Sufyan said: “May my parents be sacrificed on you, how noble you are. By God, if I knew there was another deity other than God, it would have definitely helped me, removed my need and fulfilled my desires.”

The Prophet (s.a.w.a.) said: “Abu Sufyan, is it not time that you should accept me as Prophet of God?”

He replied: “May my parents be sacrificed on you, I still feel dislike for this in my heart.”

Abbas said: “Woe be on you. Recite the testimony of faith, before you are beheaded.”

At that moment Abu Sufyan recited the dual testimony of faith and became a Muslim.

This was the story of his acceptance of Islam and you can yourself evaluate what it was:

الَّمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ

“Has not the news of those before them come to them.”¹

قُلْ هُوَ نَبُوَّا عَظِيمٌ ﴿٤﴾ أَنْتُمْ عَنْهُ مُعْرِضُونَ

“Say: It is a message of importance, (And) you are turning aside from it.”²

3. Objection three

He says: In my view, the determination Muawiyah in selecting a successor and Caliph was justified, because when the rules for selection of Caliph were not yet framed, it was better for him to select his successor as heir apparent before his death, as it assured that there would be no dispute after him.³

¹ Surah Taubah 9:70

² Surah Saad 38:67-68

³ Mahazirat Tareekh Umamul Islamiyah, 2:119.

Another objection

Among the objections leveled against Muawiyah is that he appointed his son for Caliphate and with this action, he laid the foundation of dynastic rule in Islam, whereas before that the selection of Caliph was through consultation committee and caliph was selected from Quraish. They also say that this practice of Muawiyah created turmoil, because he appointed a man, who was unfit and ineligible; he was mired in wantonness and profligacy.

But we say: Such selection of caliph was necessary and no other option was available; because as much broad is the circle of selection of caliph, list of nomination prolongs and to this we add the absence of selection of caliph; in any case we are unable to select a caliph.

And in the past turmoils, we see that in spite of superiority of Bani Abde Manaf in all Quraish and their acceptance by all people, only some of them were Quraish in this way, how they will fight as leaders of people destroy men. So, if people give approval to members of a clan and obey them and their capability of caliphate is accepted by them, this would be the best way to maintain unity of Muslims.

Most objection against Muawiyah for selecting his son for Caliphate are leveled from Shia; whereas they themselves believe that Caliphate is restricted to progeny of Ali and it is to be transferred from one descendant to another through heredity; same is the method followed by Bani Abbas.¹

Reply to objection three

We should know that critics of Muawiyah do not only condemn him for his selection, on the contrary he is condemned from two aspects:

First aspect

Absence of Muawiyah's eligibility to alone select a Caliph after him, because from one side, Muawiyah did not have a good precedence. As Ameerul Momineen (a.s.) clarified in statement:

“Allah, the Mighty and Sublime did not give any precedence to him in religion and past seniority. He is a freed slave, son of freed slave and a party from these parties. In the past, he and his father were always inimical to Allah, His Prophet and Muslims till both of them entered the fold of Islam unwillingly.”

On the other hand, there existed in the society persons, having influence, who had selected Abu Bakr as Caliph and through his will, selected Umar as Caliph, and after him the Caliphate of Uthman was established; then with general consensus Ameerul Momineen (a.s.) was chosen as Caliph.

Through this process, the Caliphate of Ameerul Momineen (a.s.) was established and his obedience became obligatory. Muawiyah should also have paid allegiance to His Eminence. And all these persons or companions were

¹ Mahazirat Tareekh Umamul Islamiyah, 2:120.

present (in their presence Muawiyah was not alone eligible to choose a Caliph), as well as those, who vehemently opposed the act of Muawiyah.

Second aspect

Absence of eligibility in the person he had selected; because he was a transgressor and a profligate, even if we don't call him a disbeliever and an apostate.

As for non-specification of selectors: In his view, they were not specified; which itself is a great allegation, because most of those, who had been at the early period of Islam in the capital of Islam – Medina Munawwara – were present and they had the responsibility to appoint a Caliph. They were alive till that time. If his implication is that they did not select a Caliph after Muawiyah, we should say that the selection of Caliph takes place after the death of the present Caliph and not before that. Yes, sometimes it is possible that a short while before selection, they might have someone in mind to be worthy of Caliphate.

The question is from where Muawiyah knew that in future or when he dies, they would leave the people to their devices? That he should take it upon himself to make a selection and that too without their consent? Why he compelled some of them to consent through fear? And some through greed? And how was his selection effective in removing disputes from Ummah? Were there not different religious groups in the society which expressed their malice and enmities? And some of them even condemned him? Even some fearing the abrupt anger of Muawiyah, concealed their fury and disappointment.

If this was a guaranteed method of removing all disputes from Ummah, why did the Prophet not specify it at the time of his passing away, so that there should be no strife till Judgment Day?

These are complex questions, which Khizri cannot reply. But he claims that Muawiyah was more concerned about the welfare of people than the Prophet!

Another question is: How appointment of Yazid removed differences? Did that tragedy of Kerbala not take place during his time? After that was there no attack on Medina? And after that was Mecca not attacked and Ibne Zubair killed? Yes, all these were due to the illegal selection of Yazid.

Among the opponents, the grandson of Prophet, Imam Husain (a.s.) and also other Bani Abde Manaf, Muhajireen and Ansar in Medina were present. Moreover, if we accept that Muawiyah had no option but to appoint a caliph, then why he did not appoint a righteous and deserving person from companions, at the head of them being Imam Husain (a.s.), who had most experience, knowledge, piety and nobility and no one was his equal.

How Khizri thinks that evil selection was good for Ummah? How he did not regard it to be a crime against Ummah and dishonesty towards Prophet, Quran and Sunnah?

The Holy Prophet (s.a.w.a.) said: "The first one to distort my Sunnah is a

man from Bani Umayyah.”

Also, “Religion would be based on justice till the time a man from Bani Umayyah, named Yazid creates a split and defames it.”¹

Did the Prophet not issue these warnings?

As for his viewpoint regarding restriction of Caliphate in a family

From this aspect, we have no argument against him; our dispute is only with regard to the ineligibility of clans, whose Caliphate Khizri supports with all his heart. Yes, if Caliphate is restricted to a pure and noble family, which is eligible due to its precedence in religion, there is no problem, but in case of absence of eligibility, we will not accept the above mentioned limitation, because in that case it would not suffice for uprooting mischief and would be a source of discord, because people whenever they see prejudice and injustice in their caliph, they would stage an uprising against him and dismiss him from his post.

And it is natural that in that case one, who sees himself to be worthier than him would vie for caliphate. In spite of this restriction of caliphate ,which corruption would be eradicated from the society?

Belief of Shia in restriction of Caliphate to the progeny of Ali (a.s.) is not there, except after accepting infallibility of this family on the basis of widely narrated traditions of Prophet.²

4. Objection four

He says: Husain committed a great mistake in rising up against Yazid, because he created disunity and groupism among people. He made the foundation of unity weak to this day. Many people have written books on this subject, whose aim is only to create mischief and disunity. And the gist of the discussion is that he was in pursuit of something, whose background was not available and humans did not have capacity for that. And that is why between him and his desires there was a wide chasm; and that is why he was killed. And before him, his father was also killed, but writers and those, who say that his killing was bad and instigate enmity, do not achieve anything.

Now they have gone and are present before their Lord himself would take their account and history gains lesson from this and it is that one, who has lofty aims, should not step forward without sufficient preparations and possibilities. He should also keep the welfare of society in mind so that people do not have to bear untold difficulties. But when Husain rose in opposition to Yazid, people had pledged allegiance to Yazid and at that time no injustice and oppression was apparent from him.³

¹ *Khasaisul Kubra*, 2:139 [2/236]; *Tatheerul Jinan* on the margins of *Sawaiq*, 145 [Pg. 64], he says: Its narrators are trustworthy and its authorities are reliable, except that the report is broken.

² Ref: *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 270 and 271.

³ *Mahazirat Tareekh Umamul Islamiyah*, 2:129-130.

By these statements, Khizri wants to absolve Yazid from injustice and oppression and he imagines that Yazid brought Husain near to himself and accorded respect to him.

Reply to objection four

Alas, if he had written these things, after awareness of special qualities and conditions of Islamic caliphate, and conditions necessary for caliph, like experience, administration, purity of nature, unblemished character to be a role model for the people. But regrettably he is unaware of all this and he has written these points.

Neither has he recognized the tyrant Yazid, so that he may understand that Islamic caliphate is not allowed for Yazid and his like. Nor Husain's leadership and nobility, so that he may know that a personality of this lofty nature can never submit to the shameless, sinful and infidel Yazid.

Yes, the beloved one of Prophet Muhammad (s.a.w.a.) did not stage an uprising to create discord in the community, because every true follower of Islam believes it to be his primary duty that in order to defend religion from someone, who played with sanctities of religion and who created mischief in religion and distorted religious teachings, suspended divine laws.

Yazid, the transgressor was the clearest implication of these things and from the time of his father, Muawiyah, he was ill famed for injustice and oppression and all sorts of unlawful acts; just as our master, Imam Husain (a.s.) said to Muawiyah when he wanted to take allegiance for Yazid:

“Do you want to deceive people regarding Yazid and speak of him as if you are talking of an unknown man. Whereas you are aware of such facts about Yazid, which others don't know, whereas Yazid himself is more aware of himself than others, and he has expressed his views. For knowing Yazid it is sufficient that he plays with dogs, pigeons and enjoys songs, music and dance. O Muawiyah, leave your demands; O Muawiyah, are all these injustices, which you wrought, not sufficient for you and you want to meet Allah with more?”¹

He also said to Muawiyah: “It is sufficient for your unawareness that you preferred the world over the hereafter.”

Muawiyah replied: “As for your claim that you are better than Yazid; by God, Yazid is better than you for the Ummah of Muhammad.”

Imam Husain (a.s.) said: “This is a lie, is Yazid, the drunkard and profligate better than me?”

The letter of Motazid, the Abbaside, which was read out in public, said:

“Among the crimes of Muawiyah is that he sacrificed the religion of God for himself and called people to Yazid, the arrogant and wine imbibing, who passed his time with monkeys, dogs and leopards and took allegiance of influential

¹ Al-Imamah was Siyasah, 1:153 [1/161].

people through force and threats; although they were aware of Yazid's traits. When he occupied the throne, he began to take revenge for killings of polytheist of his clan and finally committed the infamy of attacking Medina. Thus, he satisfied the fire of hatred by taking revenge from divine saints. Then divulged his disbelief in the following verses:

1. Alas, if my ancestors from Battle of Badr had been present to see and heard the screams of Khazraj at the strikes we delivered upon them. 2. And had seen how we slain their stalwarts and revenged the Battle of Badr fully. 3. They would have been pleased at this act and remarked: O Yazid, may your hands never perish. 4. If I don't take revenge from descendants of Ahmad, I am not the son of Khandaf. 5. As there was neither any divine revelation nor prophethood. It was only a drama enacted by Bani Hashim to establish a kingdom.

Yes, these statements are clear indication of apostasy and disbelief and they show that the man neither believed in God, His religion, His Book or his Prophet. He did not have any faith in the message of Prophet and his commands.

In addition to this, his worst crime was shedding the blood of Husain bin Ali, son of Fatima, daughter of Messenger of Allah (s.a.w.a.). A personality whose rank in view of Holy Prophet (s.a.w.a.) was lofty and whose position in religion was supreme. According to the Prophet he and his brother was the chief of youths of Paradise. All are aware of this.

And the cause of committing such a crime was not, but audacity before God and denial of His religion, enmity to Messenger of Allah (s.a.w.a.), confrontation with his progeny and trespassing on their sanctity. In such a way that he martyred him and his family like Turk and Dailamite infidels are killed.

Neither did he fear divine retribution nor feared divine anger and Almighty Allah also did not leave him to his devices, on the contrary He made him die young and made his progeny extinct; and prepared for him a painful chastisement.¹

Whoever criticizes the allegiance of Yazid has the following statement in view and from this aspect caliphate of such a person with such views is a great danger for religion.

The rising of Husain was a sacrifice and it was not pursuit of power that it should have required preparations and provisions as Khizri says with confidence: Husain did not achieve his aims, he was killed for that...on the contrary the aim of this great warrior was only to sacrifice his life on the path of religion and that's all. So that people become aware of corruption of Bani Umayyah and their hidden disbelief.

In the same way, the religion community knows that they neither respected elders nor had mercy on the young; neither had mercy on infants or respect to ladies. On the contrary, all know that they martyred all noble personalities and no

¹ *Tareekh Umam wal Mulook*, 11:358 [10/60, Events of year 284 A.H.].

one remained; and those noble souls did not hesitate in laying down their lives in the path of religion.

“Ask from your Kerbala and the dear ones of Muhammad, whether their hands were full or they were cut off. Full moons of 14th eve, which the debased fellows hid, and who slain the noble souls.”

Husain is not such that the passage of time should obliterate his memory, because he has a lofty rank, prominent position, unlimited wisdom, deep rooted opinion, clear justice and piety. He was the beloved grandson of Prophet, whose fame is known to one and all. No one can be found among Muslims, who can deny these merits, even though he might not agree to his caliphate. That is why the Ummah has not uttered anything against him, and except for Khizri, no one has said that Imam Husain (a.s.) did not achieve his aim.

وَإِنَّهُمْ لَيَقُولُونَ مُنَكِّرًا مِّنَ الْقَوْلِ وَزُورًا

“And most surely they utter a hateful word and a falsehood.”¹

Thus, (as opposed to what Khizri thinks) the lesson we derive from the example of Imam Husain (a.s.) is that: It is obligatory to stage an uprising against every falsehood and in defense of religion and to spread religious morals.

Yes, this teaches us that death is better than a life of degradation. It also impels us to sacrifice our lives in defense of the upright religion.

These are some of the immortal teachings, which Imam Husain (a.s.) taught to the Ummah of his grandfather and his aim was not as Khizri mentioned: History gains a lesson from this...

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعْهُمْ إِذْ يُبَيِّنُونَ مَا لَا
يَرَضُى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ هُمْ بِغَيْرِ [٤٥]

“They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words which please Him not, and Allah encompasses what they do.”²

9. As-Sunnah wash Shia³

The aim of this writer is not genuine criticism and true debate. Although his book is supposed to be refutation of Allamah Sayyid Mohsin Amin Amili’s (r.a.) *Husoonul Maniya*, it comprises of nothing, except nonsensical accusations, debased insults and foul language.

We do not have any option, except to expose some of his allegations:

¹ Surah Mujadila 58:2

² Surah Nisa 4:108

³ By Sayyid Muhammad Rashid Reza, editor of ‘Al-Manar’.

1. He has mentioned some beliefs of the Shia, all of which are false¹, like Shia talk ill of all companions of Prophet. That except for some few companions, they regard all apostates. They believe that divine revelation comes to their Imams. The Imams are in control of their death. They say that Quran is distorted and verses have been deleted from it. They say that when in any gathering, the Awaited Imam is mentioned, he attends that gathering, and therefore they rise up as a mark of respect.² They deny numerous fundamentals of faith.

Allamah Amini says: Yes, Shia do not regard all companions of Prophet honest, and only say what the Quran says about them. Soon we would discuss this in the evaluation of *As-Sara Bainal Islam wal Wathniya*.³ As for the other points mentioned above; all of them are false allegations and unfounded claims.

2. Then he mentions a very regretful and inappropriate thing:⁴

“Statements of Sayyid Mohsin Amili regarding Fixed-time marriage (*Mutah*), are sufficient to prove the deviation of Shia. They have another Fixed-time marriage (*Mutah*), called *Mutah-e-Dauri*; and they have reports extolling it. *Mutah-e-Dauri* is that a number of people marry one woman: in such manner that she is in company of one of them from dawn to sunrise, from sunrise till midday with next one, from midday till afternoon with the third, from afternoon till sunset with the fourth; and from sunset till night with the fifth; from night till midnight with the sixth and from midnight till the next morning with the seventh. And naming this kind of marriage as the strong castle by someone, who regards it lawful, is neither unlikely nor a new thing.”

Attributing Dauri marriage is blatant allegation against Shia, which makes one shudder, which infuriates and creates enmities to them. When he makes this allegation, he should provide proofs of his claim from any Shia source. Should have at least mentioned some of their own books, which attribute this to the Shia; but the fact is that he has nothing to present as evidence, except his heart, which is a victim of Satanic instigations.

As from what he thinks that the respected personality of Sayyid Mohsin Amin Amili, author of *Al-Husunul Maniyya*, regards ‘*Mutah-e-Dauri*’ as lawful; we ask him in which of his books has he approved this?

إِنَّ الَّذِينَ جَاءُوكُمْ بِالْأَفْوَى عُصْبَةٌ مِّنْكُمْ لَا تَحْسِبُوهُ شَرّاً لَّكُمْ بَلْ هُوَ خَيْرٌ

¹ As-Sunnah wash Shia, 64-65.

² Standing up of the Shia when pronouncing the name of Imam Zamana (a.t.f.s.), is not as Alusi thinks that it is due to his presence there. It is narrated that Imam Ja’far Sadiq (a.s.) and Imam Ali Reza (a.s.) used to stand up when the Imam was mentioned, whereas he was not even born at that time. It was only as a mark of respect. Like the standing up of Ahle Sunnat when the name of the Holy Prophet (s.a.w.a.) is mentioned. As mentioned in *Seeratul Halabiyya*, 1:90 [1/84].

³ *Barguzida Jaame’ Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 349 & 350.

⁴ As- Sunnah wash Shia, 65-66.

لَكُمْ طِلْكُلٌ امْرِئٌ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّ كَبُرَةٌ مِّنْهُمْ
لَهُ عَذَابٌ عَظِيمٌ ①

“Surely they who concocted the lie are a party from among you. Do not regard it an evil to you; nay, it is good for you. Every man of them shall have what he has earned of sin; and (as for) him who took upon himself the main part thereof, he shall have a grievous chastisement.”¹

10. As-Sara Bainal Islam wal Wathniya²

Perhaps the title of book [Islam and idolatry compared], itself is a clear indication of the debased nature of the author.

His first crime on all Muslims is that he has named a great sect of Muslims, whose number reaches to millions, as idol worshippers. Among whom there are leaders, scholars, exegetes and Huffaz of Quran, and at the forefront of whom are the righteous companions.

Would such naming leave any affection between Muslims? Would it leave unity and cooperation between them? Would any friendship and amity remain among them? Can unity be achieved through such words? These are the seeds sown to create enmity and discord in society.

إِنَّمَا يُرِيدُ الشَّيْطَنُ أَنْ يُؤْخِذَكُمُ الْعَدَاوَةَ وَالبغْضَاءَ

“The Shaitan only desires to cause enmity and hatred to spring in your midst.”³

لَا تَتَّبِعُوا خُطُوبَ الشَّيْطَنِ وَمَنْ يَتَّبِعُ خُطُوبَ الشَّيْطَنِ فَإِنَّهُ يَأْمُرُ
بِالْفَحْشَاءِ وَالْمُنْكَرِ

“Do not follow the footsteps of the Shaitan, and whoever follows the footsteps of the Shaitan, then surely he bids the doing of indecency and evil.”⁴

There are numerous acidic statements, invalid accusations and meaningless claims mentioned in this book of more than 1600 pages. The following are some examples from it:

1. First objection

He says: “Shia regard Ali and his descendants same as what Christians believe about Isa Ibne Maryam, like believing in his being God incarnate, his

¹ Surah Nur 24:11

² By Abdullah Ali Qaseemi of Cairo.

³ Surah Maidah 5:91

⁴ Surah Nur 24:21

miracles, seeking help from him in hardships and taking refuge in him due to fear or hope. One, who has seen the Shia doing with regard to Ali, Husain and other members of Ahle Bayt (a.s.) in Najaf, Kerbala and other places will vouch for these statements as words are incapable to describe the acts this group performs at these places; from this aspect they have always been the worst enemies of monotheism and would be as such.”¹

Reply to first objection

As for transmigration of souls, it is not a Shia belief. Shia books are full of statements believing in apostasy of those, who believe in such things; and all Shia jurisprudential books comprising of rules of impurity declare that food left by them is ritually impure.

As for sacredness and miracle that is definitely not extremism; because sacredness comprises of purity of birth and purity of soul from sins and purity of essence from lowliness and ill-fame which is the requirement of divine appointed Imamate; it is a necessary condition for their Caliphate² same as the condition of prophethood of Prophet.

As for miracles: they prove the claim and exhaust the proof and basically, one who claims to have some connection with the supernatural, whether Prophet or Imam, should possess miracles. The miracle of the Imam is in fact a miracle of prophethood, who appointed him as his successor in religion and the nobility is for the Imam.

On the basis of the law of divine grace³ it is upto Allah, the Mighty and High that in order to establish proof, He should prove the veracity of Prophet or Imam so that people may believe him and follow God. And that they keep away from His disobedience, similar to the duties obligatory on a claimant of prophethood. Just as it is necessary that false claim of claimants of prophethood should be rebutted as is narrated about Musailima and his like.

In scholastic theology, the proof of miracles of divine saints is among established principles. There is no option, but to accept evidences that philosophers have brought for it. Now that miracles are proved for divine personalities, why its evidence to prove their claim should be regarded as exaggeration? Whereas Ahle Sunnat books are full of the miracles of divine personalities as they admit to the miracles of our master, Ameerul Momineen (a.s.).

As for seeking help and refuge from Ahle Bayt (a.s.) and other issues, which indicate this is nothing more than seeking their mediation for divine proximity and making them as means for fulfillment of needs from Allah. It is due to their position near Allah, because they are noble and selected servants of God, and not

¹ As-Saraa Baunal Islam wal Wathniya, 1:19.

² That is Imamate approved by Allah and the Prophet.

³ Divine grace is something, which makes one proximate to the obedience of God and Paradise and which takes him away from disobedience of God and Hell.

because their divine being is itself having independent effect. On the contrary, it is because they reached this lofty position are means between God and His creatures.

Just as is customary in every man, who is proximate to a great court: through whom they seek proximity to that great one. And this is an absolute law, effective regarding all holy personalities, although the rank of their proximity is different. And all this is according to belief of Shia that there is no effective one, except Allah, the Mighty and the High in the world of creation.

Ziyarat in forms of visiting the holy tombs is nothing, but seeking of mediation.¹ Now what contradiction does this act have with divine monotheism? What enmity do they have with monotheism and people of monotheism?

فَذُرْهُمْ وَمَا يَفْتَرُونَ ﴿٢﴾

“Therefore leave them and that which they forge.”²

إِنَّمَا يَفْتَرُ الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكُاذِبُونَ ﴿٣﴾

“Only they forge the lie who do not believe in Allah’s communications, and these are the liars.”³

2. Second objection

He says: “The Shia, following the Mutazila, deny the possibility of seeing God on Judgment Day, His qualities and His creatorship and that He is the creator of acts of people. Whereas scholars of traditions, Sunnah and authors of books, like the four imams believe that Almighty Allah is the creator of everything – even the acts of human beings and also that it would be possible to see God on Judgment Day.

It is amazing that Shia do not ascribe to these beliefs due to the fear of similitude (*Tash-beeh*), whereas they believe in similitude (*Tash-beeh*) and incarnation of God into human beings and describe God with defective qualities. That is why Ahle Sunnat regard Shia and Mutazila as heretics and deviant.”⁴

Reply to second objection

This man, Qaseemi, has followed Ibne Taymiyyah and his student, Ibne Qayyim regarding the being of God and His qualities, because as Zarqani Maliki has mentioned in the book of *Sharah Mawahib*,⁵ the views of those two regarding qualities of God is to prove corporeality.

He also says: “Manawi has said that the two of them are definitely heretics.” In spite of that Qaseemi has regarded them noble, argues in their favor and

¹ *Barguzida Jaame’ Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 237-239.

² Surah Anaam 6:112

³ Surah Nahl 16:105

⁴ As-Saraa Baunal Islam wal Wathniya, 1:68.

⁵ Sharah Mawahib, 5:12.

accepts them. He has issued many statements about them. We did not at present aim to refute this false viewpoint and instead ask the readers to refer to books of scholastic theology; what is important for us is to inform the readers of his falsehoods and allegations against Shia.

Indeed, the Shia, in denying the possibility of seeing God and Judgment Day are not followers of Mutazila; on the contrary the Shia follow this fact, which is clear from texts as well as reason. The Shia are away from imagined beliefs like incarnation of soul, similitude of God, describing God with defective qualities and they deny the negative qualities of God.

On the contrary, all Shia regard a believer in these things to be infidels as is clear from modern and ancient Shia books of scholastic theology. Qaseemi cannot bring any evidence of his allegations. I swear by my life, if he has any evidence, he would have definitely mentioned it.

Yes, the Shia deny that qualities of Almighty Allah are other than His being and they don't believe that qualities are same His being, and they do not believe in multiplicity of origin.

As for the acts of human beings: If it implies that acts of human beings are originally created by God, it would be necessary that promise and threats and rewards and punishment of God, all should be useless, because punishing for a sin that one has been compelled to commit by God is wrong. This is one of the most difficult issues of scholastic theology and lot of discussion has gone into this, and one, who says that the acts of human beings are created by God, has in fact, unknowingly attributed wrong to God. The imagined consensus of Qaseemi is of no use before established evidences.

As for the wrong attribution of Shia to Mutazila is an old habit of Ahle Sunnat, which is clear to all.¹

3. Third objection

He says regarding Shia beliefs: “Among their beliefs is that Hell fire is unlawful upon the whole progeny of Prophet and that all of them are immaculate. The author of *Minhajus Shariah* says in part two of his book that Almighty Allah prohibited Hellfire for all descendants of Fatima, daughter of Prophet. From them whoever is without infallibility and he commits sins once in a while: firstly before his/her death Almighty Allah will give the good sense to repent and secondly: on Judgment Day they would get intercession.”

Reply to third objection

The Shia have ascribed infallibility only to the twelve Caliphs of Holy Prophet (s.a.w.a.), who are from his family, in addition to the beloved daughter of Prophet on the basis of the verse of purification. In addition, this supported by

¹ The author has used an Arabic proverb over here. It is used for one who repeats the habits of the past people and who acts according to their behavior. *Mojamul Amthal*, No, 1933; *Lesaanul Arab*, 12/177.

other widely narrated traditions and reason.

All Shia and their scholars did not believe as such and if there is a definite statement regarding this, it should be attributed to that particular persons and that's all. In spite of the fact, other than Ahle Bayt (a.s.), there are some holy souls, who never committed sins, in spite of that Shia do not regard them infallible.

However, according to the author of *Minhajus Shariah*, there is no hint to infallibility; on the contrary it clarifies the opposite; because statement of his proves that among them are persons, who were not infallible and who commit sins; but before death, they would get the good sense of repenting and on Judgment Day also, they would be in need of intercession and they will get intercession.

It is clear that one, who commits sins and then gets divine sense for repenting, and then gets salvation through intercession, will not be called infallible and this is the distinctive quality of every believer that he makes up for his past acts through repentance.

But special distinction the members of holy progeny have is that they create repentance in the present. Qastalani in *Mawahib*¹ and Zarqani in its gloss² say:

"It is narrated from Ibne Masud directly that Fatima was named as Fatima according to inspiration from Almighty Allah to His Messenger, although she was born before prophethood and if it had been after that, perhaps a divine revelation would have been received, because Almighty Allah has protected her.

The term of 'Fatam' is from the root: F-T-M meaning of being prohibited. Like in the sentence of weaning a child; it is from the same root. The statement that Hell fire is prohibited from my progeny. However, in case of Fatima and her two sons, it is absolutely prohibited. But others would not remain in Hell forever. Therefore, it is possible that some of them would enter the fire for expurgation; so this report gives glad tidings to followers of Aale Muhammad (a.s.) that they would die on Islam and their hereafter would be good and none of them would leave the world on disbelief.

This is like Samhudi's statement regarding the report of those, who die in Medina, since the Holy Prophet (s.a.w.a.) would intercede for all those, who die Muslims. Another meaning of this tradition is that for the respect of Fatima and her father Almighty Allah intends giving salvation to the sinners from her descendants. Or it implies that Allah would give them good sense of repenting and He accepts their repentance."

Hafiz Damishqi – that is Ibne Asakir – has also mentioned this tradition.³

Ghassani⁴ and Khatib¹ say: "Unknown persons are present in this report and

¹ Mawahib Liduniya, [2:64].

² Sharhul Mawahib, 3:203.

³ Tareekh Medinatul Damishq [5:46; and in the Biography of Imam Husain (a.s.), No. 174].

⁴ Mojamush Shuyukh [Pg. 359, No. 344].

they have narrated without chains of narrators. Fatima (s.a.) is named as Fatima, because Almighty Allah saved her and her followers from Hellfire and in this report, there is a general glad tiding to all Muslims, who are devoted to Fatima.”

Hafiz Damishqi has narrated through his chains from Imam Ali (a.s.) that the Holy Prophet (s.a.w.a.) said to Fatima (r.a.):

“Fatima, do you know why you are named as Fatima?” Ali (a.s.) asked: “Why?” His Eminence replied: “Because on Judgment Day Allah, the Mighty and Sublime has prohibited Hell fire for her and her descendants.”

Can Qaseemi still claim that Shia have issued a statement, which senior members of the community have not issued? Or they have narrated a tradition, which his scholars have not narrated? Or they issued a statement, which is against fundamentals of Islam? Can he blame Ibne Hajar, Zarqani, and their like from the senior scholars of his school, who are having the same opinion as that of Shia? Can he blame them from regarding the infallibility of the progeny of Fatima? Can he attack them as he is attacking the Shia?

It is nothing new that Allah, the Mighty and the High should have made some people to excel others and keep them away from sins; or that He should bestow them the good sense of repenting for their sins and after all this make them eligible for intercession.

This is not in any way contradictory to principles of faith, because divine mercy precedes divine anger and it encompasses everything. This statement, which is supported by other texts, is nothing newer than belief in justice of companions, whereas Almighty Allah says in Quran in a large number of verses: in which some are declared as hypocrites and others are said to be apostates.

Don't forget reports mentioned in Sihah and Masanid books.

A report of *Saheeh Bukhari* says: “Lo! Some men from my followers will be brought and then (the angels) will drive them to the left side (Hell-Fire). I will say. My Lord! (They are) my companions!” Then a reply will come (from Almighty), ‘You do not know what they did after you.’ I will say as the pious slave (the Prophet Jesus) said: And I was a witness over them while I dwelt amongst them. When You took me up. You were the Watcher over them and You are a Witness to all things.’ (5:117) Then it will be said, “These people continued to be apostates since you left them.”

It is mentioned in another *Saheeh*: I would say: “They are my companions.” I would be told: “You don't know what they did after you!”

Moreover, you know well what disputes appeared among companions: and what enmities it created, malice, condemning each other and fighting among themselves and this definitely takes one party beyond the pale of decency. And keep aside the sins, which some companions committed, and mischief and corruption, which they created! Now, when belief in decency of all companions

¹ *Tareekh Baghdad* [12/331, No. 6772].

according to him and his community, should be followed by condemnation and ridicule, then what doubt is there in belief of that precedence, which is the practice of Almighty Allah with regard to His servants?

فَلَنْ تَجِدَ لِسُنْتَ اللَّهِ تَبَعِّدِي لَا

“For you shall not find any alteration in the course of Allah.”¹

4. Fourth objection

He says: “Among the wrong beliefs of Shia is that on the day of thirst in Qiyamat, Ali would drive away his enemies from the Pool and provide drinks to his followers. They also believe that he is the distributor of Hell fire and the Hell fire is under his command and he can bring out anyone he likes from it.”²

Reply to fourth objection

Previously, we mentioned the authorities of this report³ and stated that most of them have testified to its veracity and remaining scholar say that it is a good tradition. Thus, this statement is not baseless and belief in it is not restricted to Shia; on the contrary, Ahle Sunnat scholars also believe this.

But Qaseemi due to his ignorance about or malice against the family of prophethood, regards it to be among the calamities of Shia. The second tradition, also, like the first, is the most beautiful and well known excellence in view of Muslims.

Abu Ishaq bin Dizyal (d. 280/281 A.H.) has narrated from Amash, from Moosa bin Tarif from Abaya that he heard from Ali (a.s.):

“On Judgment Day, I would be the distributor of Hell fire. I would say: Take this one and leave that one.”

It is mentioned by Ibne Abil Hadeed in his *Sharh*,⁴ Hafiz Ibne Asakir in his *Tarikh*⁵ and Hafiz Abu Bakr, Khatib Baghdadi; Imam Ahmad was also asked regarding it. Muhammad bin Mansur Tusi said:

“We were with Ahmad bin Hanbal, when a person asked: O Aba Abdullah, what is your view regarding the tradition that Ali said: I am the distributor of Hell fire? He replied: Why do you deny this tradition? Is it not that it is narrated from the Holy Prophet (s.a.w.a.) that he said to Ali (a.s.): None would love you, except the believer and none would hate you, except the hypocrite? I said: Yes. He asked: What is the abode of the believers? I replied: Paradise. He asked: What is the abode of hypocrites? I replied: In Hell fire. He said: Then Ali is the distributor of Hell fire.”

¹ Surah Fatir 35:43

² As-Saraa Baunal Islam wal Wathniya, 2:21.

³ Ref: *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 220-221.

⁴ *Sharh Nahjul Balagha*, 1:200 [2/260, Sermon 35].

⁵ *Tareekh Medina Damishq* [12/271 and in the biography of Imam Ali Ibne Abi Talib (a.s.), No. 761].

The above incident is mentioned in the book of *Tabaqat Ashab Ahmad* and Hafiz Ganji has narrated it from him in his *Kifaya*.¹ Alas, if Qaseemi was aware of the statement of his Imam, Ahmad Ibne Hanbal.

5. Fifth objection

He says: “There are numerous reports in Shia books that the Awaited (*Montazar*) Imam would destroy all Masjids and therefore Shia are enemies of all Masjids. Therefore, if one surveys their areas, one would see very few Masjids.”²

Reply to fifth objection

The Awaited Divine Proof (*Hujjat Montazar*) is the chief of those, who believe in Allah and Judgment Day and who populate the Masjids. Then how can he demolish them? And Shia, who attribute this to him are not yet born.

As for what he has said regarding Shia areas, I don’t know whether he has ever gone to these places and mentioned this point or just alleged it. In either case, he has become eligible for making false allegations. One, who has visited Shia areas from developed cities to villages and hamlets, would have definitely seen small and large Masjids along with the amenities, which go along with them. They would have also seen Friday and congregation prayers being held there.

6. Sixth objection

He says: “Can the Shia produce a word from Quran to support their belief regarding transmigration of souls and incarnation of God into their Imams, belief of return (*Rajat*), infallibility of Imams, according precedence to Ali over Abu Bakr, Umar and Uthman? Or can the Shia provide evidences that Ali is present among clouds or that lightning is the smile of Ali and thunder is his call?”³

Reply to sixth objection

If this man ponders over the statements of Almighty Allah:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ^④

“He utters not a word but there is by him a watcher at hand.”⁴

Or the promise of God to punish those, who make false allegations:

هَمَّازٌ مَّشَّاءٌ بَنَمِيمٌ^⑤

“Defamer, going about with slander.”⁵

¹ *Kifayatut Talib*, 22 [72, Chap. 3].

² As-Saraa Baunal Islam wal Wathniya, 2:23.

³ As-Saraa Baunal Islam wal Wathniya, 1:72.

⁴ Surah Qaf 50:18

⁵ Surah Qalam 68:11

تَنَزَّلُ عَلَى كُلِّ أَفَالِكَ آثِيمٍ ﴿٣﴾

“They descend upon every lying, sinful one.”¹

وَيُلْلِكُلِّ أَفَالِكَ آثِيمٍ ﴿٤﴾

“Woe to every sinful liar.”²

Or if he testifies to the promise of chastisement by Almighty Allah for those who slander, he would never slander the Shia and in reply to Shaitan, he would ask: In which period have Shia Imamiyah believed in transmigration of soul and incarnation of God into persons of the Imams? Who has faith in the presence of Ali in cloud, that they should need to prove this from Quran? Yes, Ali is in the clouds is statement of Shia in following the Holy Prophet (s.a.w.a.) in a meaning as was mentioned before.³ Finally some people have distorted the report in order to defame Shia.

As for the Shia belief regarding the Return (*Rajat*), it is based on Holy Quran. But those, who are blind in bigotry are such they are unable to see anything even in Quran. Thus, it is necessary to refer to books of Imamiyah. Some scholars have written separate books on this subject. Alas, if he had referred to some of them.

The Quran, in addition to Return (*Rajat*), also proves infallibility and it is the verse of purification, which proves the infallibility of some infallibles and the infallibility of the rest of them is also proved due to inclusion. The report which Ahmad bin Hanbal has mentioned regarding the verse is sufficient to prove this.⁴

Why should the Quran not prefer Ali (a.s.) over others, whereas Almighty Allah deemed his Mastership (*Wilayat*) equal to Mastership (*Wilayat*) of Allah and Prophet? When He says:

إِنَّمَا وَلِيْكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا إِنَّمَا يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكُوَةَ وَهُمْ رَكِعُونَ ﴿٥﴾

“Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.”⁵

And before that, we said:⁶ Jurists, tradition scholars and scholastic

¹ Surah Shoara 26:222

² Surah Jaaseyah 45:7

³ Ref: *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 82-83.

⁴ *Musnad Ahmad*, 1:331, 3:285, 4:107, 6:296, 298, 304 & 323 [1/544, H. 3052 & 4/202, H. 13626; 5/79, H. 16540, 7/421, H. 26000, Pg. 423, H. 26010, Pg. 431, H. 26057, Pg. 455, H. 26206].

⁵ Surah Maidah 5:55

⁶ Ref: *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 155.

theologians have consensus that this verse was revealed about Ameerul Momineen (a.s.).

If the researcher is decent, he would find tens of verses in Quran revealed about Ameerul Momineen (a.s.) and which prove his excellence over others. It is nothing new or amazing, as according to Quran Ali is the self of Prophet. Allah perfected His religion and completed His favor through his Mastership (*Wilayat*) and chose for us the religion of Islam.

We turn back the question on Qaseemi saying whether he and those having same views as him, can produce one letter from Quran to prove the precedence of Abu Bakr, Umar and Uthman over Ameerul Momineen (a.s.), the beloved one (*Wali*) of Allah?

7. Seventh objection

He says: “Time bound marriages among the Shia are of different types: The short and long. One is that man and woman decide to marry upon some money, food, cloth, no matter if it is less, and in exchange the woman stays with the man for day or more or less, according to agreement of the two parties and fulfills the desire of man. After that period each of them go their ways. As if they were never together and do not even recognize each other. And this is the simplest form of time-bound marriages among them. Another form, which is much worse, is known as *Mutah-e-Dauri*.

Mutah-e-Dauri is that a number of people marry one woman: in such manner that she is in company of one of them from dawn to sunrise, from sunrise till midday with next one, from midday till afternoon with the third, from afternoon till sunset with the fourth; and from sunset till night with the fifth; from night till midnight with the sixth and from midnight till the next morning with the seventh.

They believe this act to be sanctioned by the religion of God and worthy of divine rewards, whereas this is one of the worst prohibited things.”¹

Reply to seventh objection

Among the Shia, *Mutah* and *Seegha* is just as the Holy Prophet (s.a.w.a.) introduced and fixed its rules; and which was lawful during lifetime of Prophet and after him till Umar bin Khattab prohibited it. After that also, it was regarded as lawful by some people, who did not consider that the orders of Umar can override commands of Quran and Prophet.

Muslim sects have consensus on principles and laws of Fixed-time marriage (*Mutah*) and all this is mentioned in their books. There is no contradiction among them at all and these are the rules:

1. Compensation.
2. Period

¹ As-Saraa Baunal Islam wal Wathniya, 1:119.

3. Formula of marriage: comprising offer and acceptance.
4. Separation at the end of the period or if the man condones the remaining period.
5. To observe the waiting period, whether a slave girl or a free woman; whether she is pregnant or not pregnant.
6. Spouses do not inherit each other.

Ahle Sunnat and Shia, both have clarified these rules. No other Fixed-time marriage (*Mutah*) is allowed among Shia, other than the one mentioned above and Shia do not know of any other Fixed-time marriage (*Mutah*). There is no major *Mutah* and minor *Mutah*: all these are false allegations, because no jurist or layman of Shia since the origin of Islam till present age of falsehood and allegation – the period of Qaseemi – nor in the past centuries.

الَّذِينَ يُجَادِلُونَ فِي أَيْتِ اللَّهِ بِغَيْرِ سُلْطَنٍ أَتَهُمْ طَّاغُوتٌ مَّقْتَأً عِنْدَ اللَّهِ وَعِنْهُمْ
الَّذِينَ أَمْنُوا طَّاغُولُكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُّتَكَبِّرٍ جَبَارٍ^④

“Those who dispute concerning the communications of Allah without any authority that He has given them; greatly hated is it by Allah and by those who believe. Thus does Allah set a seal over the heart of every proud, haughty one.”¹

11. Al-Washiya fee Naqde Aqaidush Shia²

I preferred not to mention the title of this book and wished that one knew about it at all, because among all the books, it is the most disgraceful. But its publication made it obligatory for me to inform the public about the character of its author and also present some samples of his writings.

Every page of this book is a source of shame for Islamic Ummah and more so for those of the same view! I don't know what should I write about the book of one, who has deserted the practice of Prophet and Quran, because he laid the foundation of issuing commands, making condemnations, talking nonsense and weakening, abusing and presenting disgraceful comparisons; and to play with Book of Allah and interpret it according to his corrupted view and deficient mind in any way he likes.

As if Quran is revealed today and before him, no one has understood it and no one has expressed any opinion about it. No book is compiled about this and no traditions have come down about it. As if Islam has just arrived as a new religion without being accompanied by any book or literature.

What is the value of an ignorant man and his book? One, who regards the Ummah in all specialties, merits and perfections obtained from messengership in

¹ Surah Ghafir 40:35

² By Moosa Jarullah.

most special of the specialties to be same prophethood; who regards them to be partners of Prophet and messengership of Ummah in all senses of messengership of Prophet and thinks that Surah Qadr is messengership of Ummah connected to messengership of Prophet without any gap. And by the verse:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ

“Certainly an Apostle has come to you from among yourselves.”¹

And the verse:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشَدُّ أَعْوَجَةً عَلَى الْكُفَّارِ رَحْمَانٌ بَيْنَهُمْ

“Muhammad is the Apostle of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves.”²

...proves the messengership to the Ummah.

Allamah Shaykh Mahdi Hajjar Najafi, residing at Mauqil³ endeavored much to refute this author.

If this man had not mentioned in his book anything, except fictional stories regarding the Ummah and no other falsehood, it would have been sufficient to prove his ignorance and ill fame. Following are some of the examples:

1. First objection

He says: “Like the Prophet, the Islamic Ummah is infallible, in the sense that in obtaining, retaining, propagation, and fulfillment of message, whatever message the Prophet delivered, they also memorized it like the Prophet and whatever the Prophet propagated, they also like Prophet, propagated. And it learnt and propagated all Islamic teachings. Islamic Ummah is more knowledgeable of Quran and Sunnah than all the imams, and today awareness and knowledge about Quran and Sunnah has reached to such a level that is more than the knowledge of Ali and his descendants. Among the great divine favor on the Prophet and then the Ummah is that a large number of their descendants have reached to the level of more than the imams and companions of Prophet.

In every circumstances that arises, this Ummah is much more knowledgeable than them, because it is the inheritor of knowledge of Prophet. I don't deny the belief of Shia regarding infallibility of the Imams, on the contrary I refute their claim that Islam was and is always deficient and till Judgment Day; that it is needful of infallible Imams, whereas Ummah is nearer to infallibility and guidance than every infallible Imam and it is a mere claim to say that Imams are infallible, however infallibility of Ummah is obvious and clear through testimony

¹ Surah Taubah 9:128

² Surah Fath 48:29

³ He is a poet of the fourteenth century, whose poems and account will be mentioned later.

of Quran. And people, after the Prophet, due to maturity of wisdom, are greater than them and they cannot remain debased forever.”

Reply to first objection

All this is nothing more than conjecture and nonsense, which is very unlikely from a wise scholar, what to say about one, who regards himself as a jurist. As if this man is talking in his dreams.

Is there no one, who can ask him: If Islamic Ummah is infallible and Hafiz of all principles and laws of religion, and Ummah in every period, conveys them to next generation without any decrease and increase and did not forget any issue or did not remain ignorant of them, what is the meaning of the statement that cognition of Ummah is more than that of the Imam and their being near to guidance? Are the Imams in his view, out of Islamic Ummah and are not protectors of religion? Is infallibility and propagation of religion not present in them?

According to his view, there should be no ignorant person in the Ummah, whereas the fact is that ignorant ones of Islamic Ummah have filled all Muslim countries of the world and their acts and statement testify to their ignorance. Also, no difference should appear in their religious issues, while the fact is that difference are present from the time of the companions till date as is clear to everyone.

Does he exclude Ali and his sons from Islamic Ummah that he says that the knowledge of Ummah is more and perfect than that of Ali and his sons?

And when did the knowledge of Ummah become so strong that he should deliver such a definite verdict?

Perhaps, I can say: The Messenger of Allah (s.a.w.a.) is more aware of the giver of this verdict and more aware of their knowledge, wisdom and insight; that he left two heavy things: Book of Allah and his progeny, that is the Holy Imams (a.s.) for guidance of Ummah after himself and said:

“As long as you remain attached to them, you would never be misguided after me, because they would never separate from each other till they come to me at the Pool of Kauthar.”

As for limiting guidance to attachment with those two and following their statements till Judgment Day, it informs us that they are having such sciences and awareness, which the Ummah lacks. And that it is not possible for the Ummah to be free of error, and veils of unseen are not removed for it. So much so that it can make them needless of guidance in times of perplexity. And according to this clear traditional report the progeny, in knowledge and guidance, equals Quran. They are knowers of secrets of Quran.

If Ummah or some of them had been like the Holy Imams (a.s.) in intelligence – what to say being more learned than them – definitely this clear tradition would have been a useless statement. Also, if the knowledge of Ummah

today is more than the knowledge of Ali and his sons, as this poor man has imagined – then how the Prophet was not aware of that and as if, without recognizing the Ummah, he said:

“Ali Ibne Abi Talib (a.s.) is the most knowledgeable person of my Ummah after me.”¹

How did he declare Ali (a.s.) as the vessel of his knowledge and gate of the city of his knowledge?

How can Hafiz Nishapuri, on the basis of consensus of Ummah, decide that Ali is alone the heir of the knowledge of Prophet?

These statements imply that the Ummah should also be wiser and knowledgeable than the Prophet; because Ali is the heir of all the sciences of Prophet and Ummah is more knowledgeable than Ali (a.s.), thus Ummah is more knowledgeable than Prophet!

Also, how can the Prophet order his Ummah to obey his Ahle Bayt (a.s.) after him, and introduces them saying: “They are created from my essence and they are bestowed with my understanding and knowledge.”²

If people had reached perfection and they are needless of successorship of an infallible Imam till Judgment Day, as this foolish man thinks, then why the Ummah delayed the funeral of the Prophet for three days? It is clearly mentioned in Ahle Sunnat books that the funeral of Prophet was delayed, because people were in pursuit of something of greater importance, which was choosing of a Caliph.²

The man, who thinks that people are needless of an infallible Imam till Judgment Day, how can he imagine the severe need of people of that time for a non-infallible imam?

2. Second objection

Summary of his statements about Fixed-time marriage (Mutah)

Mutah is one of the remnants of the period of Ignorance and it was not a Islamic rule; therefore its abrogation was not abrogation of an Islamic rule; it was abrogation of a remnant of the period of Ignorance.

There is consensus on prohibition of *Mutah* and verses of Quran were revealed justifying it. In books of other than Shia, no one has ever mentioned that the verse of:

فَمَا أَسْتَأْتَتُعْتَمِرُهُ مِنْهُنَّ فَأُتُوهُنَّ أُجُورُهُنَّ

“Then as to those whom you profit by, give them their dowries.”³

¹ Ref: *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg 151 and 152.

² Ref: *Sawaiqul Mohriqa*, 5 [Pg. 7].

³ Surah Nisa 4:24

...was revealed about *Mutah*.

Except for an ignorant and false claimant no one would make such a claim. Shia books attribute this statement to Baqir and Sadiq, which shows that the chains of narrators of this traditional report are fabricated, otherwise Baqir and Sadiq were ignorant.¹

Reply to second objection

This is a chain of crimes attributed to Quran, Islam and Sunnah; it is a denial of a command, which the Prophet promulgated and all past sects of Islam from companions and companions of companions and scholars have admitted to it. We have discussed this matter in a separated treatise as follows:

1. Fixed-time marriage (*Mutah*) in Quran

فَمَا أَسْتَهِنَّ تَعْتَمِدُ بِهِ مِنْهُنَّ فَإِنْ تُؤْهِنَ أُجُورَهُنَّ فَرِيْضَةٌ طَوْلًا جَنَاحَ عَلَيْكُمْ قِيمَةٌ
تَرْضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيْضَةِ طَوْلًا اللَّهُ كَانَ عَلَيْهَا حَكِيمًا^۲

“Then as to those whom you profit by, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed; surely Allah is Knowing, Wise.”²

In the most reliable sources of Quranic exegesis, it is mentioned that this verse was revealed about Fixed-time marriage (*Mutah*).³ O people of discernment, are these books not points of reference for knowledge of Quran among Ahle Sunnat? Are they not prominent Ahle Sunnat scholars of Quranic exegesis?

What is the justification of his statement that: Neither the Quran mentions it nor is it mentioned in books of other than Shia? Can he dare to mention that same audacious statement regarding companions, companions of companions and Ahle Sunnat scholars that he issued against Imam Baqir and Imam Sadiq (a.s.)?

2. Rules of Fixed-time marriage (*Mutah*) in Islam

We mentioned before⁴ that there are rules and laws for *Mutah*, which Islam has framed and during period of Ignorance, no such marriage existed and till date no one has claimed that Fixed-time marriage (*Mutah*) to be a type marriage of the period of ignorance.

Thus, the verdict of this man is of no value and a large number of books

¹ Al-Washiya fee Naqde Aqaидush Shia, 32:166.

² Surah Nisa 4:24

³ Ref: *Saheeh Bukhari* [4/1642, H. 4246]; *Saheeh Muslim* [3/71, H. 172, Kitabul Hajj]; *Musnad Ahmad*, 4:436 [5/603, H. 19406]; *Tafseer Kabeer*, 3:200 [10/49 & 50]; *Tafseer Kashaf*, 1:360 [1/498]; *Al-Jamil Akhdamul Quran*, 5:130 [5/86]; *Durre Mansoor*, 2:140 [2/484].

⁴ Ref: *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg 352 and 353.

contain detailed discussions about Fixed-time marriage (*Mutah*).¹

3. Who was the first to prohibit Fixed-time marriage (Mutah)?

We have found twenty-five traditions in *Saheeh* and *Musnad* books, which inform us that Fixed-time marriage (*Mutah*) was lawful in Islamic law, and it was practiced during the period of Holy Prophet (s.a.w.a.), reign of Abu Bakr and some part of Umar's reign. However, Umar, during the last part of his rule, prohibited it and it is well known that he was the first to have done this.²

4. Companions and companions of companions

Numerous companions and companions of companions, in spite of being aware of Umar's prohibition, considered it lawful and un-abrogated. They were persons, who commanded importance in community; among them were those, following whom is obligatory:

1. Ameerul Momineen Ali (a.s.).
2. Ibne Abbas, Habrul Ummah (intellectual of the Ummah).
3. Imran bin Husain Khuzai.
4. Jabir bin Abdullah Ansari.
5. Abdullah bin Masud Hazali.
6. Abdullah bin Umar Adawi.
7. Muawiyah bin Abu Sufyan.
8. Abu Saeed Khudri Ansari.
9. Salma bin Umayyah Jamai.
10. Mabad bin Umayyah Jamai.
11. Zubair bin Awam Qarashi.
12. Hakam.
13. Khalid bin Muhajir Makhzumi.
14. Amr bin Hareeth Qarshi.
15. Ubayy bin Kaab Ansari.
16. Rabia bin Umayyah Thaqafi.
17. Saeed bin Jubair.
18. Tawus bin Yamani.

¹ Ref: *Saheeh Muslim* [3/194, H. 19, Kitabun Nikah]; *Ahkamul Quran*, Jassas 2:178 [2/146-148]; *Al-Jaameul Ahkamul Quran*, 5:132 [5/87]; *Sharh Saheeh Muslim*, Nawawi [9/181]; he has claimed that there is consensus on the mentioned rules. *Jaameul Ahadees*, Suyuti, 4:295 [6/422, H. 19685].

² It is necessary for researchers to refer to these sources: *Saheeh Bukhari*, [2/569, H. 1496]; *Saheeh Muslim*, 1:395-396 [3/193, 194, H. 15-17, Kitabun Nikah]; *Musnad Ahmad*, 4:436 & 3:356 [5/603 H. 19406 & 4/325, H. 14420]; *Muwattah*, Malik, 2:30 [2/542, H. 42]; *Jaameul Bayan*, Tabari, 5:9 [No. 4, H. 5/13]; *Ahkamul Quran*, Jassas 2:178 [2/152]; *Durre Mansoor*, 2:140 [2/486 & 487]; *Taareekhul Kholafa*, Suyuti, 93 [Pg. 128].

19. Ataa Abu Muhammad Yamani.

20. Siddi.

Ibne Hazm,¹ after stating the names of companions, who believed in legality of Fixed-time marriage (*Mutah*), says:

“From the companions of companions are: Tawus, Saeed bin Jubair and all the jurists of Mecca.”

Abu Umar says: “Companions of Ibne Abbas, whether Meccan or Medinan, all regard Fixed-time marriage (*Mutah*) legal.”

Qurtubi says in his *Tafseer*:² “Fixed-time marriage (*Mutah*) was customary among Meccans.”

In his *Tafseer*,³ Razi says under the commentary of the verse of Fixed-time marriage (*Mutah*):

“There is dispute whether the verse of Fixed-time marriage (*Mutah*) was abrogated or not; many believe that it is abrogated, and some say that it is lawful and not abrogated.”

After quoting the tradition legalizing Fixed-time marriage (*Mutah*), Abu Hayyan says:⁴ “A group of Ahle Bayt (a.s.) and companions of companions regard it lawful.”

Allamah Amini says: In presence of these statements, what is the value of the claim of consensus of Ummah on unlawfulness of Fixed-time marriage (*Mutah*) and its abrogation? And what is the basis of saying that only Imam Baqir and Imam Sadiq (a.s.) regarded it lawful?

Fifth discussion: regarding Fixed-time marriage (*Mutah*)

Statements of Ahle Sunnat regarding Fixed-time marriage (*Mutah*) and its abrogation exceed twenty-two statements; these different statements contain numerous benefits and we leave it to the readers to derive their conclusions.

We don't have time to reply to absurd statements of this book, because every page of this book is full of nonsense and it shows that its author was remote from Islamic culture, unaware of Quran and traditions, without any intelligence and human qualities and he is a vulgar fellow; in spite of that he regards himself to be an Islamic jurist. If Islamic jurisprudence and jurists, and knowledge and scholars, and book and authors are as such, then we should say farewell to Islam.

Other fabricated books:⁵

12.Fajrul Islam

¹ *Al-Muhalli* [9/520, H. 1854].

² Al-Jaameul Ahkamul Quran, 5:132 [5/88].

³ *Tafseer Kabeer*, 3:200 [10/49].

⁴ *Al-Bahrul Muheet* [3/218].

⁵ If anyone wishes to learn about the falsehoods perpetrated in this book and calamities present in it, he should refer to *Al-Ghadeer*, 3:425-440.

13.Zuhoul Islam

14.Zuhrul Islam

Ahmad Amin Misri has written these three books for a purpose known best to him and which we shall also know.

Every researcher will become aware what exaggerations he has made in it. Another thing is that one should not be fooled by these titles; they also, like the name of author – Amin (trustworthy) - do not live upto their names.

Some Shia researchers have pointed out his mistakes and false statements in their books¹ and the book of *Tahfa Raiyatul Haq*² is sufficient for those in search of truth.

15. Book of *Daulat fee Rabual Sharqul Adna* by Muhammad Thabit Misri, professor of sociology in Madrasa Qubbe Thanawiya.

16. Book of *Aqidatush Shia* by the orientalist, Dwigth M. Ronaldson.

End of discussion regarding false and fabricated books.

¹ Great scholars like Sayyid Sharafuddin, Sayyid Amin, Kashiful Ghita.
² By Allamah Shaykh Abdullah Sabiti.

Poets of Ghadeer in the fourth century Hijri

15. Abul Hasan bin Tabataba Isfahani (d. 322 A.H.).
16. Abu Ja'far Ahmad bin Alawiya Isfahani (d. 320 A.H.).
17. Abu Abdullah Muhammad bin Mafajja Misri (d. 327 A.H. approx).
18. Abul Qasim Ahmad bin Muhammad Sanobari (d. 334 A.H.)
19. Abul Qasim Ali bin Muhammad Tanukhi (d. 342 A.H.).
20. Abul Qasim Ali bin Ishaq Zahi (d. 352 A.H.).
21. Abu Faras Amirish Shuara Hamadani (d. 357 A.H.).
22. Abul Fatah Mahmood bin Muhammad Kashajam (d. 350/360 A.H.).
23. Abul Hasan Ali bin Abdullah Nashi Saghir (d. 365 A.H.).
24. Abu Abdulla Husain Bishnoi Qurtubi (d. after 380 A.H.).
25. Abul Qasim Wazir Sahib bin Ubbad (d. 385 A.H.).
26. Abul Hasan Ali Jauhari Jurjani.
27. Abu Abdulla bin Hajjaj Baghdadi (d. 391 A.H.).
28. Abul Abbas Wazir Ahmad Zabi (d. 398 A.H.).
29. Abu Hamid Ahmad bin Muhammad Antaki (d. 399 A.H.).
30. Abu Alaa Muhammad bin Ibrahim Sarawi.
31. Abu Muhammad Talha Ghassani Awni.
32. Abul Hasan Ali bin Hammad Abdi.
33. Abul Faraj bin Hindu Razi.
- [34. Ja'far bin Husain].
35. Abu Najib Shaddad Zahir Jazari¹ (d. 401 A.H.).

¹ His biography will be mentioned in the poets of the fifth century A.H.

15. Ibne Tabataba Isfahani

Died: 322 A.H.

واعمل بمكروهى بجهدك اوذر	يامن يسرلى العداوة ابدها
فيين يعاديني فلا تتحير	للله عندي عادمه مشورة
لابي غداة "غدير خم" فاحذر	انا واثق بدعاء جدى المصطفى
فيين يعادى او يوالى فاصبر	والله اسعدنا بارث دعائه

1. O those secretly inimical to me, make it evident and exhaust your efforts to earn my displeasure or leave this matter alone. 2. For Almighty Allah, in my view there is a good habit regarding those inimical to me, so don't be amazed. 3. I have confidence about the supplication of my ancestor, Mustafa, regarding my father on the day of Ghadeer Khum, so be careful. 4. Almighty Allah made us fortunate to inherit his prayer regarding those inimical or devoted to Ali (a.s.), so be patient.¹

Introduction to the poet

He was Abul Hasan Muhammad bin Ahmad bin (Muhammad bin Ahmad bin) Ibrahim Tabataba Ibne Ismail bin Ibrahim bin Hasan bin Imam Hasan bin Ali bin Abu Talib (s.a.), famous as Ibne Tabataba. He was a powerful scholar and an expert poet and was one of the teachers of literature.

Hamawi, in *Mojamul Odaba*² has mentioned him and says:

"He was a clever and sharp witted, he possessed a healthy mind and was famous for his righteousness, as mentioned in *Al-Majadi*³; he was born in Isfahan and according to *Ma-aahad Tansees*, he passed away there only in the year 322 A.H."

16. Ibne Alawiya

Born: 212 A.H.

Died: 320 A.H. approx.

عبرى للحاظ سقيمه الانسان	ما بال عينك ثرثرة الاجفان
منه صلاة تعبد بحنان	صلى الله على ابن عم محمد
لم ننسها ماما دامت الملوان	وله اذا ذكر "الغدير" فضيله

¹ As is mentioned in *Thimarul Qulub* of Salabi, 511 [Pg. 637, No. 1068]. The poet has addressed this poem to Abu Ali Rustami.

² Mo'jamul Odaba, [17/143].

³ Al-Majadi fee Ansabut Talibiyyin [Pg. 74].

نَزَلَ الْكِتَابُ بِهَا مِنَ الْدِيَانِ مِنْهُمْ بِعَصْبِهِ كَلَّى هَنَانِ عَلَيْهَا بِفَضْلِ مَقَالِهِ غَرَانِ حَقَّا فَقَالَ: فَذَا الْوَلِيُّ الثَّانِي وَدُعَا إِلَاهُ عَلَى ذُوِّ الْخَلَانِ حَسْنٌ رَبِيعُ الشَّيْبِ وَالشَّيْانِ مَوْلَى أَنَّا شَهَمَ مَعَ النَّكَرَانِ إِلَاهٌ وَعَلَيْهِ يَتَفَقَّانِ فِي حُكْمِ الْأَيَّاتِ مَكْتُوبَانِ وَدُعَوا حَدِيثُ فَلَانَهُ وَفَلَانِ أَوْ تَفَهُّمُوا الْمَقْطَعَ السُّلْطَانِ	قَامَ النَّبِيُّ لَهُ بِشَرْحٍ وَلَاهِ إِذْ قَالَ بَلَغَ مَا أَمْرَتَ بِهِ وَنَقَّ فَدُعَا الصَّلَاةُ جَمَاعَهُ وَاقَامَهُ نَادَى السُّتُّ وَلِيَّكُمْ؟ قَالُوا: بَلِ وَدَعَالَهُ وَلِمَنْ أَجَابَ بِنَصْرَهُ نَادَى وَلَهُ يَكْ كَاذِبًا بَخْ أَبَا اصْبَحَتْ مَوْلَى الْبُوْمَنِينَ جَمَاعَهُ لِمَنْ الْخَلَافَهُ وَالْوَزَارَهُ هَلْ هَمَا أَوْ مَا هَمَافِيمَاتَلَاهَ الْهَنَا أَدْلُوا بِحَجَتَكُمْ وَقُولُوا قُولَكُمْ هَيَّهَاتُ ضَلَالُكُمْ أَنْ تَهْتَدُوا
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1. Almighty Allah sends blessings on the cousin of Muhammad accompanied with mercy. 2. There was such an excellence for him on Ghadeer day when he was named that I can never forget it. 3. The Prophet stood up to announce his mastership, which was revealed in Quran. 4. When he said: Announce what you are commanded to and do not fear them, be certain of the protection of the Kind God. 5. Then call for prayer was announced and he mentioned Ali as the flag of guidance.¹ 6. He announced: Am I not your master? Yes, they replied, you are truly our master. He said: Then this is the second master. 7. He prayed for him and those, who help him. He prayed against those who would diminish his rank. 8. He called out while he was not a liar: Congratulations to you O Abul Hasan, O spring and source of hope of every elder and young. 9. From today you became the master of all male and female believers. 10. For whom is the Caliphate and vicegerency? Are these two reserved for anyone other than him? Did they have agreement on anyone else? 11. Was Caliphate and vicegerency not mentioned in clear verses, which Almighty Allah revealed for him? 12. Bring your evidence and show your proof and leave alone the statement of so and so man or woman. 13. You are involved in evil misguidance and it is unlikely that you will be guided.

Explanation

This is a part of Qasida Muhabbirah of Ibne Alawiya. This Qasida contains

¹ It is mentioned as such in *Ayanush Shia*, 3/24.

some important merits of Ameerul Momineen (a.s.) narrated from Messenger of Allah (s.a.w.a.), which are used to prove his Imamate, which this poet has understood from the term of ‘Maula’ (master), whereas he is an incomparable littérateur and an outstanding poet. These lines prove the stand of Shia that the mastership of Ali (a.s.) is absolute.

Introduction to the poet

Abu Ja’far Ahmad bin Alawiya Isfahani Karani¹ was famous as Ibne Aswad. He is a Shia writer, whose name is mentioned repeatedly mentioned in dictionaries. He was an important scholar of traditions; great Imamiyah scholars have narrated traditions from him and have relied on him. His traditions are quoted in books like *Faqih*, *Tahzeeb*, *Kamil*, *Amali Saduq*, *Majalis Mufeed* and other books of Shia scholars. It is sufficient for his greatness that people of Qom, inspite of the fact that they criticize all writers, have considered him reliable.

Hamawi has mentioned in the first edition of *Mojamul Odba*:²

He was a lexicographer, possessed expertise in literature and composed fine verses.

He was born in 212 A.H. and passed away after 320 A.H.

17. Mufajja

Died: 327 A.H.

This poem has 160 couplets.

قَمْ ذَمِيَا إِلَى الْجَحِيمِ خَرِيَا	إِيَّاهَا الْلَّائِمِي لِحَبِي عَلَيَا
مَذْوَدَاعُنَ الْهَدِي مَزْوَدِيَا	ابْخِيرُ الْأَنَامِ عَرَضَتْ لَازْلَتْ
وَفَطِيَا وَرَاضِعَا وَغَذِيَا	اَشْبَهُ الْأَنْبِيَاءَ كَهْلَوْزَوْلَا
شَرَحُ الْاسْمَاءِ وَالْمَكْنِيَا	كَانَ فِي عِلْمِهِ كَأَدَمَ اذْعَلَمْ
فِي الْفَلَكِ اذْعَلَاجْوَدِيَا	وَكَنْوَحُ نَجَامِنَ الْهَلَكِ مِنْ سِيرِ
سَبْقُ الْحَاضِرِينَ وَالْبَدُوِيَا	وَعَلَى لِمَادِعَاهَا اخْوَهَا
مَشْكُلَاعُنَ سَبِيلِهِ مَلُوِيَا	لَمْ يَكُنْ اَمْرَهُ بَدْوَحَاتٍ “خَمْ”
جَهَ كَنْتُ عَنْ سَوَاهِاغَنِيَا	اَنْ عَهْدُ النَّبِيِّ فِي ثَقْلِيَّهَا
لَمْ يَكُنْ خَامِلًا هَنَاكَ دَنِيَا	نَصْبُ الْمَرْتَضِيِّ لِهِمْ فِي مَقَامِ

¹ According to Sarawi in *Tauzeehul Ishtibah*, [Pg. 36, No. 127 and in *Mojamul Muwahhid*, 1/98 and *Lughatnama*, 3/1222 it is mentioned as Allawiya].

² Mo’jamul Odaba, 2:3 [4/72].

علیاً قَائِمًا كَمَا صَدَعَ الْبَر
 قَالَ هَذَا مُولَى لِيْنَ كَنْتَ مُوْلَا
 وَعَادَ الَّذِي يَعَادِي الْوَصِيَا
 تَمَامًا دُجْنَهُ أَوْ دُجْيَا

1. O one, who condemns me for being devoted to Ali (a.s.): go to Hell as you deserve condemnation and are degraded. 2. Do you attack the best of creatures? You will always be away from guidance and you will be prohibited. 3. He is similar to the prophets during his youth as well as old age. And during infancy and as a grown up. 4. In his knowledge, he is like Adam when he was taught the explanation of the names and divine secrets. 5. He is like Nuh, who saved from destruction everyone who boarded the Ark, when it reached the top of Mt. Judi. 6. His story at Ghadeer Khum was not difficult and is not deviated from his path. 7. Indeed the promise of Holy Prophet (s.a.w.a.) regarding the two heavy things and I am needless of anyone other than them. 8. He appointed Murtada at the position, which had no scope of any degraded or nameless character. 9. He handed him the standard and a sign: just as a full moon reappears from behind the clouds. 10. He said: This Ali is the master of one, whose master I am and he declared this aloud an openly. 11. O God, love those, who love him and help those, who help him and be inimical to one, who is inimical to his successor.

Explanation

This panegyric (*Qasida*) is famous as ‘Ashbah’. Hamawi has mentioned in the biography of Mufajjah that he has composed a Qasida in praise of Ali. He has taken traditions about excellence of Ali (a.s.) and composed Qasida on those issues. This Qasida comprises of 160 verses.

In *Mojamul Odaba*,¹ Hamawi says at the beginning of his biography:

“He has written a Qasida named ‘Ashbah’ in which he has extolled Ali.”

Then he writes:²

“He has written a Qasida, which comprises of similarities of Ali (a.s.) with prophets; and from this aspect it is called as ‘Zaatul Ashbah’ (having similarities), which Abdul Razzaq narrated from Muammar from Zuhri from Saeed bin Musayyab from Abu Huraira, who says: The Holy Prophet (s.a.w.a.) declared among the companions:

“If you want to see Adam in his knowledge, Nuh in his valor, Ibrahim in his morals, Moosa in his secret prayers, Isa in his practice³ and Muhammad in his conduct, manners and forbearance. Thus look at the one who is approaching.”

People looked up and did not see anyone other than Ali Ibne Abi Talib. Mufajjah has versified this incident in his poem.

¹ Mo’jamul Odaba, 17:191.

² Mo’jamul Odaba, 17:200.

³ The original source mentions: ‘Fee Sunnah’ (in Sunnah).

Tradition of ‘Ashbah’

This tradition, which Hamawi has mentioned in *Mojamul Odba* quoting from *Tarikh Ibne Bushran*, is accepted by Shia as well as Ahle Sunnat, although their words are different. Some of them are as follows:

1. Ahmad, the founder of Hanbali school of jurisprudence, has quoted from Abdur Razzaq as follows: “One who likes to see Adam in his knowledge, Nuh in his perceptiveness, Ibrahim in his morals, Moosa in his whispered prayers, Isa in his practice and Muhammad in his perfections, should look at this one, who is approaching.” People looked up and saw Ali Ibne Abi Talib (a.s.) ambling towards them.¹

2. Hafiz Ahmad bin Muhammad Asimi in his *Zainul Fatah fee Sharh Surah Hal Ataa* has narrated through his chains from Hafiz Ubaidullah bin Moosa Abasi from Abul Humra that the Holy Prophet (s.a.w.a.) said: “One, who wants to see Adam in his knowledge, Nuh in his courage, Ibrahim in his forbearance and Moosa in his power, he should look at Ali Ibne Abi Talib (a.s.).”

Through another chain of reporters, this same report is narrated from Hafiz Abasi, with the addition: “And Yahya bin Zakariya in his piety.”

Then he writes: “There are ten similarities between Adam and Murtada:

1. In nature and morals. 2. In pause and delay 3. In spouse 4. In marriage and gift 5. In knowledge and wisdom 6. In intelligence 7. In rulership and Caliphate 8. In his enemies and opposition 9. In loyalty and successorship 10. In children and family.

Then he has explained each of these similarities and then mentioned: There are eight similarities between Murtada and Nuh:

1. Understanding, 2. Call, 3. Answering 4. Ark 5. Blessing 6. Peace and security 7. Thankfulness 8. Slaying.

Then he has explained the reason of similarity and then explained each of them and then written: There are eight similarities between Murtada and Ibrahim Khalil:

1. Loyalty, 2. remaining secure 3. debate with his uncle and people 4. destroying idols 5. glad tiding to him about two sons, who were progenitors of prophets 6. different conditions of his descendants, some being righteous and some unjust 7. divine test from Almighty Allah regarding children and property 8. that Almighty Allah named him as friend (*Khalil*) and did not choose anyone over him and did not take anyone as His friend.

After that he has mentioned the details of these similarities, till he writes: There are eight similarities between Murtada and Yusuf: 1. knowledge and wisdom during childhood 2. jealousy of his brothers 3. their disregard of covenants they made for him 4. in old age knowledge and rulership was gathered

¹ Ref: *Nihaya*, Ibne Asir, 4/101; *Behaarul Anwaar*, 16/144-145.

from him 5. he was knowing the interpretation of dreams 6. his forgiveness to his brothers 7. his overlooking when he gained power on his brothers 8. His going away from his abode.

Then he has mentioned the reasons for these similarities and then says: There are eight similarities between Moosa Kalim and Murtada: 1. Determination 2. propagation 3. Staff and power 4. magnanimity 5. brotherhood and proximity 6. love and friendship 7. bearing distress 8. inheriting rulership.

Then he has mentioned the reasons for these similarities and then says: There are eight similarities between Dawood and Murtada:

1. Knowledge and wisdom 2. gaining precedence over his brothers during childhood 3. confronting and slaying Jalut 4. his inheriting the kingdom of Talut 5. softening of the iron for him 6. lifeless things recited divine praises for him 7. a righteous son 8. Articulateness (*Faslul Khitab*).

Then he has mentioned the reasons for these similarities and then says: There are eight similarities between Sulaiman and Murtada:

1. Being tested by his self 2. putting of a body on his throne¹ 3. Almighty Allah bestowed such things to him in childhood that he became eligible for Caliphate 4. return of the Sun for him after it had set 5. the wind came under his control 6. jinns came under his control 7. he understood the language of birds and other things 8. exemption from giving account.

Then he has mentioned the reasons for these similarities and then says: There are eight similarities between Ayyub and Murtada:

1. calamities on his body 2. calamities on his children 3. calamities on his property 4. patience in hardships 5. uprising of everyone against him 6. joy of enemies in his calamities 7. his calling Allah, the Mighty and the High during these instances 8. fulfillment of vow.

Then he has mentioned the reasons for these similarities and then says: There are eight similarities between Yahya bin Zakariya and Murtada:

1. infallibility 2. Book and wisdom 3. peace be on him 4. goodness to parents 5. being killed for the sake of a sinful woman 6. severe divine anger for his killing 7. fear of God 8. no one had his name and he was named by Almighty Allah.

Then he has mentioned the reasons for these similarities and then says: There are eight similarities between Isa and Murtada:

1. submission to Allah, the Mighty and the High 2. knowing the Book during infancy 3. knowledge of divine Books 4. Destruction of two sects regarding him 5. piety in the world 6. nobility and excellence 7. informing about future events 8. having eligibility of guiding the nation.

¹ The Holy Quran: “**And certainly We tried Sulaiman, and We put on his throne a (mere) body, so he turned (to Allah).**” (Surah Saad 38:34). Ref: Tafseer Mizan, 17/204; Tarjuma Tafsirul Mizan, 17/310.

Then he has mentioned the reasons for these similarities. This is the most valuable Ahle Sunnat book, which shows the knowledge of its author, but Ahle Sunnat, instead of propagating this valuable book, have issued useless and false statements against it.

Introduction to the poet

Abu Abdullah Muhammad bin Ahmad bin Abdullah¹ Katib Nahwi Misri was called by the title of Mufajjah. He was an incomparable scholar of traditions and link between experts of language and literature and regarded as an Imamite scholar. He is praised for his right religion and correct view and his full attention was focused on Holy Imams (a.s.). In his verses, he has extolled them greatly and mourned much on their tragedies. He was as such always till opponents gave him the nickname of ‘Mufajjah’ (one who mourns excessively) and has hinted at this in the following verse:

“If they have given a bad nickname and named me as Mufajjah I swear by my life that I became Mufajjah (grief stricken) due to calamities that descended on me.”

Then as Najjashi and Allamah have said, Mufajjah began to be called as such even by his friends due to the reason mentioned above.

Mufajjah met Thalab and gained knowledge from him and as mentioned in the *Fehrist* of Ibne Nadim², and *Al-Wafi bil Wafiyat* of Safadi³: Between him and Ibne Duraid satire took place as is mentioned in *Mojamul Odaba*. Mufajjah was born in Basra and passed away there only in 327 A.H.⁴

18. Abul Qasim Sanobari

Died: 344 A.H.

This Qaisda has 42 verses:

1. The prophet raised his right hand so that the audience may see his right hand (Ali). 2. In the position occupied by the caller and the warner. 3. He declared him to be his brother in Khum and loudly announced and was not shortcoming in declaring his praise. 4. He also said that the Ali is the most excellent of you and supported all judgments of Ali (a.s.). 5. He is to me as Harun was Moosa and what a nice comparison it is.

Introduction to the poet

Abul Qasim and Abu Bakr and Abul Fazl⁵, Ahmad bin Muhammad⁶ bin Hasan bin Marrar, famous as Sanobari. He was poet of Shia faith and he left a

¹ In *Mo'jamul Odaba*, it is mentioned as Ubaidullah.

² Al-Fehrist, 91.

³ Al-Wafi bil Wafiyat, [1/129].

⁴ His biography is mentioned in *Mo'jamul Odaba*, 17:190-205.

⁵ Kashajam, who was his friend has called him by this agnomen in his couplet.

⁶ In *Fehrist* of Ibne Nadim/ 194, it is mentioned: Muhammad bin Ahmad.

large collection of poetry. What proves his Shia faith is that he was closely associated the Kushajam, who it is confirmed, was a Shia.

19. Qaazi Tanukhi

Born 278 A.H.

Died: 342 A.H.

This poem has 83 verses, some of which are as follows:

وَمَنْ قَالَ فِي يَوْمٍ "الْغَدَيرُ" مُحَمَّدٌ	وَقَدْ خَافَ مِنْ غَدَرِ الْعَدَلِ النَّوَاصِبِ
إِمَامًا نَّى أَوْلَى بَكُمْ مِنْ نَفْوسِكُمْ	فَقَالُوا: بِلِّي قَوْلَ الْمَرِيبِ الْمَوَارِبِ
فَقَالَ لَهُمْ: مَنْ كَنْتُ مَوْلَاهُ مِنْكُمْ	فَهُنَّا إِنَّمَا مَوْلَاهُ بَعْدِي وَصَاحِبِي
أَطِيعُوهُ طَرَافِهِو مِنِّي بِمَنْزِلِ	كَهَارُونَ مِنْ مُوسَى الْكَلِيمِ الْمُخَاطِبِ

1. He is such that Muhammad on Ghadeer day when he feared the dishonesty of Nasibis, said: 2. Am I not having more authority on you than you have on yourself? Yes, they replied, like doubtful dishonest persons 3. So he said: Of whomsoever I am the master, this brother of mine is (also) his master after me. 4. All of you follow him as he is to me as Harun was to Moosa, who spoke to God.

Introduction to the poet

Abul Qasim Tanukhi Ali bin Muhammad...bin Yaarab bin Qahtan bin Ghaban bin Shalih bin Shahad bin Saam bin Nuh (a.s.)¹. He was born on Sunday, when four days remained from Zilhajj in the year 278 A.H. in Antioch. He lived there all his life till he moved to Baghdad during his youth and became an expert in Hanafite school of Islamic law.

What is concluded from different statements about him is that he was a Mutazali in belief and a Hanafite in practical law and he was a Zaidiyyah in religion. He died on the afternoon of Tuesday, 7th Rabiul Awwal, 342 A.H. in Basra.

20. Abul Qasim Zahí

Born 318 A.H.

Died: 352 A.H.

He composed the following verses regarding the Caliphate of Ameerul Momineen (a.s.) and that this Caliphate is clear from tradition of Ghadeer:

1. Haider, who is my master, I deem him to be my chief, since it is understood from reasoning that: 2. Caliphate after the Prophet is destined for him by the command of the Beneficent Lord. 3. To whom Ahmad said on

¹ Khateeb Baghdadi has mentioned this lineage in his *Taareekh*. [12/77, No. 6487].

the day of Ghadeer: 4. Stand up O Ali, and be the standard for them after me and be pleased for the divine rewards on Judgment Day. 5. You are the master of those, who would fulfill the covenant and this is the clarification mentioned by revelation. 6. It is that Almighty Allah said: convey the Caliphate to him and appoint him for My command. 7. And if you do not, it is as if you have not conveyed any message nor fulfilled your duty to Me.

Introduction to the poet

Abul Qasim Ali bin Ishaq bin Khalaf Qattan Baghadi, famous as Zahi,¹ was a remarkable poet inclined to Ahle Bayt (a.s.); he followed their faith and fulfilled the recompense of prophethood by his loyalty to them. His best poems are in praise of the Holy Imams (a.s.).

A person like Zahi, who was aware of language and rhetoric and an expert of lexicology and literature has used the term of ‘Maula’ in the meaning of Caliphate and Imamate, which is strong evidence of the correctness of Shia stance regarding the tradition of Ghadeer.

According to Ibne Khallikan, Zahi was born on Monday, when ten days remained in the month of Safar in 318 A.H. and he passed away on Wednesday, when ten days remained from Jamadiul Awwal, 352 A.H. or after 360 A.H.

Since his religious poems are not mentioned in poetry collections, we present a sample as follows:

Among them being the following verses in praise of Ameerul Momineen (a.s.):

1. He was the one, who conversed with the sun and one for whom the sun rose up again after it had set in Babel. 2. One, who kicked the ground and one, who caused a spring to flow for the army in a parched valley. 3. It is such a river that every other river is smaller than it and its waves rise up high. He takes a handful of water. 4. And he is such a lion in the thicket that at that time every lion seems smaller. 5. He is one, who disseminates divine sciences on the earth and for whose love, Almighty Allah widens sustenance. 6. His sword is such that if a child sees it during the battlefield his hair would grey due to terror. 7. He steps into the battlefield while he had deemed his sword to be his armor. And what excessive filth he has eradicated is only restricted to him and that's all.

Statement of the poet: “He was the one who conversed with the sun”

It is a hint to the report narrated from the Holy Prophet (s.a.w.a.) that he said to Ali (a.s.): “O Abul Hasan, speak to sun so that it may speak to you.”

Ali (a.s.) said: “Peace be on you, O obedient one of Allah and His Messenger.”

¹ It is a locality in Nishapur.

The sun responded: “And peace be on you O Ameerul Momineen, Imam of the pious. And leader of the folks of Paradise, whose foreheads, hands and feet (places of ablution) are illuminated and white.¹ O Ali, you and your followers shall be in Paradise. O Ali, you are the first of those for whom the earth split (an allusion of being created) it was Muhammad and then you. And the first of those, who would become alive is Muhammad and then you. And the first of those, who would be dressed is Muhammad and then you.”

So Ali (a.s.) prostrated for Allah, the Mighty and High while tears flowed from his eyes. The Prophet came to him and said: “My brother and loved one, raise your head as Almighty Allah has boasted over the folks of seven heavens regarding you.”

This report is mentioned by Shaykhul Islam Hamawaini in *Faraidus Simtain*², Khwarizmi in *Manaqib*³ and Qunduzi in *Yanabi*⁴.

Statement of the poet: “and one for whom the sun rose up again after it had set in Babel”

It is a hint to the report of returning of the sun for Ali (a.s.) in Babel, as Nasr bin Muzahim has mentioned in *Kitabus Sificeen*⁵ through his authorities from Abde Khair that he said: I traveled in Babel was with Ali (a.s.) and it was the time of Asr prayer. We toured from one place to another; each was larger than the other till Imam Ali (a.s.) arrived at a nice place and alighted. I also alighted after him, but by that time the sun had already set and the time of Asr Prayer had passed. Ali (a.s.) prayed to God and the sun rose up again, so that we may recite our prayer. After that the sun set once more.

Statement of the poet: “he caused a spring of fresh water to flow”

It is a hint to the traditional report that Nasr bin Muzahim has mentioned in *Kitabus Sificeen*⁶ through his chains of authorities from Abu Saeed Teemi Tabei, famous as Aqeesa. Aqeesa says: We were traveling in an expedition with Ali (a.s.) towards Shaam, till we reached Sawad to the rear of Kufa. People became thirsty and needed water. So Ali (a.s.) took us to a firm slab of rock the size of a goat and ordered us to dig there. We dug and a spring of water gushed up from there. People quenched their thirst. Then he ordered us to replace the slab. Then we set out from there and had moved a little when Ali (a.s.) asked if one of us remembered that place. Some of us went to search for it on foot and mounted to search for it and came to that place where the rock was. But we could not find it. When he failed to see it we came to a monastery over there and ask them about it.

¹ Ref: *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 256.

² *Faraaezus Simtai* [1/185, H. 147].

³ *Manaqib*, 68 [113, H. 123].

⁴ *Yanabiul Mawaddah*, 140 [1/140, Chap. 49].

⁵ *Waqatus Sificeen*, 152, Egypt [Pg. 136].

⁶ *Waqatus Sificeen*, 162, Egypt [Pg. 145]; Khateeb in his *Taareekh*, [12:305] has also mentioned this.

They said there was no source of water nearby. How is that? We have ourselves drank water from it. They asked: “Did you really drink from that place?” “Yes,” we replied. The chief of the monastery said: “This monastery is not constructed, except for that water and no one can take that water out, except a prophet or a successor of prophet.”

Among the poems of Zahi is ‘Qasida Taiyya’, some verses of which are as follows:

1. He is the last successor and monotheism is present among creatures because of him. 2. He is the inside of unseen knowledge and one, who in exposition of hints, is apparent and is criterion of every man having envy. 3. Swiftly his sword revived religion as it destroyed the heresies of those, who talk nonsense. 4. He is the jurist of this Ummah and a scholar, who is such an expert that no one can overtake him. 5. He is the greatest news and the proof of truth and hardship for enemies and lamp in all calamities, which cause destruction.¹ 6. He is a rope connecting to God and is the door of repentance. He is one, who opens the locks of every difficulty and hardship. 7. He is the step of truth, which transforms the heart of every person, by steps, which are not deviated. 8. He is the stream of Talut and the side of God and is the spring, because of whose effulgence, intellect is destroyed. 9. The hearing ear, that is heedless to nonsense. 10. For him is the good return to the owner of Throne and he is such that if his help and guidance were not there, I would have been deviated.

Statement of the poet: “hearing ear”

It is a hint to the report, which Hafiz Abu Nuaim has mentioned in *Hilyatul Awliya*² that the Holy Prophet (s.a.w.a.) said:

“O Ali, the Almighty Allah has commanded me that I should make you proximate and that I should train you, so that you may remember.” And the following verse was revealed:

وَتَعِيهَا أَدْنٌ وَاعِيَةٌ³

“And that the retaining ear might retain it.”³

“You are the retaining ears of my knowledge.”

Some scholars have also narrated this tradition.

Qaazi Izd Eiji writes in *Mawaqif*:⁴

Majority of the commentators believe that the verse:

وَتَعِيهَا أَدْنٌ وَاعِيَةٌ³

¹ In *Ayanush Shia*, 8/164, this verse is mentioned with some variation.

² *Hilyatul Awliya*, 1:162.

³ Surah Haqqah 69:12

⁴ *Al-Mawaqif*. 3:276 [Pg. 411].

“And that the retaining ear might retain it.”¹

...implies Ali (a.s.).

Some other verses of Zahi in praise of Ameerul Momineen (a.s.)

1. Be devoted to Ali and become effulgent through the lamp of guidance and his knowledge, so that you may enter Paradise and drink from his vessel. 2. So, whoever is devoted to him gets salvation and whoever is inimical to him, has neither recognized religion nor its base. 3. He is the first, who regarded Almighty Allah as one and unique and did not bow to the idols even for a day. 4. He is one, who entered the deep well and did not fear death and while the bucket was left in the well, he sought water.

Explanation: The statement of the poet in the last verse hints at the report regarding Ali (a.s.) that Imam Ahmad Hanbal has mentioned in *Manaqib*² and it is that on the eve of Badr, the Holy Prophet (s.a.w.a.) asked: “Who would give us water to drink?”

Due to fear, the people did not volunteer. Ali (a.s.) arose and placed a bucket on his shoulders and came to a well, which was deep and dark and entered it. So Almighty Allah revealed to Jibreel, Mikaeel and Israfeel that they should be ready to help Muhammad, his brother and his army. They descended from the heavens and raised a call, which was heard by all and which terrified all of them. When they came to the edge of the well, all of them saluted Ali (a.s.) as a mark of respect.³

21. Amir Abu Faras Hamadani

Born 320, 321 A.H.

Died: 357 A.H.

1. On Ghadeer day, the Holy Prophet (s.a.w.a.) established the command of Caliphate for them and Almighty Allah is a witness, as well as the angels and people. 2. Till the Caliphate reached someone other than its owner; wolves and vultures fought with each other vying for it. 3. They deemed Caliphate a consultation and for appointing a Caliph began to consult each other as if they did not know which of them is the true Master (*Wali*). 4. By God, those people were ignorant about the rank of Caliphate, but they concealed the face of one, who they knew was the true Caliph.

Introduction to the poet

Abu Faras Harith bin Abul Alaa possessed the awe of kings and delicacy of littérateurs. He was having the majesty of rulers along with subtlety of poets and he reconciled the sword to the pen.

¹ Surah Haqqah 69:12

² Tr. 171 and in *Fadailus Sahaba*, H. 1049 and in *Tareekh Ibne Asakir*, H. 868.

³ Ref: *Sharh Nahjul Balagha*, 2/250, 9/172, Sermon 154.

Thalabi has mentioned in *Yatimatus Dhar*:¹

“Mutanabbi has testified to his prominence and always avoided facing him and never competed with him. He did not dare to confront him.”

This poet was born in 320 A.H. and was killed on Wednesday, 8th Rabius Thani.² He was beheaded and his headless body was abandoned in the desert, till some Bedouins buried him.³

Following are some of his verses:

1. My intercessor is Ahmad, my Prophet and my master; and my master is Ali, daughter of Prophet and his two grandsons. 2. In the same way, Ali and splitter of knowledge (*Baqirul uloom*) and Sadiq, then who is trustworthy in explaining religion [Moosa bin Ja'far (a.s.)] 3. And Ali and Muhammad bin Ali and Ali and Askari, who are nearest to truth. 4. and Imam Mahdi (a.s.), on the day when nothing would benefit man, except forgiveness of the merciful Lord.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِأُلُّالَبَابِ

“In their histories there is certainly a lesson for men of understanding.”⁴

22. Abul Fath Kashjam

Died: 360 A.H.

بغدرهم جز يوم الغدير:

وقد علموا ان يوم الغدير

1. They thought that the day of Ghadeer would be followed by the day of Jamal for their deception and fraud. 2. So, O unjust people, who caused distress to Prophet for losing his child. 3. In this matter the clear statement of Quran and the clear statement of Prophet opposes you. 4. You have disregarded his bequest and attribute to him, what he did not say...

Till the end of Qasida, which in the manuscript of his collection, contains 47 verses. Since this Qasida was against the religion of publisher he has edited it and this is not the first instance of such omission.

Introduction to the poet

Abul Fath Mahmud bin Muhammad bin Husain bin Sindi bin Shahak Ramli⁵, famous as Kashajam, is a prominent member of this community and an

¹ Yatimatus Dhar, 1:27 [1/57].

² Kamil, Ibne Asir, [5/355, Incidents of 357 A.H.]; Tareekh Abul Fida, [2/108, Incidents of 357 A.H.].

³ Ref: Tareekh Ibne Khallikan, [2/61, No. 153]; Shazaratuz Zahab, [4/301, Incidents of 357 A.H.].

⁴ Surah Yusuf 12:111

⁵ Related to Ramla, an area of Palestine. [Mo'jamul Buldaan, 3/69].

incomparable part of it. He was a poet, calligrapher, scholastic theologian, astronomer, logician and a traditionist.

He adopted the title of Kashajam in order to express his expertise in the following sciences: ‘K’ is for his being a calligrapher (*Katib*), ‘Sh’ for his being a poet (*Shair*), ‘A’ for his literary accomplishments (*Adabiyat*); ‘J’ for his expertise in debate (*Jadal*) or due to his generosity (*Jood*) and ‘M’ for scholastic theologian (*Mutakallim*), logician (*Mantaqi*) or astronomer (*Munajjim*).

He was the implication of the verse:

يُنْجِي الْحَىٰ مِنَ الْمَيِّتِ

“He brings forth the living from the dead.”¹

Enmity of his ancestor (Sindi bin Shahak) towards Ahle Bayt (a.s.) and the distress he caused to Imam Moosa Kazim (a.s.) in the prison of Harun has blackened the pages of history. As for his grandson, Abul Fath Kashajam, he was having contradictory beliefs, who openly advocated the Mastership (*Wilayat*) of Ahle Bayt (a.s.), was prejudiced in their favor and defended them. This is not strange, because Almighty Allah brings out gems from pebbles and makes the rose to grow amidst thorns.

Birth and death

It is apparent from his verses at the beginning of the fourth century that he was aged at that time. He was born in the middle of the third century. As for his death: many dictionaries mention the date of his death between 360 and 350 A.H.

23. Nashi Saghir

Born 271 A.H.

Died: 365 A.H.

1. O progeny of Yasin, one, who is devoted to you, without any doubt is a well wisher of himself. 2. You are saviors from misguidance as every corruption is corrected due to devotion to you. 3. This is Ali, whose prominence in Caliphate was declared on Ghadeer day and his excellence was revealed. 4. When the Prophet declared holding his shoulders: 5. Of whomsoever I am the master, Ali is (also) his master according to divine revelation. 6. So they congratulated him and paid allegiance to him; and all those who were sincere, gained from it.

Introduction to the poet

Abul Hasan² Ali bin Abdullah bin Wasif Nashi Saghir – Asghar – Baghdadi

¹ Surah Rum 30:19

² It is mentioned as Abul Husain in *Fehrist* of Shaykh [Pg. 89, No. 373] and *Rijal Ibne Dawood*, Pg. 142, No. 1079.

– and he is called as Nashi, because as Samani has mentioned in *Ansab*:¹

“Nashi is said to be one, who is an expert in the art of versification.”

He possessed various merits and was accomplished in a number of fields. He was a great scholar, scholastic theologian, traditionist and Shia jurist. Shaykh Mufeed has narrated traditional reports from him and Shaykh Tusi has included him in *Fehrist*² upon the authority of his teacher, Shaykh Mufeed.

24. Bishnoi Kurdi

Died: After 380 A.H.

“Shall I ignore the authentic tradition that Ahmad declared in his sermon at Ghadeer Khum that: Am I not your master, and like me, Ali is your master. So be devoted to him and I have repeated an obligatory matter.”

Introduction to the poet

Abu Abdullah Husain bin Dawood Kurdi Bishnoi: As Ibne Shahr Ashob has mentioned in his *Maalimul Ulama*,³ he is among the poets, who openly declared the praise of the Holy Progeny and it can be concluded from his verses that Shia are solely devoted to the Mastership (*Wilayat*) of Imams of Ahle Bayt (a.s.) and have dissociated themselves from the rest of people.

A samples of his verses

Among his verses regarding religion are as follows:

“The best of successors from the best of the families and the best of tribes; and he is secure from mistakes. When you glance at the face of the successor, you have, in fact, worshipped your Lord.”

His last line hints at the traditional report, which Mohibuddin Tabari has mentioned in *Riyaz*:⁴ It is narrated from Abu Bakr, Abdullah bin Masud, Amr Aas, Imran bin Husain and others from the Holy Prophet (s.a.w.a.) that glancing at the face of Ali (a.s.) is worship.

It is mentioned in the tradition of Abu Zar that the Messenger of Allah (s.a.w.a.) said:

“The simile of Ali among you – or in this Ummah – is like the simile of Kaaba, that looking at it is a worship act and Hajj to it is obligatory.”

The following are also his verses:

1. It is not important for me in which place the Almighty Allah gives me death. 2. [It is also not important] that where my grave should be located and that someone would be unjust or inimical to it. 3. If I testify that there is

¹ *Ansabul Ashraf*, Balazari, [5/445].

² Fehrist, 89.

³ Maalimul Ulama, [Pg. 149].

⁴ *Riyazun Nazara*, 2:219 [3/172].

no god, except One God and what He has destined is true. 4. And that Muhammad Mustafa is the Messenger of Allah (s.a.w.a.) and Ali is his brother. 5. And Fatima, the chaste one, is the daughter of Prophet. The Prophet, who guided me about what he guided (Islam) 6. And two sons of Ali and Fatima, who are my chiefs and congratulations to one, whose masters and chiefs they are.

25. Sahib bin Ubbad

Born 326 A.H.

Died: 385 A.H.

1. He said: On the day of blanket, who was his second? Tell me. I replied: He was the best of those, whom the tent covered. 2. He said: Tell me, who became the chief and Amir on Ghadeer day? I replied: One, who is the best Master (*Wali*) for Islam. 3. They asked: Did Ali get precedence? I replied: No, all the merits derive their excellence from Ali. 4. But, I say how the Prophet (s.a.w.a.) said, when he had gathered all the people. 5. Know that one, whose master I am, this Ali is also is master. If one does not accept, then I am also not his master.

Introduction to the poet

Sahib, Kafiul Kufa, Abul Qasim Ismail bin Abul Hasan Ubbad bin Abbas bin Ubbad bin Ahmad bin Idris Taliqani. I have not seen any book of biography but that it has mentioned his excellence, the most famous of them being *Yateematut Dahaar*¹ of Thalabi from the ancient scholars. He has mentioned his most detailed biography reaching upto 91 pages.

Sahib was born in an area of Fars and Istakhar or Taliqan in 16 Zilqad, 326 A.H.

His expertise in literary arts is well known and all admit to this fact. So much so that Shaykh Bahai, in his treatise of *Ghuslar Rijlain wal Masahha*, regards him as a Shia scholar and an equal of Kulaini, Saduq. Shaykh Mufeed, Shaykh Tusi and Shaheed. Allamah Majlisi, at the beginning of his gloss on *Naqdur Rijal* has considered him to be the most important jurist from the ancient as well as modern period. At another place, he has included him among senior tradition scholars and scholastic theologians.

In *Fiqhatul Lughat*, Thalabi has mentioned him as an Imam of lexicology, whose books he trusted. Allamah Majlisi, in his Foreword to *Biharul Anwar*² has regarded him to be the most prominent scholar of literature, prosody and language.

¹ Yateematut Dahaar, [3/225-337].

² Behaarul Anwaar, [1/42].

His verses regarding religion

Thalabi has mentioned the following verses in his *Yateematut Dahir*:¹

“It is devotion to Ali Ibne Abi Talib, which guides towards Paradise. If regarding Ali as the most excellent is heresy then curse of God be on Sunnah.”

He has also mentioned the following verses:

“A Nasibi man said to me: Muawiyah is your maternal uncle and he is the best of the maternal uncles. Thus, he is the maternal uncle of all believers. I said: He is maternal uncle (*Khaal*), but he is devoid (*Khaali*) of every goodness.”

Jurist of the two sanctuaries, Ganji Shafei (d. 658), says in *Kifayatut Talib*,² and Khwarizmi in *Manaqib*,³ has mentioned his following verses:

- 1. Ameerul Momineen, O Murtada, indeed my heart stands before you.**
- 2. When I compose a new poem about you, the Nasibi enemy says: You have forgotten⁴ the senior companions. 3. Who is pious as my master, Ali in such a way that he divorced the world thrice and did not reconcile to it. 4. Who was invited to eat the roasted fowl? And some of these merits are sufficient for us. 5. Who is the successor of Mustafa according to you? Successor of Mustafa (chosen Prophet) is one, who is chosen.**

Sahib was having two finger rings, on one were inscribed the words:

“I rely on God and I seek mediation of the Holy Five.”

The other ring was inscribed with the words:

“Muhammad and his Purified Progeny are intercessors of Ismail in the hereafter.”

The Shaykh has mentioned the last point in his *Majalisul Momineen*⁵ and our Shaykh, Saduq has also hinted to it at the beginning of his *Uyunul Akhbar*.⁶

Sahib and religion

No scholar has expressed any doubt in Sahib being a Shia Imamiyah as proved from a large number of his poems regarding the Imams of Ahle Bayt (a.s.) and also his literary prose, from which it can be concluded that he regarded them to be better than others.

“How many have labeled me as Rafidhi for being devoted to you all and prolongation of their howling has not prevented me from you.”

¹ Yateematut Dahir, 3:247 [3/321].

² Kifayatut Talib, 81 [Pg. 92, Chap. 26].

³ Manaqib, 69 [Pg. 115, H. 125].

⁴ According to Khwarizmi instead of ‘forgotten’ it is ‘condemned’.

⁵ Majaalesul Momineen, [2/449].

⁶ Uyunul Akhbar Reza, [1/16].

Sayyid Raziuddin bin Tawus, in the book of *Al-Yaqin*,¹ has clarified about his religion. We have narrated from Majlisi, the first² that he regarded him as the greatest Imamiyah jurist and his son in his foreword of *Biharul Anwar*³ has followed in his footsteps and clarified that Sahib was an Imamite.

Although there are various false attributions regarding him, which say that Sahib bin Ubbad was a Mutazalite or Shafei or Hanafite or Zaidi by religion.

Sayings of Sahib bin Ubbad, which have become proverbs in Arabic language

One, who seeks gifts from a river of potable water, is able to remove fresh pearls from it.

One, who stretches out his hand for rewards, tongues of request stretch out towards him.

One, who denies a divine favor, is eligible for chastisement.

One, whose flesh has developed of unlawful food, it will not reap, except a naked sword.

One, who is deceived by days of health, tongues of regret would also speak to him.

One, who is not affected by hints, will not benefit from more advice.

How often elegant statements are successors of prosperity and affluence.

Half a glance to the wise suffices him and seeing him once from the corner of the eye makes him needless of being spoken to.

Knowledge is obtained by exchange of views and conversation; and ignorance is due to denial and regarding others unimportant.

When words are repeated to the ears, they become entrenched in the heart.

A healthy conscience is more expressive than an eloquent tongue.

The best good turn is that which is filtered and perfect and the worst good turn is that which is delayed at the time of doing it and it is smeared.

How often refraining from a statement makes the matter more clear and conveys the aim better.

Every person has a hope and every act has a special time.

Denial of bounty is the source of chastisement.

Every seeker of truth does not reach it and every awainer of cloud does not benefit from rain.

Thalabi in *Yateematuz Dahir*⁴, has mentioned most of these statements full

¹ Al-Yaqin fee Amr Ameerul Momineen (a.s.), [Pg. 457, Chap. 174].

² *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 377.

³ Behaarul Anwaar, [1/42].

⁴ *Yateematuz Dahir*, [3:281].

wisdom and in *Ayanush Shia*, our Sayyid, Amin has narrated all of them.¹

This is a remarkable example of Shia, and these are his examples. This is the minister of Shia and these are his wisdoms. This is the jurist of Shia and these are his works. This is the Shia scholar and these are his words. This is the Shia scholastic theologian and these are his statements. They were Shia men and these are their contributions. The Shia are progeny of Allah; they should be as such, otherwise they won't be Shia.

Demise

Sahib passed away on Thursday, 24th Safar, 385 A.H. in Rayy. The markets and the town was shut down and people gathered at his castle awaiting for his bier. Fakhrud Daula and other nobles attended the funeral. When his bier was brought out for funeral prayers. The people arose in his honor and a moan of grief escaped their lips, they threw themselves in the dust, tore up their garments, slapped their faces and lamented as long as they liked.

After the funeral prayer they hung his coffin from the roof by chains so that it remains safe from animals² and then it was transferred to Isfahan.

It would be clear for the reader that reasoning of a person like Sahib – who is one of the pillars of lexicology and literature – in his poetry and prose through tradition of Ghadeer about the excellence of Ameerul Momineen (a.s.) is a strong proof that his implication of Imamate and Caliphate from the term of Maula is correct.

26. Jauhari Jurjani

Died: 380 A.H. approx.

1. Whether when I went to Ghadeer Khum with you, did I not take oath from you after taking your promise? 2. While I held the shoulders of the best of the men from Mudar and Adnan, who have walked the land of Mecca. 3. And I said: Allah forbid me to be careless or that I should leave prophethood without any hint. 4. This Ali is the master of all, to whom I am sent as a master. My hidden is same as my apparent regarding him (I mentioned what was in my mind). 5. This cousin of mine is the bearer of my office and my brother and successor; and my companions and other brothers are not as such. 6. If I compare his rank to me, it is same as what Harun was to Moosa bin Imran.³

¹ *Ayanush Shia*, [3/354-356].

² So that the corpse may not decay in the room and also that it is not attacked by animals. They placed him in a room and opened the doors so that air should circulate and it does not decay and it remains safe from the creatures of the earth as well. That is why it was hung from to the roof.

³ *Manaqib*, Ibne Shahr Ashob, 1:532, Iran [3/40, Darul Azwa, Beirut]; *Siratul Mustaqeem*, Bayazi Amili, [1/311].

Ibne Shahr Ashob has mentioned the following verse in his *Manaqib*:¹

“None denies the excellence of Ghadeer Khum, except a man guilty of unforgivable sins.”

Introduction to the poet

Abul Hasan Ali bin Ahmad Jurjani, famous as Jauhari: he is one of the criterions of literatures, one of the pillars of Arabic and an amazing innovator in the art of poetry. He was a disciple and friend of Sahib bin Ubbad. Thalabi has not left any praise unsung about him². The author of *Riyazul Ulama*³ has mentioned his biography, stated about his excellence and mentioned his poems.

He was born after 377 A.H. and before 385 A.H. in Jurjan, during the lifetime of Sahib bin Ubbad, who passed away in 385 A.H.

27. Ibne Hajjaj Baghdadi

Died: 391 A.H.

1. Almighty Allah will not leave those (hypocrites), who said congratulations for your superiority and excellence. 2. And pledged allegiance to you at Ghadeer, then His Eminence, Muhammad (s.a.w.a.) emphasized that allegiance to convey his message. 3. They disobeyed your command and caused distress to you;⁴ and the statement of Prophet that: This is my brother and successor, did not prevent them. 4. He is your master after me. Thus, whoever deems him to be his proof will not have any fear.

This Qasida comprises of nearly 64 verses.

Introduction to the poet

Abu Abdallah Husain bin Ahmad bin Muhammad bin Ja’far bin Muhammad bin Hajjaj Neeli Baghdadi was one of the pillars of his community and a senior scholar of his time. He was an expert of literature and the author of *Riyazul Ulama*⁵ has regarded him to be among the most senior scholars of his time.

Ibne Khallikan⁶ and Abul Fida regard him as a Shia scholar and Hamawi in *Mojamul Odba*,⁷ opines that he was a prominent Shia poet and others are of the view that he was an important writer.

He became the poet laureate twice.⁸ That is in Baghdad, which was the capital of the world at that time. It shows his extraordinary rank, his expertise in

¹ Manaqib Aale Abi Talib, 2:203 [2/355].

² Yateematu Dahaar, [4:29].

³ Riyazul Ulama, [3/339].

⁴ Perhaps it implies that they prevented you from Caliphate and delayed it for you.

⁵ Riyazul Ulama, [2/11].

⁶ Wafiyatul Ayan, [2/171, No. 192].

⁷ Mo’jamul Odaba, [9/229].

⁸ This is mentioned in *Tareekh Ibne Khallikan* [2/168, No. 192] and *Tareekh Ibne Kaseer* [11/378, Events of 391 A.H.].

religious sciences and his fame in that period; because ‘Hisba’ was a very high academic post, which in those ancient times only imams of religion and senior personages of Islam and Ummah used to hold. As Mawardi has mentioned in *Ahkamus Sultaniya*,¹ ‘Hisba’ was a pillar of religious affairs, a post, which scholars of the early period themselves fulfilled.

‘Hisba’ implied enjoining of good and forbidding evil.

In other words, his appointment to the Hisba twice, is sufficient to makes us needless to praise him from his knowledge of jurisprudence, extolling his equitability and opinion, his efforts in obedience of Almighty Allah, his unambiguousness and harshness in religion and his guidance and stability: once during the reign of Muqtadar Billah, the Abbaside Caliph, as is mentioned in *Tarikh Ibne Khallikan* and *Miratul Jinan* of Yafai, and also during the period of Izzud Daula, during the ministership of Ibne Baqiya in 362 A.H. when he was appointed at this task.

Literary contribution

As we hinted, he was the most prominent Shia poet and occupied the first rows among writers. So much so, it is said that he was a poet of the caliber of Imrul Qays² and no one else has been regarded as his equal. His collected works comprise ten volumes and most his verses possess a special sweetness and new subjects in easy words and he had a good style of presentation.

Birth and death

No one has any dispute regarding the date of his passing away. He passed away in Jamadiul Thani in 391 A.H. in Neel, a place on the banks of Euphrates between Baghdad and Kufa and he was buried near the tomb of Imam Moosa Kazim (a.s.). He had made a bequest to be buried at the feet of Imam Moosa Kazim (a.s.) and that the following verse should be written on his tombstone:

وَكُلُّهُمْ بَاسِطٌ ذَرَاعَيْهِ بِأَوْصِيَّهِ

“While their dog (lay) outstretching its paws at the entrance.”³

We were unable to locate the date of his birth in books, but one, who makes efforts will definitely conclude that he was born during the third century and he lived for a ripe old age of one hundred and thirty years.

28. Abul Abbas Zabbi

Died: 398 A.H.

“There is majesty and greatness for Ali - who is pure and famous – which exceeds the height of the Saber mountain. He is the brother of

¹ *Ahkamus Sultaniya*, 224 [2/258, Chap. 20].

² This is mentioned in *Tareekh Ibne Khallikan* [2/169, No. 192] and *Mo'jamul Odaba*, [9/206].

³ Surah Kahf 18:18

Prophet Muhammad (s.a.w.a.) and his successor on Ghadeer day. He is the husband of Fatima and father of Imam Hasan and Imam Husain (a.s.).”¹

Explanation of the verse

Sabeer is tallest mountain of Mecca, situated between Mecca and Arafah. It is named after a man of Huzail tribe, who died on this mountain.

Abu Nuaim says in his book of *Maa Nazala minal Quran fee Ali*,² and Natanzi in *Khasaisul Alawiya* has narrated from Shoba bin Hakam from Ibne Abbas that when I was in Mecca, the Holy Prophet (s.a.w.a.), held my and Ali’s hand and came on top of Mt. Sabeer and prayed four units of prayers for us. Then he raised his head to the heavens and said:

“O God, Moosa bin Imran beseeched You; and I, Muhammad, Your Prophet ask You to widen my breast and ease my affair and untie the knot of my tongue, so that they may understand me and appoint a vizier from my family. Make my back strong with my brother, Ali Ibne Abi Talib (a.s.) make him assist me in my duties.”

Ibne Abbas says: I heard a caller say: “O Ahmad, you are given what you asked for.”

Introduction to the poet

The incomparable sufficer, Abu Abbas Ahmad bin Ibrahim Zabbi – related to Zabba – was a minister, who was given the title of chief (*Raees*). He succeeded Sahib bin Ubbad in literature and politics. He was his close associate and successor. He continued to be like this till Sahib bin Ubbad passed away in 385 A.H. and Fakhrud Daula Buwaihid appointed him as minister. Contemporary poets composed poems in his honor.³

29. Abu Raqamaq Antaki⁴

Died: 399 A.H.

1. In the gathering, he is like fragrant incense. After this incense do not be distressed. 2. When I remember the time of dawn, I recall my beloved. 3. Although I will be distressed, because they when they cooked the food, the pot was near. 4. They went when the bread was baked, but they could not eat fresh bread. 5. No, by the one, in whose favor the Holy Prophet (s.a.w.a.) spoke on Ghadeer day. 6. That for my father, Imam Ali there is no equal among the creatures.⁵

¹ *Manaqib*, Ibne Shahr Ashob, 1:550, Iran [3/71, Darul Azwa, Beirut].

² *Maa Nazala minal Quran fee Ali*, [Pg. 138, H. 37].

³ Ref: Yateemut Dahir, [4:44].

⁴ Related to Antioch at a distance of one day from Aleppo. [*Mo’jamul Buldaan*, 1/267].

⁵ *Yateemut Dahir*, 1:284 [1/395-396].

Introduction to the poet

Abu Hamid Ahmad bin Muhammad Antaki, resident of Egypt, famous as Abu Raqamaq, was a famous personality, who had command over the art of poetry and his style was inimitable; his eloquence at the peak, only sometimes accompanied with humor to some extent. He grew up in Shaam, then moved to Egypt and became famous over there and achieved great prominence in the literary field.

Ibne Khallikan has mentioned his biography in his *Tarikh*¹ and after praising him, and mention of some of his verses, has written as follows:

Amir Mukhtar Masabahi has mentioned him in his *Tarikh Misr* and said: He passed away in 399 A.H...and I think that he died in Egypt.

30. Abul Aala Sarawi

1. After the Messenger of Allah (s.a.w.a.), Ali is my Imam. He would intercede for me before Almighty Allah. 2. I don't claim anything regarding Ali (a.s.), except merits, which are undoubted. 3. And I don't claim that he is a prophet, but on the basis of clear evidences, he is the Imam. 4. The statement of the Prophet, when it was issued, proved excellence for Ali. 5. Know that: Indeed, of whomsoever I am the master, Ali is without any doubt his master.²

Introduction to the poet

Abul Ala Muhammad bin Ibrahim Sarawi was an outstanding poet of Tabaristan and a standard of incomparable excellence. He has corresponded with Abul Fazal bin Umaid (d. 360 A.H.). In the same way, he has books to his credit, interesting and satirical verses and some important ones are mentioned in *Yateematut Dahaar*³.

31. Abu Muhammad Auni

1. My Imam is one, for whom the Holy Prophet (s.a.w.a.) declared on Ghadeer day that whoever denied him, denied Islam. 2. At that time, he rose up and began to recite the sermon and after divine praise, clearly declared: 3. Know that: This Murtada, husband of Fatima, Ali, the pleased, is my son-in-law and what a good son-in-law he is. 4. He is the inheritor of my knowledge and my successor among you and I declare immunity from all his enemies. 5. Did you hear? Do you obey? Did you pay attention to me? All said: We will never disobey his commands. 6. We heard and we obeyed, so rest assured from our side, but they intended to deceive and cheat.⁴

¹ *Wafiyatul Ayan*, 1:42 [1/131, No. 54].

² Ibne Shahr Ashob has mentioned these verses in *Manaqib*, 1:531 Iran [3/39].

³ *Yateematut Dahaar*, 4:48 [4/56].

⁴ *Manaqib*, Ibne Shahr Ashob 1:532, Iran [3/40].

Introduction to the poet

Abu Muhammad Talha bin Ubaidullah bin Abi Aun Ghassani¹ Aini: perhaps his fame, his eloquent verses and his satirical words, which are compiled in books, would make us needless of his introduction, expertise and creativeness. As his life history and his compact and detailed verses make the researcher needless to prove his Shia faith and his being an ardent follower of Wilayat.

His verses in praise of Ahle Bayt (a.s.) are mentioned in *Manaqib* of Ibne Shahr Ashob, *Rauzatul Waizeen* of Fattal and *Siratul Mustaqim* of Bayazi.

32. Ibne Hammad Abdi

Some of panegyrics, in praise of Ameerul Momineen (a.s.) are as follows:

1.

1. By your life, O stalwart of Ghadeer day. You are definitely having precedence over others 2. You are the brother of one, who is superior to all the creatures. You became his soul in the event of Mubahila. 3. You are his beloved brother, purified son-in-law and father of Imam Hasan (Shabbar) and Imam Husain (Shabbir). 4. And you are the man, who paid no attention to the world and there is no one like you regarding this. 5. Indeed, for a spring burst forth like the neck of a camel. 6. So, a person came with haste to convey the glad tidings of the spring. Ali said: O giver of glad tidings, glad tidings to you. 7. As I have dedicated this spring to Almighty Allah, the owner of honor and might. 8. He always remarked: O world, deceive someone else; as I won't be deceived by you. 9. He and his wife adopted patience in distress. So they earned the rewards of those, who are patient. 10. Umme Aiman said: I went to Lady Zahra (s.a.) when it was extremely hot. 11. When neared, I heard a call and saw that mill turning without anyone operating it. 12. So I came to the door and knocked, but there was no one present there. 13. I came to Mustafa and related the strange episode, which had amazed me. 14. Mustafa said: I thank God for perfecting the bounty on Zahra (s.a.). 15. The Almighty Allah saw that Zahra was exhausted, so the giver of exceeding favors made her asleep. 16. And He appointed an angel to operate the mill. So I returned while my being was full of joy. 17. He (Ali), as per the orders of God, married Fatima, whose conduct was immaculate. 18. Her dower was deemed as one-fifth of the earth with all its goodness. 19. Then he is the best of men and she is the best of women, and her dower is the best of dowers. 20. Her two sons have precedence over all creatures, according to the clarification of the kind and informed Lord. 21. Almighty Allah deemed their love to be the recompense of prophethood.

¹ Ghassan is a locality around Yemen from where the tribe of Ghassan comes. Or it is a locality besides Mashannal mountain near Johfa.

Explanation

The following merits of Ameerul Momineen (a.s.) are mentioned in this poem:

1. Tradition of establishment of brotherhood between Holy Prophet (s.a.w.a.) and Ameerul Momineen (a.s.) as was mentioned before.¹
2. Incident of Mubahila; in which, according to Quran,² he was declared to be the self of Prophet.
3. Tradition of bursting forth of the spring, which Hafiz Ibne Samman has mentioned in *Mawafiqā* and Mohibuddin Tabari has quoted him in *Riyazun Nazara*.³ And it is that: Umar gave a plot of land to Ali (a.s.) in Yanba. Then Imam (a.s.) purchased a piece of land near that plot and dug a well there. When labors were digging the well, suddenly water burst forth like the neck of a camel. Someone came to Ali and conveyed the good news. He said: Convey glad tidings to the heir. Then he gave it as Sadaqah (endowed it).

Ibne Abil Hadeed writes in *Sharh Nahjul Balagha*:⁴

“It is mentioned in a report that a person came to Ameerul Momineen (a.s.) in order to convey glad tidings to him that a water spring has burst forth on his plot of land and he repeated twice: Give glad tidings to the successor. Give glad tidings to the successor. Then Ali (a.s.) endowed that for the poor and wrote the document of endowment that very moment.”

Hamawi in *Mojamul Buldan*,⁵ Samhudi in *Wafaul Wafa*⁶ and others have hinted at the endowments of Ameerul Momineen (a.s.) in Yanba.

4. Statement of His Eminence: “O world, deceive someone else,” as we mentioned before.⁷ Some tradition scholars have narrated it.

5. Tradition of the mill operating on its own. Scholars of traditions have quoted this report in words of Abu Zar Ghiffari, who says that the Messenger of Allah (s.a.w.a.) sent him after Ali (a.s.). He saw the mill stone rotating and grinding grain, without there being anyone to operate the mill. So he informed the Prophet of this. His Eminence said:

“O Abu Zar, do you not know that Almighty Allah has angels, who roam the earth and they are appointed to help Aale Muhammad (a.s.)?”⁸

¹ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 287-290.

² “Then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars.” (Surah Aale Imran 3:61)

³ *Riyazun Nazara*, 2:228 [3/183].

⁴ *Sharh Nahjul Balagha*, 2:260 [1/290, Sermon 119].

⁵ *Mo'jamul Buldaan*, 8:256 [5/450].

⁶ *Wafaul Wafa*, 2:393 [4/1334].

⁷ Ref: *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 218.

⁸ *Riyazun Nazara*, 2:223 [3/177]; *Sawaiqul Mohriqa*, 105 [176]; *Isafur Raghibeen*, 158; *Aajab Maa Raita*, 1:8; *Al-Imam Ali*, Shaykh Muhammad Reza, 18.

6. Tradition of the marriage of Lady Fatima Zahra (s.a.).¹
7. That love for Aale Muhammad (a.s.) is the recompense for his prophethood, as was mentioned before in detail.²

2. Another Qasida in praise of Ameerul Momineen (a.s.)

1. The day of Ghadeer is the most excellent day and having an exalted rank in Islam. 2. It is the day, on which God made our Imam caretaker of religion, my implication is successor of Prophet and leader of every Imam. 3. On Ghadeer day, the Prophet (s.a.w.a.) said holding the hand of Ali (a.s.): 4. Of whomsoever I am the master, this is his master. According to revelation of the Most Powerful. 5. This Ali is my vizier on you during my lifetime, and when I pass away, he would be my successor. 6. O God, love those, who believe in his Mastership (*Wilayat*) and give death of unrightfulness to one, who is inimical to him. 7. Then hands of people stretched out to pay the oath of fealty one after another.

This poet has also written other Ghadeer Qasidas.

Introduction to the poet

Abul Hasan Ali bin Hammad bin Ubaidullah bin Hammad Adawi Abdi³ Basri.

His father was Hammad, a poet loyal to Ahle Bayt (a.s.), as our poet, his son, Ali, mentions him in his Qasida:

“Indeed, Ali bin Hammad is your slave as Hammad was your littérateur. Before me, my father composed poems in your praise and advised me not to discontinue this practice.”

Ibne Hammad was a prominent Shia personality and a great scholar and topmost poets of the first period and a tradition scholar contemporary to Shaykh Saduq.

Najjashi had met him and he wrote in his *Rijal*:⁴ I have met him, but Abu Ahmad Jaludi Basri (d. 332 A.H.) has narrated on the authority of Shaykh Abu Abdullah Husain bin Ubaidullah Ghazairi (d. 411 A.H.). From this aspect Ali bin Hammad was a teacher of these gentlemen, who are mentioned as authorities in his chains and all of them were established scholars of traditions; and this proves his reliability and expertise in science of traditions.

However with regard to poetry, no one has any doubt that he is its standard bearer and the maker of it rules. One, who arranged its verses, and among those, who are at the forefront, who urges the riders and who gathers the scattered

¹ Ref: *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 215-216 & 252.

² Ref: *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 211-212.

³ Attributed to Abdul Qays.

⁴ *Rijal Najjashi* [Pg. 244, No. 640].

forces. In collections,¹ his name is mentioned as Ziyad and couplets are commonly present in books and collections.

He composed excessive and beautiful verses in favor of Ahle Bayt (a.s.). He praised and extolled them to a great extent and did that openly, in such a way that Ibne Shahr Ashob has included him among poets who praised Ahle Bayt (a.s.) openly.

Allamah Samawi has compiled his poems in his collection of poems in praise about Ahle Bayt (a.s.) comprising 2200 couplets. His couplets are far from imaginative forms, on the contrary, his couplets are expressive evidences and stable proofs based on Shiite faith.

Birth and death

We have not discovered the dates of his birth and death. We only know: that Najjashi has met, but he has not narrated from him. He was born in Safar 372 A.H. and his teacher, Jaludi Basri, from whom our poet has quoted, died in 17 Zilhajj 332 A.H. It can be concluded from these two dates that our poet was born in the beginning of the fourth century and passed away at the end of it.

He has said in praise of Ameerul Momineen (a.s.):

1. For us the reliable Shaykh Muhammad Jarir has narrated from Sadaqah 2. A report, whose context and conclusion has no contradiction from Anas from Holy Prophet (s.a.w.a.) 3. I saw him on Mt. Hira that he was Ali, the owner of intellect 4. He plucked from the air something like grapes. 5. So both of them ate till they were satiated. 6. And I saw that the cloud rose up and my amazement increased. 7. It was food from Paradise, which God had sent. 8. It was one of the choicest gifts for the chosen man.

In these verses, the poet has hinted at the report, which Muhammad bin Jarir Tabari has narrated through his chains from Anas.

Anas says: One day, the Messenger of Allah (s.a.w.a.) mounted his beast and went towards Mt. Kada² and said:

“O Anas, go with this mount to such and such place. You will find Ali sitting there on pebbles and reciting divine praise. Convey my greetings to him and mount him on the beast and bring him here.”

Anas says: When I went there, I found Ali as I was told and I said: “The

¹ Like *Rijal* of Najjashi, 171 [244, No. 640]; *Aizahul Ishtibah*, Allamah Hilli [Pg. 218]; *Riyazul Ulama* [4/70].

² A hill to the north of Mecca, to the rear of Kada and it implies the path between two mountains. It is mentioned in Sunni and Shia books of jurisprudence that it is recommended that at the time of entering Mecca, one should enter from the rear of Kada which is located above Mecca and to leave from behind Kada as the Prophet followed this practice. It is mentioned in some Shia books of jurisprudence that it is recommended to enter Mecca from, the rear of Kada, which is located to the north of Mecca and at the time of leaving Mecca one should exit from Zee Tuwa, which is to the south of Mecca. Ref: *Fathul Aziz*, Abdul Karim Rafei, 7/268; *Taaful Oroos*, 20/118-119; *Jawahir*, 19/282.

Messenger of Allah (s.a.w.a.) has summoned you,” and when he came to the Prophet, he said: “Take a seat, this is the place, where seventy messenger prophets have sat; and no prophet has sat here, but that I am better than him. With every prophet a brother has also sat and no brother has sat here, but that you are better than him.”

Anas says: So I saw a white cloud shading them and they began to eat grapes from it and the Prophet (s.a.w.a.) said: “Brother, eat it, as it is a gift from Almighty Allah for me and then for you.”

Then they drank water and then the cloud rose up. Then he said: “O Anas, by the one, who creates whatever He likes, three hundred and thirteen prophets and three hundred and thirteen successors have eaten from this cloud and among them there was no prophet better than me and no successor better than Ali.”

33. Abul Faraj Razi

تجلى الهدى يوم الغدير على الشبه وبرز ابريز البیان عن الشیه

1. Guidance became clear on the day of Ghadeer and everything became crystal clear for all and no ambiguity remained. 2. The Lord of the Throne completed the religion by sending Quran and making everything clear. 3. The Holy Prophet (s.a.w.a.) rose up among people while he had raised the hand of Ali. 4. And said: Know that of whomsoever I am the master, this one is (also) his master. And what a great excellence this is!¹

Introduction to the poet

Abul Faraj Muhammad bin Hindu Razi.

Aale Hindu: A clan, which ascribed to the Shia faith and which became famous for its knowledge and literature they possessed various kinds of merits. Their writings and poems had precedence over that of others, so much so that collections are full of their compositions.

34. Ja’far bin Husain

“Indeed, Imamate is proved for one, who is the successor of someone like Holy Prophet (s.a.w.a.). The Prophet declared on Ghadeer day: Of whomsoever I am the master, Ali is (also) his master. Convey this to all the people.”

Allamah Amini says: It is possible that this poet was a descendant of Abu Abdullah Husain bin Hajjaj or was his contemporary. Although we mentioned him in this century, we were unable to find any details about him in books.

At the end, we would like to mention that we have found a number of Ghadeer poems of the fourth century, but since we do not know about their accounts and histories of their lives, we have refrained from mentioning them.

¹ *Manaqib*, Ibne Shahr Ashob, 1:531, Iran, [3/37]; *Siratul Mustaqim*, Bayazi, [1/311].

Poets of Ghadeer in the fifth century Hijri

- 35. Abu Najib Tahir
- 36. Sayyid Razi
- 37. Abu Muhammad Suri
- 38. Mahiyar Dailami
- 39. Sayyid Murtada
- 40. Abu Ali Basir
- 41. Abul Alaa Muarra
- 42. Moyyad fid Deen
- 43. Jabri Misri

35. Abu Najib Tahir

Died: 401 A.H.

1. Muslims consider the day of Ghadeer as an Eid (feast) and one, who is inimical to Muslims denies that it is Eid. 2. O one, who denies the rank of Muhammad, the chosen Prophet, may you be destroyed and remain in loss. 3. Allah, the Mighty and High revealed this verse: This day, I have perfected your religion for you. 4. And today I complete the favor on you and indeed divine favors are due to the appointment of the Imam.¹

Introduction to the poet

Abu Najib Shaddad bin Ibrahim bin Hasan, known by the title of Tahir Jazari is from the poets of Ahle Bayt (a.s.), who composed different kinds of various couplets voiced with flowing lines, having appropriate wordings and depth of meaning.

He has a collection (*Diwan*) to his credit.

Ibne Shahr Ashob says in *Mualimul Ulama*² that he is included him among poets of Ahle Bayt (a.s.), who openly composed poems about them.

It is mentioned in *Mojamul Odaba*³ that He passed away in 401 A.H.

36. Sayyid Razi

Born 359 A.H.

Died: 406 A.H.

1. The tongue spoke up from consciousness and a pleasing countenance is the sign of a giver of glad tiding. 2. Now, you made the hearts free of malice. 3. With the light of the bright morning darkness went to rest. 4. Happiness and ease were disloyal to you and the day of Ghadeer was occasion of its fulfillment. 5. The day when the successor encompassed it, when he was given the title of Amir. 6. Then on this day give consolation and return the trust to its owner. 7. A long life accompanied by happiness prevails on a life of sorrow. 8. We remove grief through the clear drink for a heart other than your heart. 9. At the time of demanding, do not be content with less. 10. Requesting for less is like asking for a little water, which is in a deep hole. 11. It is now time that they would fulfill the needs and change the small hopes for big. 12. So, let your soul-increasing breeze to blow upon us in excess. 13. You are not needful of a companion and servant, as you are between teats producing excess milk. 14. The effect of your thanks is in my mouth and the sign of your love is there in my heart. 15. This virgin verse is like a green and fresh garden. 16. As the owner himself becomes pleased due

¹ *Manaqib*, Ibne Shahr Ashob, 1:528 [3/32].

² *Mualimul Ulama*, [Pg 149].

³ *Mo'jamul Odaba*, 4:216 [11/270].

to the joy of numerous trees by the pond of water.¹

Introduction to the poet

Sayyid Razi – Zul Hasbain – Abul Hasan Muhammad bin Abu Ahmad Husain bin Moosa bin Muhammad bin Moosa bin Ibrahim Ibne Imam Abu Ibrahim Moosa Kazim (a.s.).

His mother was Sayyida Fatima, daughter of Husain bin Abu Muhammad Hasan Atrosh bin Ali bin Hasan bin Ali bin Umar bin Ali Ibne Abi Talib (a.s.).

His father, Abu Ahmad commanded great respect in the government of Abbasids and Buwaihids and he made singular contribution to Shia religion and was absolutely determined in his efforts.

He was born in 304 A.H. and passed away on Friday, 25 Jamiul Awwal, 400 A.H.²

Poets have composed numerous poems in his praise among them being his two sons: Sayyid Razi and Sayyid Murtada, and Mahiyar Dailami.

Sayyid Razi was the pride of the Holy Progeny and an expert of science of religion and literature. He was the owner of knowledge inherited from his ancestors and in morals and conduct, he was liked by all.

He possessed a dominant view, magnanimous nature, the best of morals, exceeding good manners, noble lineage, ancestry of Prophet, Alawite nobility, Fatimid greatness and Kazimite leadership of the first degree.

His teachers

Among his teachers were:

1. Abu Saeed Hasan bin Abdullah bin Marzaban Nahwi, famous as Sairafi (d. 368 A.H.). When Sayyid Razi was not even ten years old, he became his student in Arabic grammar.³
2. Abu Ali Hasan bin Ahmad Farsi Nahwi (d. 377 A.H.).
3. Abul Fatah Uthman bin Jinni Mosuli (d. 392 A.H.).
4. The great teacher, Shaykh Mufeed, Abu Abdullah bin Muallim Muhammad bin Noman (d. 413 A.H.). Sayyid and Razi and his brother, Alamul Huda, Sayyid Murtada studied traditions and jurisprudence under Shaykh Mufeed.

The author of *Ad-Darajatul Rafia*⁴ says:

“Shaykh Mufeed had a dream that he was in the Masjid in Karkh when Lady Fatima Zahra (s.a.), daughter of Messenger of Allah (s.a.w.a.) came to him accompanied by Imam Hasan and Imam Husain (a.s.), who were young and she

¹ *Diwan Sayyid Razi*, 1:327 [1/427]. In this verse he has extolled his father on Ghadeer Day and mentions that in the year 396 A.H. his properties were restored to him.

² Sihahul Akhbar, 60; Darajatul Rafia, [Pg. 458].

³ Ref: *Wafayatul Ayan*, [4/416, No. 667].

⁴ *Darajatul Rafia*, 459; *Sharh Nahjul Balagha*, Ibne Abil Hadeed, 1:13 [1/41].

entrusted them to the Shaykh, saying: “Teach jurisprudence to these two.”

The Shaykh woke up and was amazed at this dream. The next morning, Fatima, daughter of Nasir, came to Shaykh Mufeed in the Masjid surrounded by her maids, with her two young sons: Ali Murtada and Muhammad Razi. The Shaykh arose from his place, welcomed and greeted her with respect.

Fatima said: ‘O Shaykh, I have brought these two sons of mine so that you may teach jurisprudence to them.’

The Shaykh cried and mentioned his dream and undertook the instruction of the two boys. Almighty Allah endowed them with a special favor and they expounded numerous topics of religion for which they have become immortal forever.”

His students and those who have narrated from him

A number of Shia and Sunni scholars have narrated from him, among them being:

1. Shaykhut Taifah, Abu Ja’far Muhammad bin Hasan Tusi (d. 460 A.H.).¹
2. Qaazi Abul Maali Ahmad bin Ali bin Qudama (d. 486 A.H.).
3. Abu Bakr Ahmad bin Husain bin Ahmad Nishapuri Khuzai.

Books and writings

1. *Nahjul Balagha*, it is a book, which the past and present scholars have memorized like memorization of Quran and through this, they seek divine rewards. From the time of Sayyid Razi, till date, around seventy commentaries are written upon it. Following are some commentators of *Nahjul Balagha*:

1. Sayyid Ali bin Nasir, contemporary of Sayyid Razi. He entitled his commentary: *Aalaame Nahjul Balagha*. It is the most ancient commentary of *Nahjul Balagha*.
2. Abul Husain Saeed bin Hibatullah Qutubuddin Rawandi (d. 573 A.H.). He entitled his commentary as *Minhajul Baraat*.
3. Kamaluddin Shaykh Mitham bin Ali bin Mitham Bahrani (d. 679). He has written a long, medium as well as a short commentary on *Nahjul Balagha*.
4. Allamah Hilli Jamaluddin Abu Mansur Hasan bin Yusuf bin Mutahhar (d. 726 A.H.).
5. Shaykh Bahai Amili (d. 1031 A.H.) – his commentary is not complete.
6. Sayyid Nimatullah bin Abdullah Jazaeri Shustari (d. 1112 A.H.). His commentary comprises of three volumes.
7. Shaykh Muhammad Abduh (d. 1323 A.H.).
8. Haaj Mirza Habibullah Musawi Khoei (d. 1326 A.H.). His detailed

¹ I often ask that when Shaykh Tusi came to Baghdad in 408 A.H. how did he narrate traditions from Sayyid Razi, who passed away in 406 A.H., inspite of the fact that this point is often mentioned in our chains of narrators. (*Translator*)

commentary is entitled *Minhajul Baraa*.

Other writings

2. *Khasaisul Aaimma*: He has mentioned this book in the beginning of *Nahjul Balaghah* and has described it.
3. Majazatul Aatahrun Nabawiya.
4. Collection of verses.

Poetry of Sayyid Razi

It is clear that one, who is aware of the personal qualities of the Sayyid and his lofty rank in knowledge and leadership, he would regard poetry to be below his dignity, and find him higher in rank than the best of poets, and conclude that poetry has not added anything to his stature, has not left any effect on his loftiness and majesty and has not brought him any greatness; because he used to compose verses during his childhood when he was not even ten years old.

Sometimes he saw himself as the best in poetry, sometimes regarded his own compositions better than those of Bahtari and Muslim bin Walid, and sometimes, he was humble and compared himself to Farazdaq or Jarir or saw himself an equal of Zuhair; sometimes he looked at his poetry with submissive eyes and regarded his compositions better than that of others, and majority of scholars have consensus that he was the most righteous from the poets of Quraish.

Birth and death

According to the consensus of historians, Sayyid Razi was born in 359 A.H. in Baghdad and lived there only. As mentioned in *Fehrist Najashi*, he passed away there only on Sunday, 6th Mohurrum 406 A.H.¹

Numerous writers² say that he was buried in his house in Karkh locality. After that his remains were shifted to Kerbala and he was buried near his father Abu Ahmad Husain bin Moosa. It is concluded from history that his grave was widely believed to be in the middle part of the shrine of Imam Husain (a.s.) [between 6th to 9th Hijri].³

37. Abu Muhammad Suri

Born 339 A.H. approx.

Died: 419 A.H.

“O Abul Hasan, oath-breaking and dishonesty of people becomes clear with regard to the covenant of God, which was taken on Ghadeer day. Indeed the Holy Prophet (s.a.w.a.) delivered a sermon to them and guided

¹ *Rijal Najashi*, [Pg. 398, No. 1065].

² Ref: Umdatul Talib fee Ansab Aale Abi Talib, [Pg. 210].

³ Ref: Umdatul Talib fee Ansab Aale Abi Talib, [Pg. 53].

the believers to one, who would be the Amir (chief). On that day, every implication was to his Caliphate and Mastership (*Wilayat*), but they opposed one, who hinted at that (Prophet).”¹

Introduction to the poet

Abu Muhammad Abdul Mohsin bin Muhammad bin Ahmad bin Ghalib² bin Ghalbun Suri: he was a religious noble from the fourth century, who lived till the beginning of the fifth century.

Eloquence and clarity has gathered in his compositions and his collected poems (*Diwan*) is the testimony of his Shia faith. Ibne Shahr Ashob has also included him among the poets of Ahle Bayt (a.s.), who openly composed poems in their praise.³

Ibne Khallikan has also mentioned his biography.⁴ Therein he has extolled the merits of his poetry and written:

He passed away on Sunday, 9 Shawwal, 419 A.H. At that time he was aged eighty or more years.

38. Mahyar Dailami

Died: 428 A.H.

وَاسْأَلْهُمْ يَوْمَ خَانُوا لِمَ خَلُعُوا
لَا يَنْفَعُ السِّيفُ صَلْتُ تَحْتَهُ طَبَعَ

1. They were asked why after pledging allegiance to Ali on Ghadeer day, they broke it? And why they shirked?
2. They issued positive statements, but harbored evil thoughts, a sharpening followed by bluntness has no benefit for the sword.
3. O Ameerul Momineen (a.s.), denial of Mastership (*Wilayat*) after they confessed to it, was a shame they chose.
4. They contradicted the oath and paid scant attention to the bequest made to them; by your life, it was a second Shariat that they founded after the Prophet.

Ustad Ahmad Amin Misri writes about the following couplet of Mahiyar:

تَضَاعَ بِيَعْتَهُ يَوْمَ الْغَدَرِ لَهُمْ
بَعْدَ الرِّضَا وَتَحْاطَ الرُّومُ وَالْبَيْعَ

“Their allegiance on Ghadeer day was cancelled after assent and as a result the Romans and their churches remained established.”

“Al-Ghadeer is the same Ghadeer Khum between Mecca and Medina. It is

¹ *Diwan Suri*, [1/186, No. 107].

² In the addenda to *Yateematu Dhar*, 1:35 [5/46], Talib is mentioned instead of Ghalib, which is an error.

³ *Maalimul Ulama*, [Pg. 151].

⁴ *Wafayatul Ayan*, 1:334 [3/232, No. 406].

said that the Holy Prophet (s.a.w.a.) delivered a sermon at that place and said: Of whomsoever I am the master, Ali is (also) his master.”¹

Allamah Amini says: Alas, if I only knew, how this widely narrated tradition, which is narrated by a hundred or more companions, has remained concealed from this teacher (*Ustad*) or prejudice impelled him to cast a veil of falsehood over it that it may remain concealed from readers and that facts should remain undiscovered. By using the term of ‘it is said’ he implies the weakness of the report.

قُلْ هُوَ نَبُوٌّ أَعْظَمُ ۖ إِنَّمَا عَنْهُ مُعْرَضُونَ ﴿٦﴾

“Say: It is a message of importance, (And) you are turning aside from it:”²

And:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ

“Those whom We have given the Book recognize him as they recognize their sons”³

Introduction to the poet

Abul Hasan⁴ Mahiyar bin Marzuya Dailami Baghdadi. He is the highest standard, which was raised for literature in the east and the west of Arabia. He is the finest treasure of excellence, has produced the finest literature of his time, and established its foundations. The greatest proof of this is his bulky collected works (*Diwan*) comprising of four volumes.

His verses regarding religion

They are proofs; and we did not find anything in them, except definite reasonings, genuine praises or complaints against oppression. Perhaps it is this reasoning, which impelled his malicious adversaries to conceal his merits and they did not provide any hint to his worthy life. His past, when he was a Persian Majusi before, does not cause any harm to him, as today he is a Muslim in his religion, Alawite by faith and Arabic in his culture. And if it would have caused him to be held accountable due to his past, all companions should be taken to account for their past beliefs and acts. But Islam forgives the past.⁵

This poet embraced Islam at the hands of Sayyid Razi in the year 394 A.H.⁶ He studied literature and poetry under him and passed away on Saturday, 5th

¹ Diwan Mahiyar, 2:182.

² Surah Saad 38:67-68

³ Surah Baqarah 2:146

⁴ In some ancient sources, it is mentioned as Abul Husain [*Wafayatul Ayan*, 5/359, No. 755; *Maalimul Ulama*, 148].

⁵ Majmauz Zawaad, 1/31; Kanzul Ummaal, 751-752.

⁶ *Al-Kamil*, Ibne Asir, 9:170 [6/85, Events of 428 A.H.]

Jamadius Thani, 428 A.H.

39. Sayyid Murtada

Born 355 A.H.

Died: 436 A.H.

1. But the Holy Prophet (s.a.w.a.) declared his Mastership (*Wilayat*). Alas, if his warnings had been profitable for the unjust. 2. He clearly declared his Mastership (*Wilayat*) in such a way that no excuse remained for anyone. 3. And they submitted to him and he deemed him to be the clear sign of salvation. 4. Indeed, the day of Ghadeer made some people elated and destroyed some. 5. Their malice was revealed; thus it caused breathing to stop in the chests and prevented the wail of their malice and jealousy.¹

Introduction to the poet

Sayyid Murtada Alamil Huda – owner of two nobilities² – Abul Qasim Ali bin Husain bin Moosa bin Muhammad bin Moosa bin Ibrahim bin Imam Moosa Kazim (a.s.).

He was an Imam of jurisprudence, founder of the principles of jurisprudence, teacher of scholastic theology, expert of poetry, tradition scholar, stalwart of debate, leader in language and expert of all Arabic sciences, point of reference in Quranic exegesis.

In other words, there is no excellence, but that he was having it. In addition to that his lineage was impeccable and he was imbued with prophetic fragrance and Alawite excellence and also his services and efforts in exaltation of Shia religion, to which all Imamiyah are thankful, added to his excellence. Due to this his good name and eternal greatness has remained etched in history.

Among these merits are his important books and writings; which have been used by scholars of religion at all times.

His praises

In Tatmeem Yateematut Dahr,³ Thalabi says:

“Today, majesty and nobility, knowledge and literature, excellence and leadership end with Sayyid Murtada of Baghdad. He has composed extremely beautiful verses.”

It is mentioned in *Tarikh Ibne Khallikan*:⁴

“He was a leader in scholastic theology, literature and poetry; and has writings according to Shia faith and fundamentals of religion.”

¹ *Diwan*, Sharif Murtada, [4/479].

² A Sayyid from both parents.

³ Tatmeem Yateematut Dahr, 1:53 [5/69, No. 49].

⁴ *Wafayatul Ayan*, [3/313, No. 443].

His teachers and from whom he has narrated

Among them being:

1. Shaykh Mufeed Muhammad bin Muhammad Noman (d. 412 A.H.).
2. Husain bin Ali bin Babawayh, brother of Saduq.
3. Shaykh Saduq, Muhammad bin Ali bin Husain bin Babawayh Qummi (d. 381 A.H.).

Students

Among them being:

1. Shaykhut Taifah, Abu Ja'far Tusi (d. 460 A.H.)
2. Sharif Abu Yaala Sallar bin Abdul Aziz Dailami.
3. Abu Salah Faqih bin Najm Halani, successor of the Sayyid in Halab.
4. Qaazi Abdul Aziz bin Barraj Tarabulisi (d. 481 A.H.).
5. Sharif Abu Yaala Muhammad bin Hasan bin Hamza Jafari (d. 463 A.H.).
6. Shaykh Abul Maali Ahmad bin Qadama.¹

Birth and death

Sayyid Murtada was born in Rajab, 355 A.H. and he passed away on Sunday, 25 Rabiul Awwal, year 436 A.H.

He was buried the same night in his house. Later, his last remains were transferred to Kerbala and buried in his family cemetery as mentioned in *Umdatul Talib*.²

His grave in Kerbala is famous like the graves of his father and brother, Sayyid Razi.

40. Abu Ali Basir

Died: 422 A.H.

1. Pure is God, who does not have any partner or simile in the earth and heavens. 2. He encompasses all the worlds and He is powerful. I testify that there is god, except Him. 3. Ahmad, the seal of prophets is my master. Almighty Allah specified him by this name. 4. On the day he was sent, the earth became illuminated and truth became apparent from his face. 5. On Ghadeer day, he chose Haider as brother from all the people and pledged brotherhood with him. 6. He contested the polytheists in *Mubahila* with him, his wife and his two sons. 7. They were five persons, through whom people would get divine mercy; and supplication is accepted through them.³

¹ Ref: *Behaarul Anwaar*, 25:53 [107/153].

² Umdatul Talib fee Ansab Aale Abi Talib, [Pg. 205].

³ Allamah Samawi has mentioned these verses in Part One of his book, *At-Taliaa fee Shuara Shia*. Formerly, he was known as Abu Ali Zarir and Hamawi [*Mojamul Odaba*, 9/192] has mentioned four lines from him and has attributed them to his son, Umar Abu Hafas; and

Introduction to the poet

Abu Ali Basir – Zarir – Hasan bin Muzaffar, was in fact Nishapuri, but he was born in Khwarizm. Ibne Shahr Ashob¹ has mentioned him among the most religious poets of Ahle Bayt (a.s.).

He taught literature to the people of Khwarizm and was their teacher and poet; and in the first ranks of advising them. He wrote books like *Tahzeeb Diwanul Adab, Islahul Mantiq* and *Collection* of his verses.

His son, Abu Hafas, Umar was a jurist, an accomplished scholar and littérateur; and he died in 532 A.H.²

41. Abul Alaa Muarra

Born 363 A.H.

Died: 449 A.H.

“It is an effulgence invisible to the blind eyes and a statement wasted on the ears of deaf. By your life, I am not elated on the day of Eidul Fitr, Eid of sacrifice and Ghadeer Khum. How often a deviated person exposes his Shiaism for the sake of relations he has in the city of Qom.”

Explanation of the verses and account of the poet

These verses are from Abul Alaa's Qasida quoted in *Luzum Maa laa Yalzim*.³ Its Egyptian commentator writes:

“Ghadeer Khum is located between Mecca and Medina at a distance of three miles from Johfa to the left of the road. Abul Alaa hints at his Shia faith through the words, because it was at this place that the Holy Prophet (s.a.w.a.), upon his return from the farewell Hajj said regarding Ali (a.s.): Of whomsoever I am the master, Ali is (also) his master. O Allah, love those, who love him and be inimical to those, who are inimical to him. And the Shia make pilgrimage to this place.”

Biographers have mentioned Abul Alaa Muarra in excess; such that his reputation among poets has scaled lofty heights. His collected works (*Diwan*) is the best testimony of his genius.

The best biography is one written by Kamaluddin Umar bin Ahmad bin Adeem Hilli (d. 606 A.H.) and entitled: *Al-Insaf wal Taharra fee Dafe Zulm wal Tajarra an Abil Alaa al-Muarra*. Its gist is mentioned in the fourth volume of *Tarikh Halab*.⁴

Allah knows best.

¹ *Maalimul Ulama* [Pg. 152].

² *Mo'jamul Odaba*, 9:191-198, Latest edition.

³ *Luzum Maa laa Yalzim*, 2:318 [2/461].

⁴ Elamun Nubla ba Tareekh Halabush Shahba, 4:77-180 [4/78-172, No. 63].

42. Moyyad fid Deen

Died: 470 A.H.

He has composed a Qasida of 57 lines, which is present in his collected poems.¹ Among them being the following verses:

1. That illuminated dome is the dome of Haider, who is the successor of one, whom Almighty Allah sent for guidance. 2. Successor of Holy Prophet, Mustafa and his cousin. He was one, who became the Master in Ghadeer. 3. He is the one, regarding whom his followers said what followers of Christ said about him (claim of divinity). 4. How nice it is to circle his sarcophagus, while continuously, I recite benedictions upon him. 5. How nice it is that I rub both sides of my face on the grave. And how great it is that while reciting confidential supplications, I throw myself on the tomb.

Introduction to the poet

He is Hibtullah bin Moosa bin Dawood Shirazi, Moayyad fed Deen, Dai ad-Dua. He was an exceptional scholar and among the rarest persons in the Ummah.

He was born in Shiraz around 390 A.H. and he passed away in 470 A.H. in Egypt.

His writings testify to his expertise in debates, his encompassing knowledge about religious sciences, proficiency in knowledge of Quran and Sunnah, and awareness of subtle points.

All this is mentioned in his own account of the period between 429 and 450 A.H. and this book, is source of researchers about him. This book was published in Egypt, comprising of 184 pages.

43. Jabri Misri

1. O followers, who has lost the path of their guidance. Indeed one from whom you wanted to be guided, has misguided you. 2. And you have broken the staff of Holy Prophet Muhammad (s.a.w.a.) and after the Prophet became disowned by your father. 3. You broke the pledge you made with him on Ghadeer day. What excuse do you have? 4. So, know that by this act of yours, you have turned to the past (*Jahiliyya*).²

Introduction to the poet

Ibne Jabar Misri is a poet of Egypt during Fatimid Caliphate of Mustansir Billah. He was born in 420 A.H. and passed away in 487 A.H.

Other Qasidas of Ghadeer exist attributed to Ibne Tuti Wasti, Khatib Manbaji, Ali bin Ahmad Maghribi, who are poets of the fifth century and these Qasidas are mentioned in *Manaqib* of Ibne Shahr Ashob, *Tafseer* of Abul Fatuh

¹ Diwan Moyyad, 245.

² These verses are quoted from an old edition inscribed in the middle ages. Nine verses from this poem are mentioned in *Ayanush Shia*, Part 15, Pg. 263 [4/63].

Razi, *Siratul Mustaqim* of Bayazi, *Durrarun Nazeem fil Aaimmatul Hameem* of Ibne Hatim Damishqi and other books.

But we have not mentioned them, since we don't know the life accounts of these poets. But in any case, they have definitely mentioned the event of Ghadeer in their poems and concluded from them: Imamate, authority in religion and precedence.

Poets of Ghadeer in the sixth century Hijri

- 44. Abul Hasan Fanjkardi
- 45. Ibne Munir Tarabulusi
- 46. Qaazi Ibne Qadoos
- 47. Malik Salih
- 48. Ibne Awdi Neeli
- 49. Qaazi Jalees
- 50. Ibne Makki Neeli
- 51. Khatib Khwarizmi
- 52. Faqih Ummara
- 53. Sayyid Muhammad Aqsasi
- 54. Qutubuddin Rawandi
- 55. Sibte Ibne Taaweezi

44. Abul Hasan Fanjkardi

Born 433 A.H.

Died: 513 A.H.

كالشيش في اشر اقهاب اظهر	لاتنكرن غدير خم انه
خير البر يا احمد لا ينكر	ما كان معروفاً بأسناد الى
وجلاله حتى القيام به يذكر	فيه امامه حيدرو كماله
من يأخذ الاحكام منه و ياثر	اولى الانعام بان يوالى المفترض

1. Do not deny Ghadeer Khum. Indeed it is like a brilliant sun; rather, more illuminated than it. 2. That which has come from the best of creatures – that is Ahmad (s.a.w.a.) – should not be denied. 3. Ghadeer Khum is the Imamate, perfection and glory of Haider, which shall be mentioned till Judgment Day. 4. The most eligible of all for Mastership (*Wilayat*) and friendship of Murtada are those, who take their laws from him; and who give him precedence over others.

Explanation

In *Rauzatul Waizeen*, our Shaykh, Fattal Nishapuri has attributed these verses to Fanjkardi. Fattal was his contemporary and Ibne Shahr Ashob has also mentioned these couplets in his *Manaqib*.¹

Fanjkardi was among the leaders of science of lexicology, who was mastered the meanings and conjugations of Arabic words. He was among those, who are aware of proper use of idiom, melody of discourse and tenor of euphemisms. He has understood the term of ‘Maula’ to imply Imamate and point of reference in religious laws. The same meaning is mentioned in his pearl-like couplets. These are among the evidences, which we can understand to be implications of the tradition.

Introduction to the poet

Shaykh Abul Hasan Ali bin Ahmad Fanjkardi Nishapuri² was among the teachers and masters of literature and from leaders and experts in this science. In addition to that he was regarded among the senior scholars of time and teacher of traditions (*Ahadees*).

It is mentioned in *Ansab* of Samani that:

“He passed away on Thursday, 13th of the month of Ramadhan and his

¹ Rauzatul Waizeen, 90 [Pg. 103]; Manaqib Aale Abi Talib, 1: 540 [3/55].

² Fanjkardi or Fanjkirdi is derived from Fanjkard, a hamlet on the outskirts of Nishapur. *Al-Ansab* [4/402].

funeral prayers were held in Old Masjid Jamia. He was buried in Hira,¹ in the cemetery of Nuh (a.s.). [Perhaps a cemetery by this name existed there].”

The author of *Riyazul Jannah* has mentioned his biography in the fourth part of his book and mentioned the following couplets:

تَنَافَرْتُ عَنْكَ الْكَلَابُ الشَّارِدَةُ

إِذَا ذَكَرْتَ الْغَرْمَ مِنْ هَاشِمٍ

خَانْتُكَ فِي مَوْلَدِكَ الْوَالِدَةُ

فَقُلْ لَمَنْ لَامَكَ فِي حَبِّهِ

“When you name the white-facedness of the progeny of Hashim, vagrant dogs will leave you. Then say to with one, who condemns you for being devoted to him: Your mother was dishonest in conceiving you.”

Allamah Amini says: In these two couplets, the poets hints at a tradition in which it is mentioned that none but an illegitimate born is inimical to Ameerul Momineen (a.s.). Some of these traditions are as follows:

1. Abu Saeed Khudri says: “We, Ansar, tested our children through their devotion to Ali (a.s.). Whenever a child was born among us and he was not devoted to Ali (a.s.), we understood that he was not from our seed.”²

2. Ubadah bin Samit says: “We tested the legitimacy of our children through their devotion to Ali Ibne Abi Talib (a.s.), and when we found that one of them is not devoted to Ali (a.s.), we understand that he/she is not from our seed and is not born legitimately.”³

In *Asniul Mataalib*,⁴ after quoting this tradition, Hafiz Jazari writes:

“This matter is well known since the early period of Islam that only the illegitimate born are inimical to Ali (a.s.).”

3. Hafiz Hasan bin Ali Adawi has narrated from Ahmad Abda Zabbi from Abu Uyyana from Ibne Zubair from Jabir that the Messenger of Allah (s.a.w.a.) instructed us to rear our children on love for Ali (a.s.). The authorities of this tradition were authorities of *Saheeh Bukhari* and *Saheeh Muslim*, and all are regarded as trustworthy.

4. In *Kitabul Wilayah*, Hafiz Tabari has quoted the following tradition through his authorities from Ali (a.s.):

“Three persons do not have any affection for me: the illegitimate born, the hypocrite and one, whose mother became pregnant with him during menses.”

5. It is narrated from Abu Bakr that he said: “I saw the Holy Prophet (s.a.w.a.) having pitched a tent, was leaning on an Arabian arch? Ali, Fatima, Hasan and Husain were present in that tent. He said: ‘O Muslims, I am at peace

¹ A big locality in Nishapur where the tomb of Nuh (a.s.) is located. It is perhaps called as Hira, because some people of Hira Kufa are settled there.

² *Asniul Mataalib*, Hafiz Jazari, 8 [Pg. 58]; *Sharh Ibne Abil Hadeed*, 1:473 [4/110, Sermon 56].

³ *Asniul Mataalib*, Hafiz Jazari, 8 [Pg. 58]; *Nihaya*, Ibne Asir, 1:118 [1/161].

⁴ *Asniul Mataalib*, 8.

with one, who is at peace with the inmates of the tent and I am at war with one, who is at war with them. I am friendly at those, who are friends to them and none, but the fortunate legitimate born will have affection for them and except for the unfortunate illegitimate born, none will be inimical to them.”¹

Numerous poets have mentioned this issue in their compositions, to quote all of whom is not possible. One of those poems is that of Sahib bin Ubbad:²

“1. Doubts are dispelled through affection for Ali, the souls are purified, and generations cleansed. 2. So, when you see his followers, there is excellence and pride in that. 3. And when you see his enemy; then lineage is loaned to them. 4. So, prepare an excuse for his enmity and say: The wall of the house of his father was short.”

He also wrote:

“Affection for Ali Ibne Abi Talib (a.s.) is obligatory on everyone, who is present or absent. And one, who is inimical to him, his/her mother was of loose morals and presented herself to every rider and footed one.”

45. Ibne Munir Tarabulusi

Born 473 A.H.

Died: 548 A.H.

وَاللَّهُ يغْفِر لِلْمُسِيءِ إِذَا تَنْصَلُ وَاعْتَذِرُ الْأَلِمْنَ جَدُّ الْوَصِيِّ وَلَاءُهُ وَلَمْنَ كَفْرٌ
وَاحْتَذِرْ كُلُّ الْحَذَرِ فَاخْشِ الْإِلَهَ بِسُوءِ فَعْلِكَ

“Allah Almighty forgives the sinful man, if he abstains from sins and seeks forgiveness. But one, who denies the Mastership (*Wilayat*) of the successor and one, who disbelieves in him – then beware of God’s conduct, be very careful and exercise precaution.”³

Explanation

This Qasida, which is famous as ‘Tatariya’ and comprises of 106 lines, is mentioned by Ibne Hajja Hamawi in *Thamaratul Awraq*.⁴

Introduction to the poet

Abul Husain Mohazzibuddin Ahmad bin Munir bin Ahmad bin Maflah Tarabulusi Shami.⁵ He was an expert of literature and a top-ranking poet, who composed a large number of verses. He composed invaluable verses in praise of the Holy Imams (a.s.), which earned him everlasting remembrance and pride.

Tarabulus reared this noble son on its soil. Then he traveled to Damascus

¹ *Riyazun Nazara*, Hafiz Mohibuddin Tabari, 2:189 [3/136].

² *Diwan*, Sahib bin Ubbad, 95.

³ *Diwan*, Ibne Munir Tarabulisi, [Pg. 160].

⁴ *Thamaratul Awraq*, 2:44-48 [Pg. 327].

⁵ Tarabulus is a place on the banks of Shaam near Damascus.

and recited the merits of the Purified Progeny in his excellent verses. And this matter was unbearable for those not inclined to Ahle Bayt (a.s.); so they made allegations against him and condemned him severely.

Some said: He has a filthy tongue; some said: He is the enemy of the companions of Prophet; some accused him of being Shia; some fabricated and attributed terrible dreams to him; but in spite of these nightmares, his apparent excellence did not give them excuse to bring him down from his lofty rank and exalted status.

He was born in 473 A.H. in Tarabulus and he passed away in Jamadius Thani in 548 A.H. in Halab.

His biography is mentioned in numerous biographical collections.¹

46. Qaazi Ibne Qadoos

Died: 551 A.H.

1. O chief of all Caliphs, whether rural or urban. 2. If they accord respect to providing water to Hajj pilgrims, then you are the giver of drinks at Kauthar. 3. You are the chosen Imam and our intercessor on Judgment Day.² 4. You are the successor of Ahmad, the chosen one of God and father of Shabbir and Shabbar. 5. Possessing lofty ranks on the clear Ghadeer day. 6. And one, who silenced the uproar in Battles of Badr, Nuzayr and Khyber.³

Introduction to the poet

Qaazi Jalaluddin Abul Fath Mahmud bin Qaazi Ismail bin Hamid, was famous as Ibne Qadoos Damyati Misri. He was a prominent expert of literature and literary criticism. He has to his credit, a two-volume collection of verses.

He passed away in Egypt in 551 A.H.⁴

47. Malik Salih

Born 495 A.H.

Martyrdom 556 A.H.

1.

“1. O rider on misguidance, remove misguidance from yourself as this guidance is place of his martyrdom in illuminated Kufa 2. He is one, for whom the sun returned after setting and he got to pray in time; angels witnessed this. 3. Remember the day of Ghadeer Khum, when the Prophet raised his arm and said to those present: 4. Of whomsoever I am the master, this is (also) his master. And an emphatic command descended regarding

¹ Ref: *Wafayatul Ayan*, 1:51 [1/156, No. 64].

² *Manaqib*, Ibne Shahr Ashob, [2/83].

³ Ayanush Shia [10/102].

⁴ *Taareekh*, Ibne Kaseer, 12:235 [12/293, Events of 551 A.H.].

this matter. 5. One, who deserts him would be deserted by Almighty Allah and one, who helps him, would be helped by God.”¹

2.

He says in a Qasida of 44 couplets:

“On Ghadeer day, the Prophet advised about him and not about anyone else. It was when companions were present. At that time he said: This one is my successor and Caliph after me and most knowledgeable about obligatory and recommended. They said: We have heard. But when the Prophet passed away, they broke the pledge before they had buried the impeccable one, Ahmad.”²

Introduction to the poet

Abul Gharat Malik Salih Farasul Muslimeen Nasiruddin Talaya bin Razik bin Salih Irmani.³ As mentioned in *Alame Zarkali*, he was a descendant of the Imamiyah Shia of Iraq.⁴

He was among those, whom Almighty Allah bestowed material as well as spiritual favors: and who was inclined to both worlds; and knowledge as well as justice is bestowed to them.

As mentioned in *Khawasul Asrul Fatimi*, he was an expert jurist; and as mentioned in books of biography, was an expert of literature and poetry.

At the same time, he was an honest minister, who administered Cairo with absolute justice and through his grace, the people of Egypt lived in peace and through his planning in administering their kingdom, the Fatimid government conducted with the subjects nicely, to spread peace and maintain harmony.

He has written a book entitled *Al-Itimad fee Radde Alaa Ahlil Inaad*,⁵ regarding Imamate of Ameerul Momineen (a.s.) and discussion about traditions on this subject.

His collected works (*Diwan*) comprises of two volumes containing all the skills of versification. Every year, he dispatched excessive funds where Alawites stayed in the holy places and also provided funds to Masjidul Haraam and Masjidun Nabi: like garments etc. So much so that he even donated slates, pen and ink for children in schools.

He was always at the centre of the kingdom and held influential posts and exercised great influence on the rulers; till Almighty Allah decreed a death of martyrdom for him and he was assassinated in the verandah of his castle on

¹ This Qasida has 39 couplets, some of which are quoted in *Manaqib* of Ibne Shahr Ashob, [3/40]; *Siratul Mustaqim*, Bayazi, [1/311]. The whole Qasida and the one after that is mentioned by Allamah Sayyid Ahmad Attar in his book [*Ar-Raiq min Ash-arul Khalaq*].

² Ref: *Ar-Raiq min Ash-arul Khalaq*, Allamah Sayyid Ahmad Attar.

³ Irmani is related to Armenia, which is large province.

⁴ *Al-Aalam*, [3/228].

⁵ In *Shazaratuz Zahab*, the word of jurisprudence is omitted.

Monday, 19th of the month of Ramadhan 556 A.H. He was buried in Cairo at Darul Vizara. Then his able son, transferred his last remains to ‘Qarafatul Kubra’ cemetery.

Birth and death

Malik Salih was born in 495 A.H. and he was assassinated in the verandah of his castle on Monday, 19th of the month of Ramadhan 559 A.H.

His account is available in numerous books and collections.¹

48. Ibne Awdi Neeli

Born 478 A.H.

Died: Around 558 A.H.

He composed a Qasida, in which the tradition of Ghadeer is mentioned and according to his belief, this tradition is declaration of Imamate and Caliphate of Ameerul Momineen (a.s.) after the Holy Prophet (s.a.w.a.).

Some verses of this Qasida are as follows:

1. Ahmad declared him as his brother from among the people and appointed him alone as the Imam of believers. If he does become a target of injustice. 2. He clearly declared his Caliphate and Imamate on Ghadeer day inspite of the fact that he was condemned for it. 3. And the Prophet of guidance prayed for him and said while they responded with ‘Labbaik’: O God, I have conveyed the message. So be a witness for that. 4. Till the Prophet passed away and they became like flies that circle eatables. 5. People, who had accepted Islam verbally and their hearts had not converted, broke their allegiance to him. 6. They passed the Caliphate among themselves like a bowl of water is passed among thirsty persons.

This Qasida has 57 couplets.

Introduction to the poet

The accomplished poet, Abul Maali Saalim bin Ali bin Salman bin Ali, famous as Ibne Awdi – Awadi – Taghlibi Neeli related to Neel, which is near the Nile river, a tributary of Euphrates to the south-east.

He was born in Neel in 478 A.H.

The year of his birth that is 478 A.H. and that Imaduddin Isfahani in the year 554 A.H. had seen him in Hamimya near Wasit does not permit one to accept that he should have lived for much long after 554 A.H.²

¹ *Wafayatul Ayan*, 1:259 [2/526, No. 311]; *Shazaratuz Zahab*, 4:177 [6/296].

² Ref: Journal Ghurratul Najafiya Ghurra, No. 22 & 23, Year 7, by Dr. Mustafa Jawad Baghdadi.

49. Qaazi Jalees

Died: 561 A.H.

He composed a Qasida of 29 couplets, some of them being:

“He is the husband of Batool and Imams from the progeny of Prophet would not have guided us if Lady Fatima Zahra (s.a.) had not existed. The Prophet clearly announced his Imamate on Ghadeer day. Thus, none sidelined him and confined him to his house, but those, whose religion was weak and nonsensical.”

Introduction to the poet

Abul Maali Abdul Aziz bin Husain bin Habbab¹ Aghlabi Saadi Thaqli, famous as Qaazi Jalis. He was a poet of the first rank in Egypt and as is clear from his poetry, he was a supporter of the Purified Progeny to perfection.

In *Tarikh*,² Ibne Kathir and Ibne Shakir in his *Fawatul Wafiyat*³ have mentioned his biography.

50. Ibne Makki Neeli

Died: 565 A.H.

1. Don’t you know that the Holy Prophet, Muhammad (s.a.w.a.) made a bequest for Haider to bury him? 2. He said to them while all were present at Ghadeer Khum and he recited the verse in his honor and they fell silent; their voices became subdued. 3. Ali is like the button of my garment, my helper and he is in relation to me as Harun was to Moosa (a.s.). 4. Didn’t you see that huge serpent, which sought his mediation with Almighty Allah and pleaded through him? 5. Then it became like a peacock, which flies; as if conveyed harm among angels then became eligible for imprisonment. 6. Didn’t he restore the hand of a person after it was cut off? Didn’t he restore eyesight after it was lost?⁴

Introduction to the poet

He is Saeed⁵ Ibne Ahmad bin Makki Neeli Moaddab. He is among the most prominent and influential Shia poets, an ardent devotee of Ahle Bayt (a.s.) and a follower of Shia religion. He composed excellent verses regarding them, openly extolled their praise and publicized their memory. So much so that narrow-minded people accused him of being radical. However, he was a moderate follower of Ahle Bayt (a.s.) and he followed them to perfection.

¹ In *Mo’jamul Odaba*, 3:157 it is mentioned as Khabbab [9/48, here Habbab is mentioned].

² *Al-Bedaya wa al-Nehaya*, 12:251 [12/313, events of 561 A.H.].

³ *Fawatul Wafiyat*, 1:278 [2/332, No. 85].

⁴ *Manaqib*, Ibne Shahr Ashob, 1:524, Iran, [3/24, 2/305].

⁵ In *Mo’jamul Odaba*, [11/190] and *Fawatul Wafiyat*, it is mentioned as Saad, which is an error. [In the edition we trust (2/50) it is mentioned as Saeed].

In *Maalim*,¹ Ibne Shahr Ashob has described him to be among the devout poets of Shia.

In *Mojamul Odaba*,² Hamawi has written that:

“Moaddab was a Shia by religion. He was an expert of grammar, proficient in literature and fanatic in his Shiaism. He composed fine verses, most of them being in praise of Ahle Bayt (a.s.) and has also written numerous fluent Ghazals.

He passed away in 565 A.H. at the age of a 100 years.”

He wrote the following verses in refutation to the couplet of Yusuf Wasti criticizing Ameerul Momineen (a.s.) for his refusal to pay allegiance:

“1. Know that and say to the one, who in his disbelief and while Almighty Allah is a witness to it, said: 2. When people had consensus on rulership of one person and only one person opposed their view. 3. Then indeed consensus of all people proves that that one person has lost his mind. 4. (Tell him:) You have lied and your statement is wrong and the All-Seeing one will recompense you for this. 5. Indeed, people of Moosa had consensus on worship of the calf. O profligate and one, who has become an apostate. 6. And one, who has continued to worship the calf, while Harun was all alone. 7. And all were in error and only one person acted in the right way.”³

51. Khatib Khwarizmi

Born 484 A.H.

Died: 568 A.H.

امام طاهر فوق التراب

الاهل من فتى كأبي تراب

“1. Is there is a valiant one and pure a Imam like Abu Turab on the face of the earth? 2. When there is pain in my eyes, the dust from the feet of Abu Turab would be antimony for them. 3. The Messenger of Allah, His Eminence, Muhammad (s.a.w.a.) is like the city of knowledge and Ameerul Momineen (a.s.) is like the gate of that city. 4. He weeps much in the prayer niche, but in the battlefield he is smiling in excess. 5. Ali is the eliminator of Amr Ibne Abde Wudd, by a slash, which populates the destroyed town. 6. Tradition of immunity and (report of) Ghadeer Khum and (tradition of) the standard, Battle of Khyber is the final statement. 7. The simile of these two is like that of Harun and Moosa and this is a simile, which the Holy Prophet (s.a.w.a.) himself announced: 8. The Prophet placed a special carpet from him in his Masjid, whereas he closed the doors of companions. 9. As if all people are skins and my Master, Ali (a.s.), is the kernel. 10. His Mastership (*Wilayat*) is without any doubt, in spite of all enmities, like a yoke in the necks. 11. When Umar failed to answer a question and Ali guided him to

¹ Maalimul Ulama, [Pg. 153].

² *Mojamul Odaba*, 4:230 [11/190].

³ Majaalesul Momineen, [2/571].

truth. 12. Indeed, he said: If Ali is not there, I would perish, I would perish in replying this. 13. On the basis of verses of Quran, Fatima, Ali and their sons are source of joy for me. 14. One, whose habit is building a house, then you should know that my habit is praising Ahle Bayt (a.s.). 15. If affection for them is a defect; as it is definitely not so; then indeed since I got sense I am defective. 16. They slain Ali, when he was like a fighter in majesty for the partisans of truth. 18. Indeed, they denied water to Imam Husain (a.s.) and attacked him with swords and spears and martyred him. 19. And if Zainab had not been there, they would have slain Imam Sajjad (a.s.) at that same age as easily as killing a mosquito or a fly. 20. Indeed, they crucified Zaid, the true leader; O God help us in this strange injustice. 21. Daughters of Muhammad under the sun, thirsty and the progeny of Yazid was under the shade of tents. 22. There were tents of tanned leather for the progeny of Yazid and the folks of blanket (Aale Kisa) were without garments.”¹

Introduction to the poet

Hafiz Abu Moyyad and Abu Muhammad Muwaffiq bin Ahmad bin Abu Saeed Ishaq bin Moyyad Makki Hanafi, was famous as Akhtab Khwarizm.

He was a jurist, possessing exceeding knowledge and a well known tradition scholar. He was a nice orator, an expert of Arabic sciences and someone having command over biography and history. He was a littérateur and a poet. He has written numerous sermons and couplets.²

Some of his teachers in traditional reports are as follows:

Hafiz Najmuddin Umar bin Muhammad bin Ahmad Nasafi (d. 537 A.H.) and Abul Qasim Jarullah Mahmud bin Umar Zamakhshari (d. 538 A.H.).

As mentioned in *Maqabis*,³ among those, who have narrated from him is Abu Ja’far Muhammad bin Ali bin Shahr Ashob Sarawi Mazandarani (d. 588 A.H.). And on the basis of what is mentioned in *Kitabul Manaqib*,⁴ correspondence took place between them.

His writings

He had expertise in jurisprudence, tradition, history, literature and different sciences, and his excessive fame during his time and his correspondence with masters of different arts necessitates that he should have numerous writings and I also think that it should be as such. But only seven of his books are famous and most them were also destroyed by the passing of time.

They are as follows:

1. Kitabe Manaqib Imam Abu Hanifah

¹ This Qasida comprises of 46 couplets, which is mentioned at the end of *Kitab Manaqib*, [Pg 399].

² Ref: *Mo’jamul Odaba*, [8/39]; *Rauzatul Jannat* by Sayyid Khwansari, 22 [8/124].

³ Maqabisul Anwar, [Pg. 12].

⁴ Manaqib Aale Abi Talib, [1/31].

2. Kitabe Radde Shams li Ameerul Momineen Ali (a.s.).

Abu Ja'far bin Shahr Ashob, who was his contemporary and who narrated from him, has mentioned this book in his *Manaqib*.¹

3. *Kitab Arbaeen fee Manaqib an-Nabiul Ameen wa Wasie Ameerul Momineen* (a.s.) on the basis of what is mentioned in his *Maqta*. Abu Ja'far bin Shahr Ashob has narrated this book from him.²

4. *Kitab Qazaya Ameerul Momineen* (a.s.), Ibne Shahr Ashob has mentioned this book in his *Manaqib*.³

5. *Kitabe Maqtaul Imam Sibte Shaheed* (a.s.), on the basis of what is mentioned in *Ijazaat*, Jamaluddin Moin has narrated this book from him and the book comprises of 15 parts and is of two volumes.

6. Collected poetic works: Chalbi says in Kashfuz Zunoon:

"His Diwan is nice and he commanded respect equal to the topmost poets of his time."⁴

7. *Kitabe Fadhal Ameerul Momineen* (a.s.), which is famous as *Manaqib* and which was published in 1224 A.H. Numerous scholars of traditions have narrated it from the author.

Verses, sermons, date of birth and death

On the basis of what is mentioned in *Baghiyatul Waa-a*,⁵ Safadi has said that Khwarizmi is the author of sermons and poems and we do not have access to any of them, except what is mentioned in his two books: *Manaqib* and *Maqta Imamul Sibt*. Although according to Halabi, he also has a Diwan of his poetic works.⁶

On the basis of what is mentioned in *Baghiyatul Waa-a*, Khwarizmi was born in 484 A.H. and on the basis of what is narrated in the same book from Khafti, he passed away in 568 A.H.⁷

52. Faqih Ummara

Born 513 A.H.

Died: 569 A.H.

وَحَبَّكَ مَفْرُوطًا فَأَنْصَلَ مَغْنِمًا

غَدَا وَهُوَ عَنْ دَلَالٍ لَّهُ غَيْرُ مَكْرُمٍ

وَلَا وَكَ مَفْرُوضٌ عَلَى كُلِّ مُسْلِمٍ

إِذَا الْمَرءُ لَمْ يَكُرِمْ بِحُبِّكَ نَفْسَهُ

¹ Manaqib Aale Abi Talib, 1:484 [2/390].

² Manaqib Aale Abi Talib, [1/31].

³ Manaqib Aale Abi Talib, 484.

⁴ Kashfuz Zunoon, 1:524.

⁵ *Baghiyatul Waa-a*, [2/308, No. 2046].

⁶ Kashfuz Zunoon, 1:518.

⁷ *Baghiyatul Waa-a*, [2/308, No. 2046].

ورثت الهدى عن نص عيسى بن مريم
وقال: اطیعوا ابن عمی فانه
کذلک وصی المصفی بآین عمه
حیدر و فاطمه لانص عیسی بن مریم
امینی علی سر الاله المکتم
الى منجد يوم "الغدیر" و متهم

1. Your Mastership (*Wilayat*) is obligatory on all Muslims and your friendship before my messenger (for the hereafter) is the most excellent windfall. 2. If a person does not honor himself by having affection for you, he would start the day when he is not honored by God. 3. You inherited guidance through declaration of Isa, son of Haider and Fatima and not through declaration of Isa, son of Maryam. 4. He said: Obey my cousin, because he is my trusted one on the hidden secrets of God. 5. Cousin of Ali, Muhammad Mustafa appointed Ali as his successor on the people of Najd and Tahama (Hijaz and Mecca). 6. At a place, where all the young and old were present, although precedence is for one, who is the most excellent (and Ali was the first Muslim and exceeded everyone in all positive qualities).

Introduction to the poet

He was the jurist, Najmuddin Abu Muhammad Ummara bin Abul Hasan Ali bin Zaidan bin Ahmad Hukami Yemeni: he was a Shia Imamiyah jurist, teacher, writer and a senior martyr of Shiaism.

His poetry is fluent and eloquent and it is highly interesting. More than all this, he was ever affectionate to the progeny of Prophet and was a firm believer in their Imamate. So much so that he sacrificed his life for this faith.

I end his biography with his couplets, which are in form of supplication:

واعجل معونتك الحسنی لنا مددنا	یارب هيء لنا من امر نار شدا
فالنفس تعجز عن اصلاح ما فسنا	ولاتكنا الى تدبیر انفسنا
الى اياديک وجها سائل لا ويدا	انت الکریم وقد جهزت من املی
فاجعل ثوابي دوام الستر لى ابدا	وللرجاء ثواب انت تعلمه

1. O God, bestow guidance to us in our affairs and help us through Your good assistance. 2. Do not leave us to our devices as our self is unable to improve what is destroyed. 3. You are the noble one and I am a needy one. I pose before You as a suppliant with my hands asking from You. 4. Reposing hope in You is eligible for rewards: so reward me by keeping me under Your veil (and conceal my sins and forgive them).¹

¹ His biography is mentioned in *Kamil* of Ibne Asir, 11:163 [2/239, Events of 569 A.H.]; *Taareekh*, Ibne Khallikan, 1:09 [3/431, No. 489 and so on...]

53. Sayyid Muhammad Aqsasi

Died: 575 A.H. approx.

وآخر من بعد النبي قد افتخر	وحق على خير من وطأ الثرى
به شرفت عدنان وافتخرت مضر	خليفة حقاً ووارث عليه
نبي الهدى حقاً فسائل به عمر	ومن قام في يوم الغدير بعضاً

1. My God, Ali is the best of those, who walked on the earth after the Prophet; and the most honorable after the Prophet. 2. He is, by God, the Caliph of Prophet and the heir of his knowledge and through him Adnan got nobility and Mudar received honor. 3. He is the one, to whose right the Prophet guided on Ghadeer; raised his hand and ask Umar about this. 4. He is the one, who broke the idols and did not fear; whereas some had worshipped them for a long time. 5. Son-in-law of Prophet and husband of his daughter, in whose honor, verses and chapters of Quran are revealed. 6. Taking of oath by the servant befits one, who is not having any capital on Judgment Day, except affection for him. 7. I will be aggrieved on the day of farewell and your arrival with peace and a worthy victory pleases me.

Through these lines, the poet has opposed the Ahle Sunnat poet, who composed the following couplets:

“By God, Abu Bakr is the chief of humanity after Mustafa; he is the best of those on the face of the earth. Indeed, a farewell was created at the time of our farewell as love for it enflames all organs.”¹

Introduction to the poet

He was Muhammad bin Ali bin...bin Yahya bin Husain Zul-abra bin Zaid, the Martyr, bin Imam Ali bin Husain (a.s.).

The Aqsasi clan

The family of Aqsasi is the most honorable Alawite clan, as it is attached to the prophetic family tree. It spread in Iraq from a place near Kufa named as Aqsas Malik.² This family had many great scholars, reliable tradition experts, masters of Arabic language, eloquent poets, powerful administrators and elders of high moral caliber.

In his *Kamil*,³ Ibne Athir has mentioned this poet and said:

“Muhammad bin Ali bin Hamza Aqsai, senior member of the Alawites in

¹ At-Taliyah fee Shuara Shia, Vol. 2, manuscript.

² *Mo'jamul Buldaan*, 1:312 [1:236] attributed to Malik bin Abdehim bin Najm bin Mana-a bin Marjan...and Qas means to search for something and its plural Aqsas and perhaps Malik came out in search of this place and ended up in settling down there; therefore it has become famous by this name.

³ *Kamil fit Taareekh*, 11:174 [7/281, Events of 585 A.H.].

Kufa, passed away in the year 575 A.H.”

In *Riyazul Ulama*,¹ Mirza writes:

“He was a prominent Sayyid, a noble and from the scholars, littérateur and poets of Kufa. Shaykh Ali bin Ali bin Numa, who is from our teachers, has narrated traditions from him.”

In *Majalisul Momineen*,² Allamah Marashi has written a separate biography entitled Izzuddin bin Aqsasi:

“He was a senior scholar and noble of Kufa. He was a learned and accomplished expert of literature and had excellent expertise in poetry. It is narrated that one day, Mustansir Abbaside went to visit the grave of Salman and accompanying him was our poet, Aqsasi. On the way the Caliph said: There is a false traditional report, which extremist Shia narrate that when Salman passed away Ali Ibne Abi Talib (a.s.) came from Medina to Madayan and then returned to Medina the same night. Ibne Aqsasi recited the following verses extempore:

1. You deny the night, when the land folded for the successor of Prophet and he traveled to Madayan. 2. Ali gave the funeral bath to Salman and returned to Yathrib before dawn break. 3. You said: This is a statement of extremist Shia, but what is their fault if this report is not false? 4. (you also believe that) Asif Barkhiya brought the throne of Bilquis from Saba to Baitul Muqaddas in less than a wink of the eye. 5. It is strange that you have not shown extremism regarding Asif Barkhiya, but I have extremism regarding Ali! 6. If Ahmad is the best of prophets, Ali is also the best of successors; yet you say that the report is false.

Allamah Samawi has narrated these verses in *Taliya* and attributed them to Sayyid Muhammad Aqsasi and he thinks that he was an associate of Mustansir, but he has mistaken in the date of birth of Mustabsir and the Sayyid, because the Sayyid passed away in 575 A.H. and Mustansir was born in 589 A.H.; that is fourteen years after the death of the Sayyid and became the Caliph in 624 A.H.

In *Ayanush Shia*,³ Allamah Sayyid Amin has mentioned his biography under the title of Abu Muhammad Izzuddin Hasan bin Hamza Aqsasi, has quoted the same story and attributed these verses to him, but his source is not clear to us.

Hasan bin Hamza Amawi is our poet; and therefore he lived for years before this poet (composer of Ghadeeriya mentioned above) and before Mustansir.

In his *Manaqib*,⁴ Ibne Shahr Ashob has quoted these couplets with a little difference and attributed them to Abul Fazl Tamimi⁵.

On the basis of this, the quoting of these verses by Ibne Shahr Ashob proves

¹ Riyazul Ulama, 1:24.

² Majaalesul Momineen, 212 [1/507].

³ Ayanush Shia, (Part 21):233 [5/59].

⁴ Manaqib Aale Abi Talib, 1:449 [2/338].

⁵ He is a poet of Ahle Bayt (a.s.).

that its composer is not Qutubuddin Aqsasi also, because Ibne Shahr Ashob died in 588 A.H. that is a year before the birth of Mustansir and 57 years before passing away of Sayyid Qutb.

Perhaps these couplets were composed, but Abul Fazl Tamini or one of his predecessors of the Aqsasi clan, and Qutubuddin had recited them to Mustansir.

Note

Behind the veil of enmity and malice, it is heard that this great miracle of our Master, Ameerul Momineen (a.s.) is falsified and attributed to extremism, saying that traveling such a distance in such a short time is not possible.

If this man would think, he would realize that supposing this is impossible, it is a general impossibility and not logical impossibility; otherwise the tradition of Ascension (*Meraj*), which was physical; is widely narrated and a principle of religion, should it not be true?

Is the incident of Asif bin Barkhiya, mentioned in Quran, also not correct? Did not Afreeti (strong and smart) from the jinn in Sulaiman's court, make an offer, and his statement is neither refuted by Sulaiman nor Holy Quran, because Sulaiman wanted the throne to be brought faster than that?

On the other hand, it comprises of divine power on flying fast and slow, by an estimation, just as it comprises of all difficult and easy matters. And Almighty Allah has power to honor his Master (*Wali*) and grant him power over things, which others are unable to do. Allah has created people differently and each is different in his or her capacity and some have power over something, over which others don't have; and power of Allah, Mighty and High, has no limit.

So, ordinary issues of different existing things are different. For example, a rider covers more distance than a person on foot. Steam vehicles travel faster than a person riding a horse. In the same way, aircrafts travel at a much higher speed. They cover a distance in five hours what people on foot would travel in five months.

If you are amazed, it would be the amazement of one, whose mind is rusted and they deny this miracle of our master, Ameerul Momineen (a.s.), but they accept without hesitation, the same miracle from those much lower in status.

1. In his *Tarikh*,¹ Hafiz Ibne Asakir has narrated from Sirri bin Yahya that he said:

“Habib bin Muhammad Ajami Basri was seen in Basra on 8th Zilhajj; and on Arafah day he was seen in Arafat.”

2. Muhammad bin Ali Habbak, servant of Shaykh Jalaluddin Suyuti (d. 911 A.H.) says:

One day, the Shaykh asked Shaykh Abdullah Jiyushi at the afternoon nap

¹ Tareekh Medinatul Damishq, Ibne Asakir, 4:33 [12/56, No. 1193]; Mukhtasar Tareekh Damishq, [6/188].

time: “Do you want to pray the Asr prayer in Mecca upon the condition that you will not inform anyone about it as long as I am alive?”

“Yes,” he replied.

So he took my hand and said: “Close your eyes.” I closed my eyes. Then he led me for twenty-seven steps and then said: “Open your eyes.”

I saw that I was at Moalla Gate. We met our mother, Khadija, Fazl bin Ayaz, Sufyan bin Uyyana and others; then entered the sanctuary, performed the circumambulation (*Tawaf*), drank Zamzam water, stood behind Maqam Ibrahim and prayed the afternoon (*Asr*) prayer, performed the Tawaf again and drank Zamzam water again.

He said: “The folding of land was not amazing, the amazing thing was that no one from the people of Egypt around us, recognized us.”

Then said: “If you want, come with me and if you like, remain with Hajj pilgrims.”

I said: “I will come with my master.”

So we went to the Moalla Gate and he said: “Close your eyes,” and I closed my eyes.

Then he walked me seven steps at *Harwala* (jogging) pace. He said: “Open your eyes.”

Suddenly, I saw that we were near Jiyushin and we entered upon my master, Umar bin Fariz.¹

Allamah Amini says: If someone wants, he can glean innumerable such incidents from books of history and biography, however we shall be content to mention only these examples.

Therefore, it can be concluded that not only a saint can cover long distances, he can take anyone from among his companions as well.

If all these miracles are reported about anyone other than a member of Holy Progeny, no one has any problem; but when something like this is reported about a member of Holy Progeny everyone starts raising objections.

As long as you are alive, you will continue to see amazing things!

This denial before what Ahle Sunnat have mentioned in the merits of our master, Ameerul Momineen (a.s.) and his progeny, is nothing new, because their habit has always been that either they ridicule it, deny it, criticize the chains of narrators, regard it as unlikely, or object against the evidence of report.

In spite of the fact that they regard such things possible for other than members of Ahle Bayt (a.s.) without any problem or being jealous to them or

¹ *Shazaratuz Zahab*, 8:50 [10/77, Events of year 911 A.H.].

without cross examining such things or without alleging that they have resorted to extremism. Following are some examples of this:

1. Tradition of returning of the sun

Numerous chains of narrators of the tradition of the return of the sun for our master, Ameerul Momineen (a.s.) through supplication of Holy Prophet (s.a.w.a.) and testimonies of its veracity and statements of scholars regarding this were mentioned before this.¹

In spite of this, they have objected against this tradition and denied its possibility. However, Subki, Yafai, Ibne Hajar and author of *Shazaratuz Zahab* and others have believed the like of this miracle (return of sun) to be true for Ismail bin Muhammad Hadhrami (d. 676 A.H.), without any hesitation and denial.²

With a little contemplation on this matter, it is possible to conclude: Ismail Hadhrami is greater in the view of Almighty Allah than Holy Prophet (s.a.w.a.) and his successor, Ameerul Momineen (a.s.), because the sun returned for Ali by the prayer of His Eminence, himself and once it happened for the Holy Prophet (s.a.w.a.).

As for Ismail, he commanded his servant to order the sun to remain there; after that told the servant to order it to go away and by this act, release the sun from captivity. According to another narration, he himself gestured to the sun to stand and it stood. If these dreams are true, it is a great miracle and true proximity; but intellectuals and narrators of the incident know when and where this incident is correct and with what aim was this story invented.

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يَتَمَكَّنْ نُورَهُ وَلَوْ كَرِةً
الْكُفَّارُ ۝

“They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse.”³

2. A thousand units of prayer

It is widely narrated that our master, Ameerul Momineen (a.s.), Imam Husain (a.s.) and his virtuous son, Ali Ibnul Husain Zainul Abideen (a.s.) recited a thousand units of prayer during twenty-four hours.⁴

¹ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 290-292.

² See *Tabaqatush Shafiya Kubra*, Subki [8/130, No. 1117]; *Shazaratuz Zahab*, Ibne Imad, [7/130, Events of year 678 A.H.]; *Al-Fatawa al-Hadithiya*, Ibne Hajar, Pg. 316.

³ Surah Taubah 9:32

⁴ *Al-Iqadul Fareed*, 2:309 & 3:39 [2/258 & 4/171]; *Tareekh Ibne Khallikan*, 1:350 [3/274, No. 425]; *Sifatus Safwa*, Ibne Jauzi, 2:56 [2/100, No. 165]; *Tabaqat Zahabi*, 171:71 [1/75, No. 71] quoting from Malik, *Tahzeebut Tahzeeb*, Ibne Hajar, 7:306 [7/269] quoting from Malik,

Such was the general belief and all scholars accepted it, till Ibne Taymiyyah entered the field with prejudice and thought that such a practice was detestable and there was no merit in that. He deemed it to be a sign of ignorance, because Messenger of Allah (s.a.w.a.) did not pray more than thirteen units of prayers during the night and day; he did not pray a few units more than the fixed units. His Eminence never prayed whole nights and he did not fast every day. He says:

“It is not recommended to make it a habit of praying whole nights, on the contrary, it is detestable and is not a proven practice of Prophet. In the same way is fasting all days.”

Sometimes he regards this act impossible, and writes:

“Ali (a.s.) was more cognizant of the practice of Prophet and he emulated the Prophet more than others, it is very unlikely that he should have opposed the Sunnah of Prophet in this manner. Although, supposing that such an act (of reciting a thousand units) is possible. How is it possible when reciting a thousand units along with performance of other obligatory acts is practically impossible, because man is needful of sleep and food as well...”

Unless such act should be performed hurriedly, so as to resemble the pecking of crow; in that case it would be of no use as it would lack sincerity, which is a necessary requirement.”

Then he concludes his discourse with the following statement:

“The issue of remaining awake the whole night for prayers and reciting Quran in a single unit is a matter proved from Uthman (r.a.); from this aspect his nightly vigil and recitation of Quran is more apparent than that of others.”¹

Reply: As for regarding this act detestable and showing it to be opposed to Sunnah of Prophet; and as result of that denying its excellence, is from his exceeding ignorance about glories of worship acts, jurisprudence of Sunnah and his concealment of reality due to ignorance or malice, because thirteen units of recommended prayers of Prophet: Midnight prayer including Shafa and Watr prayer, and Nafila of Morning Prayer and also the Nafila of daily prayers, with the details mentioned in numerous traditional reports, all are Nafila of the night or the day. They do not have any connection with recommended prayers and do not contradict with the captioned tradition.

It is narrated from His Eminence that: “Prayer is the best thing, which is legislated: whether it is more or less.”²

Also: “Prayer is the best thing, which is legislated. Thus, whoever can recite more, should recite more.”³

Tabaqat, Sherani, 1:37 [1/32, No. 37]; *Rauzatur Rihayeen*, Yafai, 55 [116, No. 71]; *Mashariqul Anwaar*, Hamzawi, 94 [1/201]; *Isafur Raghibeen*, Ibne Sabban, on the margins of *Mashariq*, 196 [Pg. 218] and other books.

¹ Ref: *Minhajus Sunnah*, 2:119.

² Hafiz Abu Nuaim, *Hilya*, 1:166. He has narrated this tradition through six channels.

³ Tibrani has quoted this tradition in *Awsat*, [1/183, H. 245] as mentioned in *Targhib wa*

It is narrated by Bukhari¹ and Muslim in an authentic tradition that His Eminence stood in prayers for long durations during the night; such that his feet used to crack.

And this has been the permanent practice of those, who perform worship acts like prayer, fast, Hajj, recitation of Quran and other acts, which make one proximate to Allah and each one performs as per his capacity and does not rest content on the quantum of Holy Prophet (s.a.w.a.). People do not have same strength and capacity and Almighty Allah says:

فَاتَّقُوا اللَّهَ مَا أُنْتُمْ كَلِّعُتُمْ

“Therefore be careful of (your duty to) Allah as much as you can.”²

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

“Allah does not impose upon any soul a duty but to the extent of its ability.”³

From this aspect, some people recite a hundred units of prayer every day⁴ and some like Qaazi Faqih Abu Yusuf Kufi recited two hundred units every day.⁵

Some, like Ahmad bin Hanbal (d. 241 A.H.), founder of Hanbali school, recited three hundred units of prayers every day.⁶

Some, like Abu Hanifah Noman (d. 150 A.H.), leader of Hanafis, recited four hundred units of prayers every day.⁷

In biographies of numerous Ahle Sunnat persons, it is mentioned that they recited a thousand units of prayers during twenty-four hours or only during a day. Like:

1. Abdur Rahman bin Aban bin Uthman bin Affan; he prayed a thousand units of prayers every day.⁸

2. Abu Hanifah, leader of Hanafites; he prayed three hundred units of prayer every night.

One day, when he was passing by, he heard a woman say to another woman: This man prays 500 units of prayer every night. After that he began to recite 500

¹ Tarheeb, 1:109 [1/250, H. 9].

² Saheeh Bukhari, [1/380, H. 1078].

³ Surah Taghaabun 64:16

⁴ Surah Baqarah 2:286

⁵ Ref: *Manaqib Abi Hanifah*, Qari on the margins of *Jawahirul Maziya*, 2:523; *Tareekh Baghdad*, 14:6, [No. 7447]; *Al-Bedaya wa al-Nehaya*, 1:214 [10/233, Events of the year 193 A.H.].

⁶ *Tazkeratul Huffaaz*, Zahabi, 1:270 [1/292, No. 273]; *Shazaratuz Zahab*, 1:298 [2/367, Events of 182 A.H.].

⁷ *Al-Bedaya wa al-Nehaya*, 13:39 [13/47, Events of the year 600 A.H.].

⁸ *Manaqib Abi Hanifah*, Khwarizmi, 1:247; *Manaqib Kurdi*, 1:246.

⁸ *Ansabul Ashraf*, Balazari, 5:120; *Rasail*, Jahiz, 98 [Pg. 441, *Ar-Rasailus Siyasah*].

units of prayer every night.

One day, he passed by some children; one of them said: "This man recites a thousand units of prayer every night." Abu Hanifah said: "I made an intention to recite a thousand units of prayer every night and not to sleep all night."¹

If the habit of remaining awake whole nights is not recommended, on the contrary it is proved as detestable and is opposed to Sunnah of Prophet, as Ibne Taymiyyah thinks; then how Ahle Sunnat books are full of episodes, in which this act is regarded as meritorious by important personalities? Persons like:

1. Hasan Basri, companion of companions (d. 110 A.H.). For forty years, he prayed the Morning Prayer with same ablution with which he had prayed the Night (*Isha*) Prayer.²

2. Leader of Hanafites, Noman: For forty years, he prayed the Morning Prayer with the ablution, with which he had prayed the Night (*Isha*) Prayer.³

3. Abul Hasan Ashari: For twenty years, he prayed the Morning Prayer with the ablution, with which he had prayed the Night (*Isha*) Prayer.⁴

In addition to that according to Ahle Sunnat it is proved that it is not necessary for the Prophet to have performed an act in order that it should be become a Sunnah. On the contrary, if any member of Islamic Ummah performs, an act it becomes a Sunnah. On the basis of this, what is the problem if Ameerul Momineen (a.s.) should be the first to introduce the practice of praying a thousand units of prayers every twenty-four hours, as Baji, Suyuti, Sakatwari and others have mentioned?

In addition to that the first to make Tarawih prayers Sunnah was Umar bin Khattab during the year 14 A.H.⁵ The first to hold congregational Tarawih prayers was Umar.⁶ It was his innovation to hold congregational Tarawih prayers during the month of Ramadhan and he said it was a good innovation!⁷ Umar was the first to award eighty lashes for drinking liquor.⁸ There are numerous instances, in which Umar bin Khattab invented Sunnah for others to emulate.

In the same way, the practice (*Sunnah*) of wishing on Eids was started by Umar bin Abdul Aziz as mentioned by Hafiz Ibne Asakir in his *Tarikh*.⁹

Have they have not narrated the following authentic tradition of Messenger of Allah (s.a.w.a.): "It is necessary for you to act according to my practice and practice of my Righteous Caliphs." Perhaps this tradition is correct, but there is a

¹ *Iqamatus Hajja*, Shaykh Muhammad Abdul hay Hanafi, 90 [Pg. 80].

² Rauzatal Nazireen, 21.

³ *Manaqib Abi Hanifah*, Khwarizmi, 1:236-240.

⁴ *Tabaqatul Kubra*, 2:172 [2/190, No. 87].

⁵ *Mahazaratul Awail*, 149, Printed 1311 A.H. [Pg. 98, 1300].

⁶ *Mahazaratul Awail*, 98, Printed 1300 A.H. [Pg. 149]; *Sharhul Mawahib*, Zarqani, 7:149.

⁷ Ref: *Tarahut Tasreeb*, 3:92.

⁸ *Mahazaratul Awail*, 111, Printed 1300 A.H. [Pg. 169].

⁹ *Tareekh Medina Damishq*, 2:365 [7/467, No. 581].

barrier between them and Ameerul Momineen Ali (a.s.) and they only regard this tradition only to imply Caliphs other than Ali!¹

In order to dispel the views of Ibne Taymiyyah and those, who have spun falsehoods like him, Shaykh Muhammad Abdul Hayy Hanafi has written a treatise entitled *Iqamatul Hajjah Alaa Anna Iksar fit Tabbad Laisa bi Bidat*, in which he has listed the companions and companions of companions, who prayed excessively and spent their lives in that practice. This treatise contains many points and should not be underestimated, It was printed in 1311 in India. In this book, he writes:²

“The gist of the matter is that I have adopted the view of senior scholars, which is as follows: Remaining awake the whole nights, completing one or more Qurans during twenty-four hours, praying a thousand or more units of prayers, mortification and rigor were not heresies, and they are not prohibited in Shariah, on the contrary, they are recommended and righteous acts...”

As for the claim that such a thing is not possible, his aim in regarding this act as difficult is due to his nature and having laziness for worship, because, one, who has never tasted these acts and who is away from the acts of pious, thinks that it is impossible, but one, who has tasted the sweetness of divine obedience and worship, regards performance of these acts common place.

Difficult recitations

For those, who have the time, they can easily find that books are full of examples of people, who practiced acts longer and difficult than praying a thousand units of prayer in a night, but neither Ibne Taymiyyah nor anyone else has either objected against them or against those, who have reported this; and considered them impossible and negative. Because the reason for denying in the case of Ahle Bayt (a.s.) was not present in those cases! Below we hint at some of those acts:

1. Abu Huraira Doosi, the companion, (d. 57/58/59 A.H.): Every night, before going to sleep, he recited 12000 rosaries and every day recited divine forgiveness 12000 times.³

2. Abu Hanifah, leader of the Hanafites (d. 150 A.H.): He attended Friday prayer and before that prayed twenty units of prayer and finished the Quran in that.⁴

You know that a thousand units of prayer contains 83000 words, which is more than words of Quran. Now, compare this to the act mentioned above; you will find that it is much more than this. But loyalty to that person makes him qualified to perform this act, but enmity to one, who prays a thousand units of

¹ *Mustadrak Hakeem*, 1:96 [1/175, H. 329.]

² *Iqamatul Hajjah Alaa Anna Iksar fit Tabbad Laisa bi Bidat*, 18.

³ *Al-Bedaya wa al-Nehaya*, 8:110-112 [8/120, Events of 59 A.H.].

⁴ *Manaqib Abi Hanifah*, Khwarizmi, 1:240.

prayer from the Purified Progeny, is the cause for him being unable to perform it.

As for recitation of Quran in one unit of prayer by Uthman, who is mentioned at the end of Ibne Taymiyyah's statement, is beyond the scope of this discussion, but he has preferred to compare this excellence of Uthman to that excellence of Ameerul Momineen (a.s.), forgetful of the fact that the objection he laid against the prayers of Imam is applicable here as well. From this aspect, this act of Uthman, on the basis of Ibne Taymiyyah's view, is firstly opposed to Sunnah, because for the Prophet, reciting the Quran in one unit of prayer is not proved and secondly it is an impossible act, because the Quran has 77934 words and according to Ata bin Yasar, 77439 words.¹ And this one unit can be either between Maghrib and Isha or after Isha Prayer till the Morning Prayer, and in both cases to perform that in one unit is impossible.

Moreover, Bukhari and Muslim have narrated from the Messenger of Allah (s.a.w.a.) that he said to Abdullah bin Umar: "Recite the Quran in seven days and don't exceed more than that."

It is narrated from His Eminence, through correct chains of narrators that; "One, who recites the Quran in less than three days, has not understood it."

Furthermore, Uthman is regarded as a companion, who completed a recitation of Quran every week.²

The difficulty of completing recitation of Quran in books of Ahle Sunnat is mentioned in a form that is clearly false and heavier than a mountain, that ends in deviation and foolishness; they say: Some of them completed recitation of Quran in one unit: between Noon and Afternoon Prayer or between the Evening and Night Prayer or other than that; among them being:

1. Uthman bin Affan, the Umayyad finished the Quran in a night in one unit.³
2. Abu Hanifah Noman bin Thabit, leader of Hanafites: for thirty years he remained awake whole nights and recited the whole Quran in one unit.⁴

Some people completed the recitation of whole Quran every day, among them being:

1. Ahmad bin Hanbal, leader of the Hanbalis (d. 241 A.H.).⁵
2. Bukhari, author of *Saheeh* (d. 256 A.H.).⁶
3. Shafei, leader of the Shafeites (d. 204 A.H.), in other than the month of Ramadhan.⁷

¹ *Tafseer*, Qurtubbi, 1:57 [1/47]; *Itqan*, Suyuti, 1:120 [1/197].

² *Al-Tazkar*, Qurtubbi, 76; *Ehyaaul Uloom*, 1:261 [1/246]; *Khazinatul Asrar*, 77 [Pg. 55].

³ Hilyatul Awliya, 1:57.

⁴ Manaqib Abi Hanifah, Qari, 494.

⁵ *Manaqib Ahmad*, Ibne Jauzi, 287 [Pg. 384].

⁶ Tareekh Baghdad, 2:12.

⁷ *Tabaqatul Kubra*, 1:33 [1/51, No. 91].

Some people completed recitation of Quran in a single night, among them being:

1. Bukhari, author of *Saheeh* (d. 256 A.H.); he did this during the month of Ramadhan.¹
3. Shafei, leader of the Shafeites (d. 204 A.H.), did this in other than the month of Ramadhan.²

Some persons recited the whole Quran twice during twenty-four hours, like:

1. Abu Hanifah, leader of Hanafites: he performed this act during the month of Ramadhan.³
2. Shafei, leader of Shafeites, did this in during the month of Ramadhan and recited them in prayers.⁴

It is mentioned in *Sifatus Safwa*,⁵ that during the month of Ramadhan, Shafei completed the recitation of Quran sixty times and this was other than the Qurans he recited in his prayers.

Some have finished the Quran twice and some recited it thrice during twenty-four hours. Some finished the Quran four times during the day. Some recited the Quran five times between Evening (*Maghrib*) and Night (*Isha*) Prayer. Some recited the Quran eight or more times during twenty-four hours.

Nazli writes in *Khazinatul Asrar*:⁶

“Regarding Moosa Sadrani, a companion of Abi Madayan Maghribi, it is mentioned that he recited the complete Quran seventy thousand times. And regarding him, it is narrated that he began reciting it after kissing the Black Stone and when he reached before the door of Kaaba, he had finished it. In such a way that some of his companions heard each word of it, according to *Ahya* and Ali Qair in *Sharh Mishkat*.⁷”

Bukhari has narrated from Abu Huraira⁸ that Holy Prophet (s.a.w.a.) said: “It was easy for Dawood to recite the Quran; thus he ordered the horse to be saddled and began reciting the Quran; and before the saddle was fixed, he finished the Quran.”

Qastalani says in the explanation of this tradition:⁹

“It is concluded that a short time becomes divinely blessed to become prolonged and that more can be achieved in that time and this tradition proves

¹ *Al-Bedaya wa al-Nehaya*, 11:26 [J11/32, Events of 256 A.H.].

² *Tareekh Baghdad*, 2:63.

³ *Manaqib Abi Hanifah*, Qari, 493. 494.

⁴ *Mawahib Liduniya*, [4/201].

⁵ *Sifatus Safwa*, 2:145 [2/255, No. 220].

⁶ *Khazinatul Asrar*, 78 [Pg. 55].

⁷ *Mirqatul Mafatih Sharh Mishkatul Masabih*, [4/702, H. 2201].

⁸ *Saheeh Bukhari*, 1:101 [3/1256, H. 3235] in *Kitabut Tafseer*, Chapter of the verse: And We gave the Zabur to Dawood and 2:164 [4/1747, H. 4436] in traditions of the prophets.

⁹ *Irshadus Sari*, 8:398 [10/412, H. 4713].

that Almighty Allah can prolong time for anyone He likes,¹ as He fold up the lands for persons to travel far off distances in a short time.”

Allamah Amini says: These are nothing, but fiction and foolishness of past writers. If Ibne Taymiyyah knew about such things, he would refrain from laying objections against Ameerul Momineen (a.s.), Imam Husain (a.s.) and Imam Sajjad (a.s.), but if it is true, he should know that:

وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطْعَنَا وَإِنْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمْ

“And if they had said (instead): We have heard and we obey, and hearken, and look at us, it would have been better for them and more upright.”²

3. Muhaddath in Islam

The Islamic has consensus that there are some persons in this Ummah, like in the previous nations, who are *Muhaddath* and on the basis of what is mentioned in *Saheeh* and *Musnad* books of both sects, the Holy Prophet (s.a.w.a.) has informed about this matter.

Muhaddath is a person to whom the angels speak, without him or her being a prophet and without that person seeing the angel.

Or it is one to whom Almighty Allah inspires knowledge or intuition directly into his being.

Or the realities, which are concealed for others, are made known to his heart.

So, all Muslims have consensus that persons exist with this quality in this Ummah, the difference is in identifying them. Shia regard Ameerul Momineen (a.s.) and the Holy Imams (a.s.) as *Muhaddath*; and Ahle Sunnat regard Umar bin Khattab as *Muhaddath*.

Following are some examples of the traditional reports of the two sects:

Ahle Sunnat reports

In his *Saheeh*, Bukhari has mentioned in the chapter of excellence of Umar bin Khattab³ from Abu Huraira from the Prophet that:

“Indeed, in Bani Israel there were people, who were not prophets, but angels spoke to them. If there is someone like that in my Ummah, it is Umar.”

Qastalani says:⁴

Statement of the Prophet: “If there is someone...” is not by way of hesitation, on the contrary, it is for emphasis. Like your saying: If I had a friend, it would be so and so; because your implication is that that persons is perfect for

¹ Folding of the tongue or stopping of the time.

² Surah Nisa 4:46

³ *Saheeh Bukhari*, 2:194 [3/1349, H. 3486].

⁴ Irshadus Sari Sharh Saheeh Bukhari, [6/99].

friendship and not that you want to say: I don't have any friend. And if it is proved that these persons existed in previous nations, whose excellence is lesser than that of this Ummah, then the existence of these persons in this Ummah is worthier.

Bukhari, after the tradition of the cave¹, has directly narrated from Abu Huraira that indeed there were in the past nations, persons, who were *Muhaddath*, and if there is someone like this from my Ummah, it is Umar bin Khattab.

Qastalani says in the explanation of this tradition:²

The author says: [*Muhaddath*] is someone who, without being a prophet, expresses the right point of view through his/her tongue. Khattabi has said that it is someone, whose existence is immersed in knowledge; as if he is spoken to. He supposes and his supposition is correct; and he thinks of something and it comes to pass, and this rank is higher than that of the saints (*Awliya*).

Qastalani says regarding the statement of His Eminence: If there was someone in my Ummah...:

And His Eminence has mentioned this in form of expectation; as if he is not aware³ that this matter is imminent, but it occurred and the story of: "O Sariya, the mountain!"⁴ And other instances are famous.

Muslim, in his *Saheeh*⁵, in the chapter of the excellence of Umar, has narrated from Ayesha from the Holy Prophet (s.a.w.a.) that: there were *Muhaddath* persons in the nations before you and if there was someone in my Ummah from them, Umar bin Khattab is from them.

Ibne Wahab says: *Muhaddath* means one, who gets divine inspiration.

If someone searches in books of biography, he would come across quite a number of people with whom angels had spoken; among them being:

1. Imran bin Husain Khuzai (d. 52 A.H.).⁶
2. Abul Maali Salih (d. 427 A.H.).⁷
3. Abu Uthman Maghribi.⁸
4. In the same way is the speaking of Hauriya to Abu Yahya Naqid.⁹

¹ *Saheeh Bukhari*, 2:171 [3/1279, H. 3282].

² Irshadus Sari Sharh Saheeh Bukhari, 5:431 [7/482, H. 3469].

³ How much contradiction is present between this statement of his and those who said: Indeed (*Inna*) is for emphasis and not for doubt?

⁴ It is mentioned in *Manaqib Umar* and it will be mentioned that the story of 'O Sariya, the mountain!' is fabricated and false.

⁵ *Saheeh Muslim* [5/16, H. 23], Kitab Fadailus Sahaba.

⁶ *Al-Istiab*, 2:455 [Part three 1208, No. 1969].

⁷ *Al-Bedaya wa al-Nehaya*, 12:163 [12/200, Events of 496 A.H.].

⁸ Ref: *Tareekh Baghdad*, [9/113].

⁹ Ref: *Tareekh Baghdad*, 8:462 [Tr. 4577].

As for Shia traditional reports

In *Usul Kafi*,¹ Thiqatul Islam Kulaini, under the subject of Chapter of difference between messenger, prophet and *Muhaddath*, has narrated four traditions:

Among them being: A tradition narrated through Buraid from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) regarding the words of Almighty Allah in Surah Hajj:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَّلَا نَبِيٍّ

“And We did not send before you any apostle or prophet.”²

...or any Muhaddath.

Buraid said: “May I be sacrificed on you, we did not recite it in this way,³ thus, who is messenger and prophet and *Muhaddath*? ”

He replied: “Messenger is one, to whom the angel appears and speaks to; prophet is one, who sees the angel in dream and how often prophethood and messengership gathers in a single person. *Muhaddath* is one, who hears the voice of the angel, but does not see his form.”

I said: “May God keep you in good health, how do they understand what they have seen in dream is true and from Almighty Allah? ”

Imam (a.s.) replied: “He is assisted (and God bestows good sense to them), so that they may understand this point and indeed Allah, Mighty and Sublime concluded the books with your Book and the prophets with your Prophet.”

Another tradition has also mentioned this same difference between messenger, prophet and *Muhaddath*. In two other traditions, the same difference is mentioned, but instead of *Muhaddath*, Imam is mentioned.⁴

Kulaini has also quoted five traditions under the chapter of the Imam are *Muhaddath* and *Mufahham*: One of them is from Humran bin Ayyin from Imam Muhammad Baqir (a.s.) that he said: “Ali was *Muhaddath*.”

The gist of another tradition is that:⁵ Ali Ameerul Momineen (a.s.) identified his own killer and was also aware of great issues, on the basis of the words of God:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَّلَا نَبِيٍّ

“And We did not send before you any apostle or prophet.”⁶

And two more traditions¹, one of them saying: “The successors of

¹ *Usul Kafi*, 84 [1/177].

² Surah Hajj 22:52

³ It was mentioned before that this is present in the recitation of Ibne Abbas.

⁴ *Usul Kafi*, [1/176 & 271].

⁵ *Usul Kafi*, [Pg. 270].

⁶ Surah Hajj 22:52

Muhammad are *Muhaddath*.”

Another one says: “The Imams are knowledgeable, truthful, perceptive and *Muhaddath*.”

The fifth tradition in the meaning of *Muhaddath* is that they can hear the angel, but cannot see him; and in this chapter in *Usul Kafi*, there is no other tradition than this one.

In *Amali*,² Shaykhut Taifa has narrated through his chains of narrators from Imam Ja’far Sadiq (a.s.) that Ali (a.s.) was *Muhaddath*, and Salman was *Muhaddath*. The narrator says: I asked: “What is the sign of *Muhaddath*?” He replied: “An angel comes to them and inspires such and such on their heart.”

Traditional reports on this matter are in excess and are present throughout Shia books.³ Those mentioned above were the main traditional reports and they comprise the gist of the present and past Shia belief regarding this subject.

Its gist is: There are *Muhaddath* persons in this Ummah, just as they were present in the past nations and Ameerul Momineen (a.s.) and his descendants – the Holy Imams (a.s.) – are *Muhaddath*, although they are not prophets. This quality was not restricted to the position of Imamate, on the contrary, Lady Fatima Zahra (s.a.) was also *Muhaddatha* as was Salman Farsi.

Yes, all Imams from the Holy Progeny are *Muhaddath*, but all *Muhaddath* are not Imams. The meaning of *Muhaddath* are those, who possesses knowledge about different things that they have obtained through one of the three ways mentioned in traditions.

This is the complete viewpoint of those two sects and their traditional reports regarding *Muhaddath*, and you may note there is no difference between them.

The Shia, in relation to other sects of Islam, do not have any extraordinary views regarding this, except that they do not regard Umar bin Khattab as *Muhaddath*. It is due to his intellectual biography recorded in pages of history and at this point, we are not on the subject of discussing that.

Then, is it correct to regard only some persons as excellent because of being *Muhaddath* and to regard it as deviation and defect in others? No, by God. Come look at the falsehood of Hijaz and the origin and base of hypocrisy and source of corruption in the society:

Abdullah Qaseemi – let’s ask him: How in his book – *As-Sara Bainul Islam wal Wathniya*⁴ - he has written that in view of Shia, the Imams of Ahle Bayt (a.s.) are prophets and they receive divine revelation and angels bring revelation to

¹ *Usul Kafi*.

² *Amali*, Tusi: 260 [207-208, H. 914-916].

³ Allamah Majlisi has compiled these traditional reports in *Behaarul Anwaar*, [26/66 Chapter of ‘They (a.s.) were *Muhaddith* and *Mufahham*” 40/140 & 142, H. 40, 41, 43 & 44].

⁴ *As-Sara Bainul Islam wal Wathniya*, 1:1:2:35.

them and these Shia believe the same about Fatima and Imams from her progeny as they believe about the prophets!

In all these points we argue through the correspondence of Hasan bin Abbas quoted in *Al-Kafi*.¹

Does this ignorant man not know that these lies and allegations target a big group of people, whose correct viewpoint has created nobles around the world; these lies are nothing, but refuting the view of *Muhaddith* mentioned in Holy Quran and viewpoint of talking of angels to the Imams of Ahle Bayt (a.s.) and their mother, Lady Fatima Zahra (s.a.) – as that reasoning demands - while all Muslims are same in this belief.

Can the Shia also not say: “In view of Ahle Sunnat, Umar bin Khattab and others, who were *Muhaddath*, are prophets and angels bring divine revelation upon them?”

However, the Shia are learned and wise and they don’t hurt feelings through lies, allegations and false statements.

Were these unequivocal traditional reports of the Shia, which say that the Imams are knowledgeable and are not prophets, not seen by this man? Did this man not come across in *Al-Kafi* - in the chapter that he has used to condemn the Shia – statements of Imam Muhammad Baqir (a.s.) and Imam Ja’far Sadiq (a.s.), who said:

“Indeed, Almighty Allah ended the divine books through your Book and ended your prophets through your Prophet?”

إِنَّمَا يَفْتَرِي الْكَذِبُ الَّذِينَ لَا يُؤْمِنُونَ بِأَيْتِ اللَّهِ وَأُولَئِكُ هُمُ الْكُنْدِبُونَ ﴿٤٥﴾

“Only they forge the lie who do not believe in Allah’s communications, and these are the liars.”²

4. Knowledge of the unseen of the Shia Imams

Making fuss regarding the knowledge of Imams from Aale Muhammad (a.s.) from those, who harbor malice for the Shia and the Imams is great and clear; each of them have issued strange and false statements. Like the blind feels a camel and expresses views; as if from all Islamic sects, only the Shia have this view and the followers of other sects do not have such viewpoints, from this aspect they became deserving of every condemnation and allegation.

Sufficient for you is what Qaseemi has invented in *As-Sara Bainul Islam wal Wathniya*:

“In view of Shia, Imams have knowledge of everything and whenever they want to know about something, Allah Almighty informs them. They know the time of their death, they die at their own discretion and have knowledge of past

¹ *Al-Kafi*, [1/176].

² Surah Nahl 16:105

and future; nothing is concealed from them. (Pg. 125 & 126 of Kulaini's *Al-Kafi*)."

Then he writes:

"Another tradition is also present in *Al-Kafi* regarding this. Thus, Imams are imbued with the quality of knowing the unseen and they are aware of past and future; nothing is concealed from them; they are partners of Almighty Allah and all Muslims know that prophets are not partners of God in this quality and verses of Quran and reports of Prophet and Imams regarding the fact that only Allah knows the unseen, are widely narrated to such an extent that it is not possible to mention all of them in this book."

Reply: Knowledge of unseen – that is awareness of supernatural and speaking about past and future, like intuition, is a matter, possible for every human being. From the past, which he has not seen, he is informed of it and in the condition of being aware that it is source of unseen or gained through another rational being.

As for specialty of believers, thus they are more aware of the unseen, like belief in God, angels, divine books, prophets, Judgment Day, Paradise, Hell, meeting Almighty Allah, life after death, rising up on Judgment Day, blowing of the bugle, accounting, Hourul Ein, palaces and pages (youths)¹, what will occur on Judgment Day and all the things the believer has faith in, and for which he testifies, are unseen and in the Holy Quran they are called as unseen and Almighty Allah says in the verse:

الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ

"Those, who believe in the unseen..."²

The believers are indentified through these qualities.

Also the verse:

الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ

"(For) those who fear their Lord in secret."³

...and the verse:

إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ

"You warn only those who fear their Lord in secret."⁴

And so on...

The position of prophethood and messengership demands that the prophet

¹ "Round about them shall go youths never altering in age," (Surah Waqiyah 56:17)

² Surah Baqarah 2:3

³ Surah Anbiya 21:49

⁴ Surah Fatir 35:18

should have knowledge of unseen from some aspects, in addition to what believers know, and the verse:

وَكُلَّاً تَقْصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرَّسُولِ مَا نَشِّبُتْ بِهِ فُؤَادُكَ وَجَاءَكَ فِي هَذِهِ
الْحُقُّ وَمَوْعِظَةٌ وَذُرِّى لِلْمُؤْمِنِينَ ^{٤٢}

“And all we relate to you of the accounts of the apostles is to strengthen your heart therewith; and in this has come to you the truth and an admonition, and a reminder to the believers.”¹

...hints at this point only.

That is why Almighty Allah narrates stories to Prophet and after narrating the story of Maryam, says:

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهُ إِلَيْكَ

“This is of the announcements relating to the unseen which We reveal to you.”²

And after the incident of Nuh (a.s.), He says:

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهُ إِلَيْكَ

“These are announcements relating to the unseen which We reveal to you.”³

After the story of brothers of Prophet Yusuf (a.s.), He says:

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهُ إِلَيْكَ

“This is of the announcements relating to the unseen (which) We reveal to you.”⁴

Almighty Allah, through this knowledge of unseen, which is restricted to prophets, has clarified in Quran:

عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى عَنْيَةٍ أَحَدًا ^٥ إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ

“The Knower of the unseen! so He does not reveal His secrets to any, except to him whom He chooses as an apostle”⁵

Yes:

وَلَا يُجِيبُطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا مَا شَاءَ

“And they cannot comprehend anything out of His knowledge

¹ Surah Hud 11:120

² Surah Aale Imran 3:44

³ Surah Hud 11:49

⁴ Surah Yusuf 12:102

⁵ Surah Jinn 72:26-27

except what He pleases.”¹

وَمَا أُوتِيتُم مِّنَ الْعِلْمِ إِلَّا قِيلًا ﴿٦﴾

“And you are not given aught of knowledge but a little.”²

On the basis of this, according to clarification of Holy Quran, all prophets, saints (*Awliya*) and believers have knowledge of unseen and all have a particular share, only their knowledge of unseen – of whatever magnitude it may be – is limited and temporary and not personal and it was not there from eternity. It has a beginning and an end and it is not eternal and it is obtained from Allah, the Mighty and Sublime.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

“And with Him are the keys of the unseen treasures- none knows them but He.”³

The Prophet and those from his Ummah, who are inheritors of his knowledge,⁴ in acts and deeds, on the basis of their knowledge of unseen about calamities, dreams, happenings and informing people about unseen matters are needful of command of Allah, the Mighty and the High. And knowledge, acting upon it, and its informing the people about it comprises of three stages and none of them is related to the other, knowledge about one thing demands acting according to that, or that it is not needed to be told to the people, and each of these three stages have requirements and limitations, which should be observed, and it is not that everyone, who knows the unseen, acts according to it or informs others.

Is the report of the son of Nuh, report of the people of Hud, Aad and Thamud, people of Ibrahim and Lut and reminder of Zulqarnain and the news of the past prophets not from unseen?

Did the Prophet not deposit some unseen matters as secrets to his wives and they divulged them to their fathers?

فَلَمَّا نَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا طَقَالْ نَبَأَنِي الْعَلِيمُ الْخَبِيرُ ﴿٣﴾

“So when he informed her of it, she said: Who informed you of this? He said: The Knowing, the one Aware, informed me.”⁵

...is not from unseen?

¹ Surah Baqarah 2:255

² Surah Isra 17:85

³ Surah Anaam 6:59

⁴ Islamic Ummah has consensus that the inheritor of the knowledge of the Holy Prophet (s.a.w.a.) is Ameerul Momineen Ali Ibne Abi Talib (a.s.). Ref: *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 255-257.

⁵ Surah Tahrif 66:3

Whether what Khizr informed Moosa (a.s.)¹ regarding which Moosa could not be patient, not unseen?

Whether whatever Isa (a.s.) said to his people:

وَأَنِّيْكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ لَا فِي بُيُوتِكُمْ

“And I inform you of what you should eat and what you should store in your houses.”²

...is not unseen?

Is the statement of Isa (a.s.) to Bani Israel:

يَعْلَمُ إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ
وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي أَسْمَهُ أَمْرُهُ

“O children of Israel! surely I am the apostle of Allah to you, verifying that which is before me of the Taurat and giving the good news of an Apostle who will come after me, his name being Ahmad.”³

...not a part of the unseen?

And what Allah, the Mighty and the High revealed to Prophet Yusuf (a.s.):

لَتُنَبَّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ^④

“You will most certainly inform them of this their affair while they do not perceive.”⁴

...not a part of unseen?

And whether Adam's informing the angels about their names, as per the orders of the Almighty Allah:

لِيَادِمُ أَنِّيْهُمْ بِأَسْمَاءِهِمْ

“O Adam! inform them of their names.”⁵

...not from the unseen?

And are all these glad tidings present in Old and New Testament and books of past people, regarding prophethood of Prophet of Islam (s.a.w.a.), his description, life history, mention of his Ummah is not information of the unseen?

Whether authentic reports narrated from soothsayers, monks, story-tellers narrated regarding Holy Prophet (s.a.w.a.) before his birth not the news of

¹ In the verse: “He said: Surely you cannot have patience with me.” (Surah Kahf 18:67)

² Surah Aale Imran 3:49

³ Surah Saff 61:6

⁴ Surah Yusuf 12:15

⁵ Surah Baqarah 2:33

unseen?

Is there any hurdle for Almighty Allah to grant to whoever He likes, knowledge of past and future, knowledge of heavens and earths, knowledge of formers and latters, and knowledge of angels and prophets? Just as nothing restrains Him from bestowing intuition and knowledge of whatever He has created to whoever He likes; as He showed to Ibrahim the kingdoms of heavens and the earth.

In this instance, it can never be construed as partnership with God no matter if the knowledge of the knower is in excess. And how much is the difference between these two knowledges, because the limits of human capacity always dictate the extent he can acquire knowledge; whether it is knowledge of unseen or knowledge of intuition. In the same way, divine knowledge about unseen and intuition is obtained from the Holy Being of Almighty Allah, which is restricted to Him.

The same applies to the knowledge of angels; if for example Almighty Allah allows Israfeel to read and become aware of the Protected Tablet – a tablet containing everything – before his eyes – he definitely does not become the partner of God in knowing everything.

On the basis of this, it is not possible to compare personal absolute knowledge with limited acquired knowledge, knowledge which has no limitation and condition with knowledge, which is limited and restricted, eternal knowledge with accidental temporary knowledge, original knowledge with knowledge obtained from another.

Just as the knowledge of Prophet cannot be compared to knowledge of human beings, because the paths of these knowledges are contradictory, and specialties and rules derived from knowledge of one do not describe the other; although commonality is possible.

On the contrary, even the knowledge of jurist cannot be compared to knowledge of following the rules of Shariah; even though the follower is aware of all laws, because the source of knowledge of both of them is different.

On the basis of this, knowledge of the unseen in the original and absolute form is from the qualities of Almighty Allah and restricted to Him and this is implied in the following verses:

قُلْ لَا يَعْلَمُ مَنِ فِي السَّمَاوَاتِ وَالْأَرْضِ غَيْرُ اللَّهُ

“Say: No one in the heavens and the earth knows the unseen but Allah.”¹

And the verse:

إِنَّ اللَّهَ عَلِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ عَلَيْمٌ بِذَاتِ الصُّدُورِ ﴿٤﴾

¹ Surah Naml 27:65

“Surely Allah is the Knower of what is unseen in the heavens and the earth; surely He is Cognizant of what is in the hearts.”¹

In the same way, refer to Surah Hujurat 49:18, Surah Jumua 62:8, Surah Hashr 59:82, Surah Sajdah 32:6, Surah Taghabun 64:18, Surah Hud 11:21, Surah Araaf 7:188.

From these details, which we mentioned in the cause and kinds of knowledge, it is known that there is no contradiction between reasonings of this matter in Quran and Sunnah, from the aspect of negation and proving and every reasoning, which negates or proves the knowledge of unseen has one aspect of the matter in view, a subject, which in the language of reasoning, from which the knowledge of unseen is negated, is other than a topic for which knowledge of unseen is proved and in the same way is its opposite.

Other qualities, which are restricted to Allah, the Mighty and the High are also as such; that is these qualities with particular restriction are differentiated from qualities of others; and Isa (a.s.) enlivens the dead by the leave of God as Almighty Allah has informed in this verse:

أَنِّي أَخْلُقُ لَكُم مِّنَ الطِّينِ كَهْيَةَ الطَّيْرِ فَانفُخْ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ

“I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah’s permission.”²

Isa (a.s.) is not a partner of Allah, Who creates man from clay, because only Allah is the Master (*Wali*), only He revives the dead and is the All-knowing creator.

The angel, who shapes the fetus in wombs, does so according to divine exigency and will of God. He creates the ears, eyes, skin, flesh and bones³ and never does he become a partner with Almighty Allah in this, because He is the creator God, the maker of everything, without a previous model, and incomparable one, who shapes whatever is present in the wombs, as He likes.⁴

An angel goes to the fetus and writes down the sustenance, death, acts, calamities, good and evil, misfortune and good fortune that is destined for him;

¹ Surah Fatir 35:38

² Surah Aale Imran 3:49

³ It is narrated from Huzaifah directly from the Prophet that when the fetus is 42 days old, the Almighty Allah sends an angel to give a form to it; and he shapes the ears, eyes, skin, flesh and bones; then he says: O Lord, is it a male or a female? The Almighty Allah commands what He likes and the angel writes it down. Then he says: O Lord, when would it die? The Almighty Allah orders whatever He likes and the angel notes it down. Then he says: O Lord, what is the quantum of his sustenance. Thus, the Almighty Allah orders as much He likes and the angel records it. Then the angel comes out with a sheet of paper and whatever is written on it, never increases or decreases. This report is mentioned by Abul Husain Muslim in his *Saheeh* [5/202, H. 3, Kitabul Qadr].

⁴ The Almighty Allah says: “He is Allah the Creator, the Maker, the Fashioner” (Surah Hashr 59:24) and “He it is Who shapes you in the wombs as He likes.” (Surah Aale Imran 3:6)

then he blows the spirit into him.¹ He does not associate anyone with Almighty Allah and Allah does not have any partner in the kingdom. He is the creator of everything and has fixed a destiny for it.

Along with the fact that the angel takes away the souls and Almighty Allah revealed the following verse:

قُلْ يَسْوِفُكُمْ مَلَكُ الْمَوْتِ الَّذِي وُلِّيَ كُمْ

“Say: The angel of death who is given charge of you.”²

But at the same time the restriction present in this verse is also correct:

الَّهُ يَتَوَفَّ الْأَنْفُسَ حِينَ مَوْتِهَا

“Allah takes the souls at the time of their death.”³

As only Almighty Allah causes death and the angel of death is not a partner of Allah in this quality. Also, attributing death to the angels in this verse is also correct:

الَّذِينَ تَتَوَفَّهُمُ الْمَلِكَةُ ظَالِمِيَّ أَنْفُسِهِمْ

“Those whom the angels cause to die while they are unjust to themselves.”⁴

And the verse:

الَّذِينَ تَتَوَفَّهُمُ الْمَلِكَةُ طَيِّبِينَ

“Those whom the angels cause to die in a good state.”⁵

There is no contradiction in any of these statement, and if we attribute causing death to anyone other than God, we would not be committing a sin.

Also, on the basis of destiny written by Almighty Allah, the angel does not sleep⁶ and does not slumber and in this way Allah has praised Himself:

لَا تَأْخُذُهُ سَنَةٌ وَلَا نَوْمٌ

“Slumber does not overtake Him nor sleep.”⁷

¹ It is narrated from Ibne Masud directly that if someone is created, he stays in the womb for forty days, then it remains as a clot for forty days; then it becomes a lump for forty days; then the Almighty Allah sends an angel with four words: sustenance, death, actions, whether he/she would be righteous or evil-doer. Then the angel blows the soul into it. Bukhari in his *Saheeh* has mentioned this report in the Chapter of the Angels [6/2713, H. 7016].

² Surah Sajdah 32:11

³ Surah Zumar 39:42

⁴ Surah Nahl 16:28

⁵ Surah Nahl 16:32

⁶ Ref: Sermon one, *Nahjul Balagha*, [Pg. 41]; its commentary [*Sharh Nahjul Balagha*, Ibne Abil Hadeed, 1/91].

⁷ Surah Baqarah 2:255

If Allah, the Mighty and the High makes someone able to enliven all the folks of the earth, he would not become a partner of Almighty Allah, because God is one, who enlivens the earth after its death.

Now, come, let's ask Qaseemi: Shia, who say: Whenever the Imams make an intention to understand something, Almighty Allah makes it clear to them. How can it be concluded from this that Imams are partners of God in unseen? After this, supposing their knowledge is through Allah's informing, what common point do they have?

We ask this man: How this polytheism of leaders of community remained concealed? They have narrated from Huzaifah that the Holy Prophet (s.a.w.a.) informed him about the past and the future till Judgment Day.¹

Also, a report, which Ahmad, leader of the faith that Qaseemi follows, included in his *Musnad*:² It is narrated from Abu Idris that he said: I heard from Huzaifah bin Yaman that he said:

“By God, I am the most knowledgeable of people regarding every mischief that is to take place from the present till Judgment Day.”

Qaseemi was ignorant that the knowledge of believer at the time of his death, choice of death, meeting Almighty Allah – if he is given a choice between life and death – it is not impossible, and will not be a great issue and not unlikely with the status of a believer; what to say about Imams of believers from the holy progeny?

Is this man not aware about what his co-religionists have narrated about their leaders and considered it to be their merits?

Ahmad in *Musnad*³ and Tabari has mentioned in *Riyaz*⁴ that on the basis of a dream that Umar has seen, he informed about his death and between that dream and the time he was assassinated, there was a only a gap of a Friday.

In *Riyaz*,⁵ it is narrated from Kaabul Ahbar that he said to Umar:

“O chief of believers, I swear that you will die in three days.”

Abu Lulu attacked him after three days. When people came to him – and Kaab was also present – Umar said: It was predicted by Kaab.

It is also narrated that Uyyana bin Hasan Fuzari said to Umar:

“Be careful or remove non-Arabs (Persians) from Medina, as I am not sure someone would attack you soon.” And he placed his hand at the spot where Abu Lulu hit.

If you want to be amazed, you should be amazed that during the tenure of Abu Bakr, a corpse at the time of its burial predicted the killing of Umar.

¹ *Saheeh Muslim*, Kitabul Fitn, [5/410 H. 22]; *Musnad Ahmad*, 5:386 [6/534, H. 22770].

² *Musnad Ahmad*, 5:388 [6/536, H. 22780].

³ *Musnad Ahmad*, 1:48 & 51 [1/79 & 82, H. 343 & 364].

⁴ *Riyazun Nazara*, 2:74 [2/354].

⁵ *Riyazun Nazara*, 2:57 [Pg. 355].

Baihaqi¹ has narrated from Abdullah bin Ubaidullah Ansari that:

“I was from those, who participated in the burial of Thabit bin Qays, who was killed in Yamama². When they placed him in the grave, we heard him say: Muhammad is the messenger of Allah, Abu Bakr is truthful (*Siddiq*), Umar is a martyr and Uthman is the righteous merciful one. Then we looked and saw that he was dead (and speaking in that condition and informing about future).”

It is narrated from Abdullah Salam that he said: “I saw the Holy Prophet (s.a.w.a.), Abu Bakr and Umar in dream. They said: Be patient as the following day, you would break your fast with us.”

It is narrated from Ibne Umar that: Uthman addressed the public in the morning:

“I saw the Holy Prophet (s.a.w.a.) in dream, saying: Uthman, break your fast with us tomorrow.”

So, he kept a fast and was killed the same day.³

A drop from the ocean

In numerous books of Ahle Sunnat scholars, excessive incidents are found regarding persons they consider excellent, whom they believe to have knowledge of unseen.⁴ No one considers this polytheism and nothing is heard from Qaseemi and his like regarding this. But when such things are mentioned about Shia Imams, Ahle Sunnat take a tough stance and raise a great clamor.

An amazing point

More amazing is the fact that an Ahle Sunnat man claims that he sees the Protected Tablet (*Lauhe Mahfooz*) and reads it. This lofty claim is accepted from him, is mentioned among his merits and is regarded true, without any objection.

In *Shazaratuz Zahab*,⁵ Ibne Imad says in the biography of Maula Mohibuddin Muhammad bin Mustafa Khujwi Hanafi (d. 950 A.H.), author of gloss on Baidhawi and other writings:

He says: “If I have doubt about some verse of Quran I focus my attention on Allah, the Mighty and High. Then my breast expands till it becomes as wide as the earth and two moons rise up in it, which I don’t know what they are? Then an effulgence appears, which is the path to the Protected Tablet (*Lauhe Mahfooz*) and I derive the meaning of the verse from it.”

A lot of such nonsense is mentioned in books like *Tabaqat* of Sherani, *Al-*

¹ Dalailun Nubuwwah, [6/58].

² A place in Yemen at a distance of sixteen stages from Medina and the Battle of Yamama occurred in Rabiul Awwal, 12 A.H. during the reign of Abu Bakr.

³ Ref: *Riyazun Nazara*, 2:127 [3/60].

⁴ Ref: *Tareekh Baghdad*, 7:247; *Shazaratuz Zahab*, 5:16 [7/31, Events of 605 A.H.] and 5:74 [7/133, Events of 617 A.H.]; *Al-Bedaya wa al-Nehaya*, 12:144 [12/177, events of 486 A.H.].

⁵ Ref: *Al-Ghadeer*, 5/95-99.

⁵ *Shazaratuz Zahab*, 8:286 [10/410, events of 950 A.H.].

Kawakibut Durriya of Nawai, *Rauzul Rihayeen* of Yafai and *Rauzatun Nazireen* of Shaykh Ahmad Watari.

وَالَّذِينَ كَنْبُوْا بِإِيمَنَتِنَا سَنَسْتَدِرُ جُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٧﴾

“And (as to) those who reject Our communications, We draw them near (to destruction) by degrees from whence they know not.”¹

5. Transferring the last remains to holy tombs

There is great clamor regarding this from ignorant persons from the aspect of practical laws and due to heedless from sources of religious verdicts. They think that this issue is only restricted to Shia, therefore they have leveled objections against them.

It is concealed from these fellows that the four Ahle Sunnat schools of law are in agreement with Shia that transferring a corpse from the place the person has died to another for place for appropriate aim is lawful, whether before or after burial, whether that person had made a bequest or not.

Malikis say:

“Transferring the corpse before or after burial to another place is lawful under three conditions: First, that it should not be damaged during transfer. Secondly, it should not cause disrespect and the corpse should not be carried in a disrespectful way. Thirdly, transfer should be for some important reason, like for example that the grave is inundated by water or to shift it to a place where it would benefit from auspiciousness of that spot or to a place near his family members, or that his family members may be able to visit the grave. If none of these conditions is present, shifting is unlawful.”²

Hanbalis say:

“There is no problem in transferring a corpse from one place to another, upon the condition that this transfer should have a correct objective. For example, it should have been transferred to holy place or for burial near a devout personality and with the condition that we may remain safe from the change in smell of the corpse and there is no difference whether it is shifted before burial or after that.”³

Shafeis say:

“Transferring a corpse to another place for burial is unlawful and it is said that it is detestable, except that it should be for proximity to Mecca, Medina, Baitul Muqaddas or grave of a holy personage. If the deceased makes a bequest

¹ Surah Araaf 7:182

² Al-Fiqh Alal Mazahib Arba, 1:421 [1/537].

³ Al-Fiqh Alal Mazahib Arba, 1:422.

to be transferred to one of these places, it should be carried out. Although if we are assured that the corpse would not disintegrate and Mecca implies the whole sanctuary and not the city.”¹

Hanafis say:

“It is recommended that the corpse should be buried in the city the death has occurred and there is no problem in transferring from one city to another if we are assured security from stench. But after the burial exhumation, is unlawful, except that the ground where the burial took place is unlawful or after the burial, someone else became the owner of that place through partnership.”²

Conclusion

This act was lawful in the previous Shariats. Adam (a.s.) passed away in Mecca and was buried in the cave of Abu Qubais. Then Nuh (a.s.) placed his coffin on the Ark and when he disembarked, he buried it in Baitul Muqaddas.³ It is mentioned in Shia traditional reports that he buried him in Najaf Ashraf. Yaqub (a.s.) passed away in Egypt and was buried in Shaam.⁴

Moosa transferred the coffin of Yusuf (a.s.) after he was buried in Egypt to Palestine, where his ancestors were buried.⁵

Yusuf (a.s.) transferred the coffin of his father, Yaqub (a.s.) from Egypt and buried it in Hebron in a cave prepared for his family.⁶

Imam Hasan and Imam Husain (a.s.) transferred the remains of their holy father from Kufa to the present dome of His Eminence (a.s.) in Najaf Ashraf and this was before the burial of His Eminence; though it is mentioned in *Dalailun Nubuwah*⁷ that:

“The first of those, whose grave was transferred, was Ali Ibne Abi Talib (a.s.). He was attacked on Friday, 19th Ramadhan and he passed away two days later and his son, Imam Hasan (a.s.) prayed his funeral prayer and he was buried in Darul Imarah and his grave was concealed.”

It was then transferred to place called Najaf. Harun Rashid discovered it and constructed a building over it; and he did this when he observed that animals were attracted to that place and sought refuge from his hunting dogs there. When he inquired about this phenomenon from natives of that village, an aged man told him that it was the grave of Ameerul Momineen Ali (a.s.) and Nuh (a.s.).⁸

¹ *Al-Minhaj*, printed as gloss on *Al-Mughni*, 1:357 [1/365] by Mohibuddin Nawawi Shafei.

² *Al-Fiqh Alal Mazahib Arba*, 1:422 [1/537].

³ *Tareekh Tabari*, 1:80 [1/161].

⁴ Abul Ikhlas Hanafi, 1:168 gloss on *Durarul Ahkam*.

⁵ *Sharh Shamail*, Qari, 2:208, *Sharh Manawi* in its gloss.

⁶ *Taareekhul Umam wal Muluk*, 1:161 & 169 [1/230 & 364].

⁷ *Mahazratul Awail*, Saktwari, 102, 1300 A.H. [Pg. 155]; *Tamamul Matun*, Safadi, 151 [Pg. 200].

⁸ Ahle Sunnat have severe dispute regarding the place of the burial of Ameerul Momineen (a.s.) in order to keep the people away from the tomb.

In *Al-Ghadeer*, Allamah Amini has mentioned the last remains, which were shifted from the original place of their burials in two topics:

1. Corpses that were shifted before burial.
2. Corpses that were exhumed and transferred to another grave.¹

He has ended the discussion with the following verse:

مِنْهُمْ مَّنْ قَصَصَ عَلَيْكَ وَمِنْهُمْ مَّنْ لَمْ نَقْصُصْ عَلَيْكَ

“There are some of them that We have mentioned to you and there are others whom We have not mentioned to you.”²

6. Visitation (Ziyarat) of tombs of the Holy Progeny, supplication at graves, seeking mediation/blessings

It has been the practice of all Muslims from the early period of Islam; that is from the period of companions and companions or companions to perform Ziyarat of the graves of prophets, imams, saints and important spiritual personalities: and finally the tomb of the Holy Prophet (s.a.w.a.).

Prayers and supplication near the grave and seeking blessings and mediation from it, seeking divine proximity through visiting those tombs is accepted by all Muslims, and in spite of the difference of schools, no one has denied it, and no one has condemned it.

This continued till the time of Ibne Taymiyyah Harrani and he appeared like an ignorant fool, who uttered nonsense and invented new concepts in an unrestrained manner. He denied that current Sunnah absolutely. A practice of God, in which there is no change. He opposed this natural practice and turned away from this positive custom of Islam.

Through utter nonsense and illogical arguments, he lashed out against this practice, opposing all decorum and respect and issuing a verdict declaring it unlawful to undertake a journey to visit the tomb of Prophet and regarded it a journey of divine disobedience in which the Prayer has to be recited in full.

Therefore, elders of his time and his co-religionists opposed him and they stood up to confront him in a severe manner. Some wrote detailed books on this subject.³ Some have mentioned his defects and explained his heresies and deviations.

People of Shaam issued rulings against him and Burhan bin Farkakh Fuzari

¹ Ref: *Al-Ghadeer*, 5/104-132.

² Surah Ghafir 40:78

³ Like: Shifaus Saqam fee Ziyarat Khairul Aman, Taqiuddin Subki; Durratul Maziya fee Alaa Ibne Taymiyyah, Subki; Al-Maqalatul Marziya Athar Qaaziul Quzzaat Malikia, Taqiuddin Abu Abdullah Akhnai; Najmul Mohtadi wa Rajmal Muqtadi, Fakhr bin Muallim Qarshi; Dafae Shuba, Taqiuddin Hasani; Tohfatal Mukhtara fee Radde Alaa Munkare Ziyarah, Tajuddin Fakhani (d. 834 A.H.), compilation of Abu Abdullah Muhammad bin Abdul Majid Fasi (d. 1229 A.H.).

issued a verdict about him comprising of forty lines till he declared him to be a disbeliever.

Shahab bin Jabal supported Burhan in this issue and wrote to him in a letter; that is Malikis also have the same view.

Then this verdict was presented to Badr bin Jama, Chief Qaazi of Shafei in Egypt. He wrote at the beginning of the verdict:

“Praise be to Allah, what is mentioned at the end regarding the question about statement of Ibne Taymiyyah who says: Visitation (*Ziyarat*) to prophets and righteous is innovation (heretical) and what he says that journey for visitation (*Ziyarat*) to prophets is unlawful; all these statements are invalid.

A section of scholars have stated that visitation (*Ziyarat*) of Prophet (s.a.w.a.) is rewarding and is a Sunnah according to consensus. And this Mufti – that is Ibne Taymiyyah – should be prohibited from such invalid verdicts and forbidden to issue strange verdicts; if he does not desist, he should be imprisoned and exposed before the people that they may not follow him.”

Muhammad bin Ibrahim bin Saadullah bin Jama-a Shafei also wrote similarly.

Muhammad bin Jariri Ansari Hanafi wrote: “He should be arrested and imprisoned immediately.”

Muhammad bin Abu Bakr Maliki has written: “His persecution is exaggerated so that this mischief and other evils should be warded off.”

Ahmad bin Umar Muqaddasi Hanbali also declared similarly.¹

These four scholars were present in Egypt in 726 A.H. during the time when this mischief occurred; each of them being chief Qaazis.²

That is why the heresy, written by his sinful hands; the baseless matters, heretical views and ideas opposed to Quran and Sunnah were all demolished on his head; and it was announced in Damascus that one, who follows the beliefs of Ibne Taymiyyah, his life and property can be seized.³

Qaseemi, the author of *Saraa* has followed in the footsteps of Ibne Taymiyyah, emulated his practice and obeyed his selfish desires and in the twentieth century. He has distorted facts, concealed the truth and spread false concepts.

He writes in *Saraa*:⁴

“Due to these extreme beliefs of Shia regarding their Imams, and due to the fact that they regard Ali and his descendants gods, they travel from remotest places to their graves, and make offerings, gifts and sacrifices there; and shed blood and tears over there, and express sincerity to them; and perform all these

¹ Ref: *Dafae Shuba*, 45-47.

² Ref: *Takmilatis Saif Ath-Thaqil*, Shaykh Muhammad Zahid Kauthari, 155.

³ *Ad-Durarul Kamina*, Ibne Hajar Asqalani, 1:147.

⁴ As-Saraa Baunal Islam wal Wathniya, 1:54.

acts only for them and not for the Lord of the monotheists.”

He also written:¹

“In legal issues like invoking blessing on Holy Prophet (s.a.w.a.) there is no difference between proximity and distance, and it is obtained in both cases. However, glancing at the holy tomb and looking at stones has no merit. Without any dispute, all scholars agree that it carries no merit; on the contrary meeting His Eminence (s.a.w.a.) when he was alive also did not have any merit. The merit lay in believing in him, learning from him, following his path and supporting him. In other words, no one can prove the least merit for Ziyarat of the holy grave and this is clear from the practice of Muslims since the early period of Islam...”

Till the end of his nonsensical statements.

The reader knows well that these poisonous statements do not befit one, who has embraced Islam, adopted piety, submitted to the Book and the Sunnah that he brought; also righteousness and good morals do not like this conduct and the culture of the holy religion of Islam does not approve it. Is it lawful for a Muslim to equate seeing a stone to glancing at the Prophet during his lifetime?

Is it lawful for a Muslim that he should accord no value for Ziyarat of His Eminence during his lifetime and his death and not to believe in any of its merits and to announce this in a religious gathering?

Is it not the practice of all the people of all religions, who regard visiting their elders meritorious? Don’t they consider it a matter of pride for the visitor? And people are more attracted due to the excellence that this act carries. Same was the practice of people from all religions and people always had consensus on this matter; and in the past and present they regard it a sign of respecting holy personalities in seeking blessings from them.

How much is the difference between the statement Qaseemi and words of Shaykh Taqiuddin Subki in *Shifa*?²

What is concluded from religion and practice of past scholars is that seeking blessings from deceased righteous ones, what to say about prophets, is an excellent deed. One, who claims that graves of prophets and others are same, has made a serious claim and we are certain that it is invalid. This statement demotes the Prophet to level of other Muslims and this is certainly heretic, because one, who decreases the actual rank of Prophet, has renegaded from Islam.

Encouragement for visitation (Ziyarat) of the Prophet (s.a.)

Leaders and scholars of the four schools of Islamic law, in their authentic books of traditions, have mentioned numerous traditions regarding visitation (Ziyarat) to the tomb of Prophet (s.a.w.a.). We shall mention some of them here:

1.

¹ As-Saraa Baunal Islam wal Wathniya, 1:178.

² Shifaus Saqam fee Ziyarat Khairul Aman, Taqiuddin Subki, 96 [Pg. 130].

It is narrated from Abdullah bin Umar from the Holy Prophet (s.a.w.a.), without names of intervening narrators that:

“My intercession becomes obligatory for one, who visits my grave.”

Many tradition scholar have narrated this report; among them being:

1. Hafiz Abul Hasan Ali bin Umar Darqutni (d. 385 A.H.) in *Sunan*.¹

2. Chief Qaazi, Abul Hasan Mawardi (d. 450 A.H.) in *Ahkamus Sultania*.²

3. Hafiz Abu Bakr Baihaqi (d. 458 A.H.) in his *Sunan* and other books.³

4. Hafiz Jalaluddin Abdur Rahman Suyuti (d. 911 A.H.) in *Jamiul Kabeer* as it is mentioned in its sequence.⁴

5. A group of scholars from the four schools of jurisprudence in Egypt in the book: *Al-Fiqh Alal Mazahibul Arba*.⁵

2.

It is narrated from Abdullah bin Umar directly from the Prophet that:

“Whoever performs the Hajj and after that visits my grave after my passing away, is like one, who visited me during my lifetime.”

In numerous chains of report the term of ‘was habnī’ (has accompanied me and is my companion) is also present. Many scholars have narrated this report, like:⁶

1. Hafiz Abul Qasim Tibrani (d. 360 A.H.).

2. Hafiz Abul Hasan Darqutni (d. 385 A.H.) in his *Sunan* and other than that.

3. Hafiz Abu Bakr Baihaqi (d. 458 A.H.) in his *Sunan*.

4. Hafiz Ibne Asakir Damishqi (d. 571 A.H.) in his *Tarikh*.

5. Hafiz Jalaluddin Suyuti (d. 911 A.H.) in *Jamiul Kabeer* according to the narration of its sequence.

3.

It is narrated from Abdullah bin Umar directly from the Prophet that:

“Whoever performs the Hajj and does not visit me, has been unjust to me.”

A number of scholars have narrated this report, among them being:⁷

1. Hafiz Darqutni (d. 385 A.H.) in his book: *Ahadees of Malik not mentioned in Muwattah*.

2. Taqiuddin Subki (d. 756 A.H.), through a number of channels in *Shifaus*

¹ *Sonan Darqutni*, [2/278, H. 194].

² *Ahkamus Sultania*, 150 [2/109].

³ *Sonanul Kubraa*, [5/245].

⁴ *Kanzul Ummaal*, 8:99 [15/651, H. 42583].

⁵ *Al-Fiqh Alal Mazahibul Arba*, 1:590 [1/711].

⁶ *Al-Mojamul Kabeer*, [12/310, H. 13497]; *Sonan Darqutni*, [2/278, H. 192]; *Sonan Baihaqi*, 5:246; *Mukhtasar Tareekh Damishq*, 2:406; *Kanzul Ummaal*, 8:99 [15/651].

⁷ *Shifaus Saqam*, 22 [Pg. 27]; *Tajus Uroos*, 10:74; *Neelul Autar*, 4:25 [5/108].

Siqam. He has refuted the statement of Ibne Jauzi, who regards the tradition false.

3. Sayyid Murtada Zubaidi Hanafi (d. 1205 A.H.) in *Tajul Uroos*.

4. Shaykh Muhammad Shaukani (d. 1250 A.H.) in *Neelul Autar*.

فَلَعِلَّكُمْ تَأْخُذُونَ نَفْسَكُمْ إِنَّمَا يُؤْمِنُوا بِهَذَا الْحَدِيثَ أَسْفًا^⑤

“Then maybe you will kill yourself with grief, sorrowing after them, if they do not believe in this announcement.”¹

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ^⑥

“What announcement would they then believe in after this?”²

Statements of scholars of four schools regarding Ziyarat of Prophet (s.a.w.a.)

1. Chief Qaazi, Abul Hasan Mawardi (d. 450 A.H.) writes in *Ahkamus Sultaniya*:³

“And when the caretaker of Hajj pilgrims returned, he took them for Ziyarat of Messenger of Allah (s.a.w.a.) to Medina, so that Hajj pilgrims may combine the two visits and this was as a mark of respect for His Eminence (s.a.w.a.) and to fulfill the rights of his obedience. Though it is not an obligatory part of Hajj, but it is among recommended points of Shariah and a good worship act of Hajj pilgrims.”

2. Qaazi Ayaz Maliki (d. 544 A.H.) has written in *Shifa*:⁴

“Ziyarat of the Holy Prophet (s.a.w.a.) is Sunnat according to consensus of all Muslims, and it is an excellence, which is encouraged.”

After that he has mentioned a number of traditions in a chapter and said:

“Ishaq bin Ibrahim Faqih has said: The practice of Hajj pilgrims has always been that they pay a visit to Medina and make intention to pray in the Masjid of Prophet; and by seeing the tomb, pulpit, grave, place of sitting of His Eminence, place where his hand touched, place where he stepped, a pillar on which he reclined, place where Jibreel brought divine revelation on him, seeing the place where companions and Imams of Muslims have intended to inhabit that place by worship and prayer over there, we seek blessings from and gain lessons from all this.”

3. Ibne Hubaira (d. 560 A.H.) has written in the book of *Ittefaqul Aimma*:

“Malik, Shafei, Abu Hanifah, Ahmad bin Hanbal have consensus that

¹ Surah Kahf 18:6

² Surah Araaf 7:185

³ Ahkamus Sultaniya, 105 [2/109].

⁴ Ash-Shifa ba Tarif Huququl Mustafa, [2/194].

visitation (*Ziyarat*) of Prophet is recommended.”¹

4. Shaykh Taqiuddin Subki Shafei (d. 756 A.H.) has written a detailed book regarding visitation (*Ziyarat*) of Prophet comprising of 181 pages in refutation of Ibne Taymiyyah and entitled it: *Shifaus Siqam fee Ziyarat Khairul Anam*, in which he has mentioned a large number of traditional reports on this subject. After that he has presented a chapter on the clarification of scholars of four schools that *Ziyarat* is recommended and that this act is consensual among all Muslims.

5. Chief justice, Shahabuddin Khafaji Hanafi Misri (d. 1069 A.H.) has written in *Sharhe Shifa*:²

“Know that it is the same tradition³ that impelled Ibne Taymiyyah and his followers, like Ibne Qayyim to make negative statements that through it they may declare apostasy of others and Subki has written a separate book on that; that statement prohibits visiting the tomb of Prophet and undertaking a journey to it.”

“He thinks that through such nonsense, as even the mention of which is not appropriate, he has defended divine monotheism, while in fact these nonsensical things are not worthy from a logical person, what to say of an accomplished scholar [may God forgive him].”

As for the statement of His Eminence (s.a.w.a.): “Do not make visitation of my tomb as Eid implies that gathering there on a specified day of a year is detestable. On the contrary it should be visited often.”⁴

6. Egyptian jurists of the four schools of jurisprudence have written in the book of *Al-Fiqha Alal Mazahibul Arba*:⁵

Visitation (*Ziyarat*) of the tomb of Prophet is most important of the recommended acts and traditions have come down regarding that.

وَهُدُوا إِلَى الظَّيْبِ مِنْ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيمِ⁶

“And they are guided to goodly words and they are guided into the path of the Praised One.”⁶

Etiquette of Visitor according to Ahle Sunnat

We shall mention statements of some sources on this point:⁷

¹ *Al-Mudkhal*, Ibnul Haaj, [1/265].

² Nasimur Riyaz fee Sharhe Shifa, 3:566 [3/514].

³ Tradition of traveling out to visit the Masjids (*Shadur rijaal ila Masajid*).

⁴ Some Ahle Sunnat scholars have mentioned this meaning.

⁵ *Al-Fiqha Alal Mazahibul Arba*, 1:59 [1/711].

⁶ Surah Hajj 22:24

⁷ Jamaluddin Abdullah Fakihi Makki Shafei (d. 972 A.H.) has written a book on etiquette of *Ziyarat* of the Holy Prophet (s.a.w.a.) and entitled it *Husnut Tawassul fee Aadaabe Ziyarate Afzalul Rusul*, in which he has collected 49 etiquettes. We ignore some of them, because they were not restricted to the visitor. This book is quoted on the margins of *Al-Ithaaf* by Shubrawi printed in Egypt in 1318 A.H. [Pg. 29].

1. Sincerity of intention and purity of conscience are necessary, because acts will be rewarded on the basis of intention.¹ Thus, in performing Ziyarat of Messenger of Allah (s.a.w.a.), the visitor should have the intention of gaining divine proximity and it is recommended that he should make an intention of traveling to the Masjid of Prophet and to pray over there for seeking divine proximity.

This point is quoted by Ibne Salah and Nawawi² from the Shafeis and Hanafite Shaykh, Kamal bin Hamam has narrated it from Hanafite teachers.

2. One should continuously be eager for Ziyarat of that beloved.

3. Throughout the journey, he should continue to invoke divine blessings on Prophet; on the contrary he should spend free times in acts that earn proximity.

4. While entering holy Medina, he should perform the ritual bath (*Ghusl*) at the well of Harra, apply perfume and dress in the best of garments.

5. When the sanctuary becomes visible, he should become extremely humble and sincere; recall its greatness and visualize the greatness and rank of Prophet with awe, tranquility and dignity.

6. It is better that the visitor should enter from the gate of Jibraeel and the practice of past people was that they entered from Babus Salam.

7. He should stand at the gate for a moment; like one, who wants to enter into someone of importance and waits to take permission. Fakihi has mentioned this in *Husnul Adab*³ and Shaykh Abdul Muti Thiqqa has written in *Irshadatus Sunniya*.⁴

8. One should neither raise the voice nor reduce it much; on the contrary it should be moderate and speaking softly is a mark of respect to His Eminence (s.a.w.a.). Qaazi Ayaz⁵ has narrated through his authorities from Ibne Hamid that:

Abu Ja'far – chief of believers – debated with Malik in the Prophet's Masjid. Malik said: O chief of believers, do not raise your voice in this Masjid, because Allah, the Mighty and High has warned some people saying:

تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ

“Do not raise your voices above the voice of the Prophet.”⁶

And praised some people saying:

إِنَّ الَّذِينَ يَغْضِبُونَ أَصْوَاتُهُمْ عِنْدَ رُسُولِ اللَّهِ

¹ Wasailush Shia, 1/34, Chapter 5 from the Chapters of obligation of intention in worship acts, H. 6 & 1097; Saheeh Bukhari, ½.

² Sharh Saheeh Muslim, [9/168].

³ Husnul Adab, 56.

⁴ Irshadatus Sunniya, 26.

⁵ Ash-Shifa ba Tareef al-Mustafa [2/92].

⁶ Surah Hujurat 49:2

“Surely those who lower their voices before Allah’s Apostle.”¹

And condemned some people saying:

إِنَّ الَّذِينَ يُنَادِونَكَ مِنْ وَرَاءِ الْحُجُّرِ

“(As for) those who call out to you from behind the private chambers.”²

And his respect after his passing away is like his respect during his lifetime. Thus, Abu Ja’far changed immediately and became humble and asked: “Should I supplicate facing the prayer direction (*Qibla*) or the Messenger of Allah (s.a.w.a.)?”

Malik said: “Why do you turn your face away from him while he is your mediation and mediation of your father, Adam (a.s.) towards God on Judgment Day? On the contrary, face him and make him as your intercessor, so that Allah, the Mighty and High may accept your request. Allah says:

وَلَوْ آتَهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفِرُوا اللَّهَ وَاسْتَغْفِرْ لَهُمْ
الرَّسُولُ لَوْ جَدُوا اللَّهَ تَوَابًا رَّحِيمًا ﴿٣﴾

“And had they, when they were unjust to themselves, come to you and asked forgiveness of Allah...”³

Ziyarat of Holy Prophet (s.a.w.a.)

9. Scholars of the four schools of jurisprudence have consensus on the following version:⁴

“Peace be on you, O Prophet of God, and the mercy and blessings of God be on you. I testify that you are the Prophet of God and you conveyed the message of God and discharged the trust; advised the Ummah and struggled in the command of God. Till Almighty Allah took away your most praised soul to Himself. Then may Allah give you the best of rewards as compared to our young and old and may He send the choicest and best blessings upon you. O God, make our Prophet on Judgment Day as the most proximate of prophets and allow us to drink water from his cup and grant us his intercession. Make us his companions on Judgment Day. O God, do not make this our last Ziyarat of our Prophet and allow us to return there again, O Owner of majesty and nobility.”

Supplication at the head of Prophet (s.a.w.a.)

10. One should stand at the holy head and recite:

“O God, indeed You said and your saying is truth:

¹ Surah Hujurat 49:3

² Surah Hujurat 49:4

³ Surah Nisa 4:64

⁴ In Al-Fiqha Alal Mazahibul Arba, 1:591 [1/713].

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفِرُوا اللَّهُ وَاسْتَغْفِرْ لَهُمْ
الرَّسُولُ لَوْجَدُوا اللَّهَ تَوَابًا رَّحِيمًا

“And had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Apostle had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful.”¹

We have come while we have heard Your statement and obeyed Your command and deemed Your Prophet as our intercessor. O God, forgive us and our brothers, who brought faith earlier and do not allow malice towards believers to remain in our hearts. O God, You are kind and merciful. O God, grant us rewards in the world and the hereafter and keep us secure from chastisement of Fire. Almighty Allah is pure of what we attribute to Him. And peace be on the prophets and praise is only for the Lord of the worlds.”

You should recite any supplication that comes to your mind. This point is mentioned by Sharanbalali Hanafi in *Miraqul Falah*,² and others have written in other books.

Invoking blessings (Salawat) on the Holy Prophet (s.a.w.a.)

11. Bukhari has narrated through chain of narrators directly from the Prophet that whoever invoked blessings on me at my tomb, Almighty Allah appoints an angel, who conveys his blessings (*Durood*) and suffices him in the matters of the world and hereafter and I will be his intercessor or witness on Judgment Day.³

Seeking mediation through the holy tomb of His Eminence

12. Then the visitor returns to his first position near the face of Prophet and seeks his mediation from Almighty Allah and seeks divine forgiveness in excess. After that he says: O the best of prophets, indeed Allah has revealed a verse regarding you:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفِرُوا اللَّهُ وَاسْتَغْفِرْ لَهُمْ
الرَّسُولُ لَوْجَدُوا اللَّهَ تَوَابًا رَّحِيمًا

“And had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Apostle had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful.”⁴

A large number of Ahle Sunnat tradition scholars have discussed in detail

¹ Surah Nisa 4:64

² Miraqul Falah, 152.

³ This tradition is mentioned Khateeb Sharbini in *Al-Mughni*, 1:494 [1/12].

⁴ Surah Nisa 4:64

and written about seeking of mediation (*Tawassul*). Seeking mediation of Prophet is lawful in all circumstances, before and after the creation of His Eminence, during his lifetime as well as after his passing away, in Barzakh, Qiyamat and Paradise. They have divided seeking of mediation (*Tawassul*) into three kinds:

1. Supplicating Almighty Allah in his name or his rank or through his auspiciousness and they say that seeking of mediation (*Tawassul*) in all these instances is lawful.
2. Seeking of mediation (*Tawassul*) in the meaning of supplicating. They have said that this is also allowed in all cases.
3. I seek from the Prophet an issue, which I have intended. In the sense that he can beseech Almighty Allah and intercede and become the cause of fulfillment of that supplication; in fact this is the same second reason, which is explained in other words.

Subki writes in *Shifaus Siqam*:¹

“There are a numerous writings on this subject... and there is no doubt that it can be called as seeking mediation or seeking intercession or seeking refuge or seeking attention through rank of Holy Prophet (s.a.w.a.) with Almighty Allah, as the meaning of all these terms is same.”

Seeking blessings from the holy grave by touching and kissing it

13. No scholar from the four schools of jurisprudence has regarded this act unlawful. Those who say it is prohibited, regard prohibition as detestability and not forbidden. It does not befit the jurist (*Faqih*) to make such deductions on the basis of such supposed matters, which has no base at all or to deliver a judgment that contradicts verdicts of others.

Yes, some² have deviated from the right path and issued verdicts of unlawfulness without any proof. Therefore, no attention should be paid to those famous for holding rare views. Also, we are not forerunners in making the facts clear for the reader and showing the correct viewpoint:

1. Hafiz Ibne Asakir in *Tohfa* has narrated through the channels of Tahir bin Yahya Husaini from his father from his grandfather from Ja’far bin Muhammad from his father from Ali (a.s.) that he said:

“When the Holy Prophet (s.a.w.a.) was buried, Fatima arrived and stood at the side of the grave, placed a handful of dust on her eyes and remarked: One, who has smelt the dust of the grave of Ahmad, he will not need to smell any other fragrance. Such calamities has descended on me that if they had descended on days, they would have turned into dark nights.”³

2. It is narrated from Dawood bin Abu Salih that one day Marwan saw that a

¹ Shifaus Saqam, [Pg. 175].

² Ibne Taymiyyah and his like.

³ Ref: *Al-Wafa fee Fazaaelul Mustafa*, Ibne Jauzi [Pg. 819, H. 1538]; *Elamun Nisa*, Umar Reza Kahala, 3:1205 [4/113].

man had placed his face and forehead on the grave of Prophet. Marwan caught his neck and said: “Do you know what you are doing?”

That man, who was Ayyub Ansari, looked at him and said: “Yes, I have not come visit stones, I have come for Ziyarat of Messenger of Allah (s.a.w.a.). I heard the Messenger of Allah (s.a.w.a.) say: Do not cry on religion when those, who are deserving get its charge; but cry on it when those, who are undeserving of it become its caretakers.”¹

Allamah Amini says: This tradition nicely explains that to prohibit seeking mediation from the holy grave is a heresy and deviation of Bani Umayyah since the time of companions and the ears of the world have never heard any companions denying seeking of mediation, except an issue from the house of Umayyah, Marwan, the unjust and the usurper.

There is a proverb in Arabic that: The cow defends itself with its horns. Another proverb says: The bird feeds on a particular kind of date.²

Yes, Bani Umayyah in general and Marwan in particular, bore great malice to the Holy Prophet (s.a.w.a.) since the day His Eminence (s.a.w.a.) did not show any respect to the Umayyad clan and did not leave any secret, but that he exposed it, he did not leave any pillar, except that he demolished it, and this was through the mention of their defects and he is one regarding whom Almighty Allah says:

وَمَا يَنْطِقُ عَنِ الْهُوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ مِّنْ أَنْجَلٍ شَدِيدُ الْقُوَىٰ³

“Nor does he speak out of desire. it is naught but revelation that is revealed, the Lord of Mighty Power has taught him,”³

It is narrated from His Eminence (s.a.w.a.) through authentic chains of narrators that when the number of Bani Umayyah reaches forty, they would enslave people, appropriate the funds of Allah and corrupt the Book of God.

Also, it is narrated from His Eminence (s.a.w.a.) through correct chains of narrators that when the descendants of Abul Aas number thirty, they will corrupt the religion of God, enslave people and pass on the wealth of God among one another.

Also, it is narrated from His Eminence (s.a.w.a.) through correct chains of narrators that: I dreamt as if the descendants of Abul Aas had climbed upon my pulpit like monkeys. The narrator says: “After that the Prophet (s.a.w.a.) never smiled till he passed away.”

Also, it is narrated from His Eminence (s.a.w.a.) through correct chains of narrators that when Hakam bin Aas sought his permission, he said: “Curse of God be on him and whoever comes out through his loins, except the progeny of

¹ Ref: *Al-Mustadrak alas Saheehain*, 4:515 [4/560, H. 8571]. He and Zahabi in his *Talkhis* have regarded this tradition as authentic.

² It implies someone who says one thing and implies another.

³ Surah Najm 53:3-5

believers, who would be few; they are noble in the world and degraded in the hereafter. They are deceptive and fraudulent and they would be bestowed in the world, but they will not have any advantage in the hereafter.”

Also, it is narrated from His Eminence (s.a.w.a.) through correct chains of narrators that when they brought Marwan bin Hakam to him, he said: “He is a lizard, son of a lizard and accursed, son of an accursed.”

It is narrated from Ayesha through correct chains of narrators that the Holy Prophet (s.a.w.a.) said: “May God curse the father of Marwan”, and it was when Marwan was in his loins. So, Marwan is included in the divine curse.

Then it is not worthy that a Muslim should walk in the footsteps of these accursed people, repeat their statements, prefer their views and remain in pursuit of persons, who corrupted the religion of God, enslaved people and distorted the Book of Allah.

3. Izz bin Jama-a Hamawi (d. 819 A.H.) has said that in the book of *Al-Ilal was Sawlat*, Abdullah bin Ahmad bin Hanbal has narrated from his father the report of Abu Ali bin Sawwaf¹ from Abdullah that he said: “I asked my father about touching the pulpit of Holy Prophet (s.a.w.a.), seeking blessing from it and kissing it and such acts performed expecting divine rewards; he replied: There is no problem in it.”²

4. Qaazi Ayaz Maliki says in *Ash-Shifa*³ after a long discourse about according respect to the tomb of the Prophet:

It is worthy that places, where divine revelation descended, Jibreel and Mikaeel paused over them, angels and Ruhul Quds arose from there, and called out at different places, the dust of that place accommodated the Chief of Humans within itself, from where religion and Sunnah of Prophet spread...it is a place of paying respect, and its fragrance is perceived, and that its corners, quarters and its walls should be kissed.

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَإِنَّ لَهُمْ أَفْتَيْهَا

“These are they whom Allah guided, therefore follow their guidance.”⁴

14. Bidding farewell to the Holy Tomb: When the visitor completes all rituals and wants to leave Medina, it is recommended to come to the tomb and recite the previously mentioned Ziyarat and bid farewell to Prophet and beg

¹ In the present version of *Al-Ghadeer*, Abu Ali bin Sawaf is mentioned, but what we have mentioned is correct. *Al-Ilal wal Marifat Rijal*, Abu Ali Muhammad bin Ahmad bin Hasan Sawwaf from Abu Abdur Rahman Abdullah bin Ahmad bin Hanbal from his father it is narrated and this name is either as Ahmad bin Hanbal has named him or his son, Abdullah or the student of Abdullah, Abu Ali bin Sawwaf. Ref: Al *Al-Ilal wal Marifat Rijal*, 1/85.

² Ref: *Wafaul Wafa*, 2:443 [4/1404].

³ Ash-Shifa bi Tareef Huququl Mustafa [2/131-134].

⁴ Surah Anaam 6:90

Almighty Allah to make him return there again and seek safety in his journey...

Ziyarat of Imams of Baqi and other places of visitation

15. Fakhi writes:¹

“It is recommended that every day, after performing his Ziyarat, one should move to Baqi and this act is more emphasized for Fridays.”

It is mentioned in *Ihyaaul Uloom*:²

“It is recommended that one should go to Baqi every day.”

Nawawi and Fakhuri have also mentioned the same and Fakhuri has added:

“Friday is specially for visiting graves and tombs. Thus, one should perform the Ziyarat of Abbas, and along with Hasan bin Ali, Zainul Abideen, and his son, Muhammad Baqir and his son, Ja’far Sadiq should be visited; and also visits our master, chief of believers, Uthman and the grave of Ibrahim, son of Prophet (s.a.w.a.); and some wives of Prophet (s.a.w.a.) and the aunt of His Eminence, Safiya and a large number of companions and companions of companions, especially our master, Malik and our master, Nafe...”

Allamah Amini says: The graves located in Baqi Gharqad,³ before they fell to the domination of sinners and corrupt people, were worth seeing. These graves are numerous and Samhudi in *Wafaul Wafa*⁴ has mentioned them and described them in detail and important conclusions can be derived from it.

Ziyarat of the martyrs of Uhud

16. It is recommended for the Hajj pilgrim to perform Ziyarat of the martyrs of Uhud. Nawawi, Sharimali⁵ and others have written that the best day for Ziyarat is Thursday, especially for the Ziyarat of the grave of our master, Hamza.

Fakehi has mentioned in *Husnul Adab*.⁶

“It is mentioned that we should perform their Ziyarat and salute them. By the one, in whose hands my life is, no one greets them, but that on Judgment Day they would respond to the greeting. It is clear that replying to their salutation is supplication for health and their supplication is accepted.”

Hamzawi has written in *Kanzul Matalib*:⁷

“In order to get the wishes fulfilled, he makes him as medium to God, because that place is the location of descent of divine blessings...”

17. As Nawawi has mentioned, it is an emphasized recommendation that one

¹ *Husnul Adab*, [Pg. 83].

² *Ehyaaul Uloomud Deen*: [1/232].

³ Baqi Gharqad is the cemetery of Medina due to the presence of Gharqad tree (a huge tree) at this place. *Mo’jamul Buldaan*, 4:194.

⁴ *Wafaul Wafa*, 2:101-105 [3/891-924].

⁵ Maraqiul Falah, [Pg. 151].

⁶ *Husnul Adab*, 3.

⁷ *Kanzul Matalib*, 230.

should travel to Quba Masjid, and this act is appropriate on Saturday. It is narrated through correct chains from Messenger of Allah (s.a.w.a.) that one, who travels to this Masjid - that is Quba Masjid – and prays there, is like one, who has performed the Umrah.¹

18. Seeking blessings from other relics of Prophet and holy places is mentioned in *Miraqiu'l Falah*² and other books.

19. Fakhuri, in *Al-Kifaya Lizawil Inaya*,³ has written:

“It is recommended to take gifts from the dates of Medina and water from springs of Medina, without facing any hardship, otherwise it would be with the intention of showing off.

فَهُلْ يَنْظُرُونَ إِلَّا سُنْنَتُ الْأَوَّلِينَ فَلَمَّا تَجَدَ لِسُنْنَتَ اللَّهِ تَبَرِّيًّا وَلَمَّا تَجَدَ
لِسُنْنَتَ اللَّهِ تَخْوِيًّا

“For you shall not find any alteration in the course of Allah; and
you shall not find any change in the course of Allah.”⁴

Encouragement for visiting tombs

In reliable traditional reports accepted by all sects, there are orders for visiting graves and people are encouraged to adopt this practice and all important personalities of Muslims sects have issued verdicts regarding its benefits and regarded it recommended. On the contrary according to clarification of numerous scholars, some Zahiriya⁵ regarded it obligatory. Below, we present a number of traditional reports on this subject:

1. It is narrated in a tradition directly from Abdullah bin Masud that:

“Visit the graves, as it makes a man pious in the world and reminds one of the hereafter.”⁶

2. It is narrated from Anas bin Malik from Holy Prophet (s.a.w.a.) through incomplete chains of narrators that:

“In the past, I prohibited you from visiting graves; but now whoever likes,

¹ Mustadrak Alas Saheehain, 3:12, [3/13, H. 4297].

² *Miraqiu'l Falah*, [Pg. 152].

³ Al-Kifaya Lizawil Inaya, 130.

⁴ Surah Fatir 35:43

⁵ Zahiriya were followers of Dawood bin Ali bin Khalaf Isfahani Shafei Zahiri. He was born in Kufa in the year 200 A.H. and he grew up in Baghdad and he died in 270 A.H. Hence he was given the title of Zahiri as he claimed that it is necessary to derive from the meaning of Quran and apparent of traditions and not from its concealed and his slogan was denial of personal opinion and analogy in religious laws and relying on the apparent of Quran and traditions. He was more prejudiced to the Shafei school and later created a new school. Ibne Hazm Andulasi Zahiri is the greatest follower of this viewpoint: *Al-Fehrist*, Ibne Nadim, 271; Ref: *Mojamul Firaqal Islamiya*, 165.

⁶ *Sunan Ibne Majah*, 1:476 [1/501, H. 1517]; *Mustadrak Alas Saheehain*, 1:375 [1/531, H. 1387].

may go for Ziyarat of graves as it makes the heart soft, causes tears to flow and reminds one of hereafter; but you shouldn't utter improper words."

3. Abu Walid Muhammad bin Abdullah Arzaqi has written in *Akhbar Mecca*:¹

Ibne Abi Malika narrated a tradition to me directly from Holy Prophet (s.a.w.a.):

"Go to your deceased ones and salute them – or visit them, the doubt is from Khuzai – as it would be a source of edification for you."

4. Every Friday, Lady Fatima Zahra (s.a.) visited the grave of her uncle, Hamza, recited prayer near the grave and lamented there.

فَلْيَأْتُو بِمَحْدِيٍّ إِنْ كَانُوا صَدِيقِينَ

"Then let them bring an announcement like it if they are truthful."²

Etiquette for visitors of graves

1. The visitor should be ritually pure.
2. He should enter from the feet side of the deceased and not from the head side.
3. He should face the deceased during the Ziyarat.
4. He should perform the Ziyarat in standing position and in this position, supplicate for him.
5. He should recite as much Quran as he can and reading of Surah Yasin and Surah Tauheed is recommended.
6. He should supplicate for the deceased facing the Prayer direction (*Qibla*).
7. While reciting Quran, he should sit facing the Prayer direction (*Qibla*).
8. He should sprinkle pure water on the grave.
9. Give alms (*Sadaqah*) on behalf of the dead.
10. The visitor should be bare footed and he should not walk over the grave.

Statement regarding Ziyarat

1. It is narrated from Ayesha directly from Messenger of Allah (s.a.w.a.) that he said: Jibreel came to me said: "Your Lord has commanded you to visit Baqi and pray for the forgiveness of those buried there."

Ayesha asked: "O Messenger of Allah (s.a.w.a.), what should I tell them?"

He replied: Say: "Peace be on the folks of this abode from believer and Muslims; may God have mercy on our past and future people and if Allah wants,

¹ *Akhbar Mecca*, 2:170 [2/211].

² Surah Tur 52:34

we would also join you.”¹

2. Firozabadi - author of *Qamus* – has written in *Safarus Saada*.²

“Among the habits of Prophet was to visit graves and to supplicate and seek forgiveness and such Ziyarat is recommended.”

Statements in excess are present from Muslim scholars and leaders of the four schools of jurisprudence regarding visitation of graves; and it can be concluded that a visitor can visit the grave and pray for the inmate of the tomb in any words that he may like; and he can narrate his excellence and merits and whatever may enable the deceased to get divine mercy and blessings. Words that are mentioned in the Ziyarat of Holy Prophet (s.a.w.a.) prove all this nicely.

Statements of Ahle Sunnat scholars regarding visitation of graves

There are numerous benefits in these statements:

1. Ibne Haaj Abu Abdullah Abdari Maliki (d. 737 A.H.) says in *Al-Mudkhal*:³

“The method of reciting salutation on the deceased is that you say: Peace be on you, O folks of this abode; men and women, believers and Muslims. May God have mercy on our past and future folks. And if Allah approves, we would join you. I pray to God, for your and my forgiveness. Then he says: O God, forgive us and them.”

There is no problem if one mentions something more or less; because they are most needful for supplication due to being cut off from their acts.

Then sit with your back to the Prayer direction (*Qibla*) facing the grave and one can sit near the feet or the head; and one can sit facing the deceased’s head. Then he should mention whatever comes to his mind from divine praise and glorification. Then should invoke blessings on Holy Prophet (s.a.w.a.) and as much as possible, pray for the deceased. Also, when a calamity befalls him or Muslims, he should pray near these tombs and express humility to Allah, the Mighty and High, so that He may remove that calamity. This method of visiting the graves is general and customary.

If the deceased is someone that his blessings are hoped for [like Prophet] then one should make him as a medium with Allah, the Mighty and High. Also, one, who regards the deceased a source of blessings and makes him his medium for Holy Prophet (s.a.w.a.); on the contrary, he should begin by seeking mediation of Holy Prophet (s.a.w.a.), because the best and original seeking of mediation is from His Eminence (s.a.w.a.); after that one should seek the mediation from those who follow him till Judgment Day.

¹ *Saheeh Muslim* [2/363, H. 103, Kitabul Janaiz].

² *Safarus Saada*, 57 [1/183].

³ *Al-Mudkhal*, 1:254.

2. It is narrated from Ibne Hajar Makki Haithami (d. 973 A.H.) regarding Ziyarat of saints on special occasions and traveling to visit those tombs. It was asked whether such act was lawful, in spite the fact that near those tombs, many illegal acts were seen, like mixing of sexes, lighting of large number of lamps/candles and nonsensical things.

He replied in Al-Fatawatal Kubratul Fiqhiya:¹

“Visiting tombs of holy saints and undertaking journeys to those places is a source of gaining divine proximity and it is recommended...and the heresies that the questioner has hinted to, cannot be an excuse for omitting this sincere act. On the contrary man should perform these acts and denounce those negative acts, if he is unable to stop them entirely...one, who prohibits Ziyarat due to the fear of these mixings, should also prohibit rituals of Hajj where there are instances of mixing of sexes like in circumambulation, stoning of satans and other such occasions. The view that such a ritual was not followed by past people is invalid, and if it were a heresy, every heresy is forbidden, on the contrary, as they have explained, sometimes it becomes obligatory, what to say of it being recommended?”

Offerings for the inmates of tombs

In this matter, Ibne Taymiyyah and his cohorts created hue and cry and used improper words and attacked their opponents from Muslim sects with filthy words and it is narrated from Qaseemi that he said:

“These offerings are from the distinctive qualities of Shia and comprise extreme beliefs about their Imams, and considering Ali and his descendants as God.”

This is nothing, but mixing falsehood in statements: and in this matter the Shia do not believe anything other than what the Islamic Ummah had consensus on in the past and present.

In his *Sulahul Ikhwan*,² Khalidi has discussed this subject. The gist of that statement is:

The issue concerns the intentions of offering makers and acts will be rewarded on the basis of intentions; if the intention of the offering maker is the deceased only and gaining his/her proximity, according to general consensus, it is not lawful.

If his intention is Almighty Allah and taking benefit by the living is one of the causes, and its reward is for the deceased, whether he determines a cause from gaining of profit or is like making an absolute vow, but it is a thing, which in common parlance requires expenditure, like construction of tomb, or spending for the welfare of people of the town, or neighbors or poor or relatives of the deceased etc. In that case fulfillment of the vow is obligatory. This view is

¹ Al-Fatawatal Kubratul Fiqhiya, 2:24.

² Sulahul Ikhwan, 102-109.

followed by Azari, Zarkashi, Ibne Hajar Haithami Makki, Ramli Shafei, Khabbat Basri, Rafei, Nawawi, Alauddin Hanafi, Khairuddin Ramli Hanafi, Shaykh Muhammad Ghazzi, Shaykh Qasim Hanafi.

If common parlance did not have a command regarding this, it is effective in the opposite aspect.

First

Making a vow is not valid; because the Islamic law has not ordained it, except Kaaba and the holy chamber [where offerings are lawful according to Shariah].

Second

If it is famous as spending for welfare, it is valid; and on the basis of this, it should only be spent in the welfare of deceased, and should not be spent in any other thing.

Azzami says in *Furqanul Quran*.¹

“Ibne Taymiyyah says: One, who makes an offering to Holy Prophet (s.a.w.a.), other prophets or saints from the inmates of grave, or sacrifices an animal; he is like polytheists, who sacrifice animals for their idols and deem it as offering and such a person has worshipped other than God, therefore, he becomes a polytheist and in this regard many statements are issued and through these statements some modern scholars or their students have been deceived.

This statement is impersonation in religion [wrong picture of religion, and to make it doubtful for others] and returning to the meaning that no Muslim intended, because any Muslim, who does this understands that his intention is only alms for them, and deeming the reward for them. Ahle Sunnat have consensus that giving of Sadaqah by the living for the dead is beneficial and it reaches them, and authentic and famous traditional reports exist regarding this...

Thus, it is no use paying attention to the ignorance of Ibne Taymiyyah and his like.

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿٤٧﴾

“These are they upon whose hearts Allah has set a seal and they follow their low desires.”²

Tombs where one can travel with the intention of Ziyarat

Also, seeking mediation and blessings from them and supplications and prayer near those tombs, completing the Quran for those who are buried there, etc.

Tombs, to which one can travel with the intention of Ziyarat were present

¹ Furqanul Quran, 133.

² Surah Muhammad 47:16

during all periods of Islam since the early times; and leaders of the four schools of law have issued statements that people from different corners of the Islamic world can gain lessons from them and be informed about different benefits. Among them being that the practice of Muslims and their distinctive signs in all ages regarding Ziyarat of tombs, and seeking mediation and blessings from them, supplications and prayers near them, and completing the Quran for those buried there. Below we present examples of such tombs:

1. Bilal bin Hamam Habashi, Muezzin of Messenger of Allah (d. 20 A.H.): His tomb is in Damascus and above that blessed grave, a date with his name is mentioned and supplication is accepted at this blessed place. Many religious personalities have experienced this matter.¹

2. The great companion of the Prophet, Salman Farsi (d. 536 A.H.): Khatib Baghdadi has written in his *Tarikh*.²

“Today, his tomb is prominent and well known and it is near the Palace of Choesroe. A building is constructed over it, and a caretaker is appointed there to take care of it and keep it occupied and do whatever is necessary for its upkeep. I have seen the place and visited it a few times.”

3. *Raasul Husain* – head of Imam Husain (a.s.), grandson of the Holy Prophet (s.a.w.a.) – in Egypt; Ibne Jubair (d. 614 A.H.) has written in his *Rihla*.³

“The head is buried in a casket of silver under the ground and over that a building is constructed, which cannot be described and understood...and we have seen that people pass their hands over the tomb, place their eyes over it, throw themselves over the grave and rub the cloth present over the grave on their head and face and crowd and circle it. They supplicate in that condition and lament and through that seek blessings of that holy grave, show humiliation in such a way that it would scorch the heart of man and split rocks. The matter is greater than this and seeing it is more terrible. May Almighty Allah make us benefit from the blessings of this noble place of burial. I don’t think that there is a more majestic building in the world than this. May Almighty Allah purify the part of body placed there.”

Shabrawi Shaykh Abdullah Shafei (d. 1172 A.H.) in his book, *Al-Ittihaf bi Hubbil Ashraf*⁴ has dedicated a separate chapter on this and its Ziyarat and some of its miracle cures, and has mentioned the practice of visiting that place on Tuesdays. He writes:

“Blessings are witnessed at this tomb, and the benefits that reach visitors are not concealed from anyone and numerous testimonies exist for the propriety of these blessings and miracles; and acts will be rewarded on the basis of intention.”

¹ Ref: *Rihla*, Ibne Jubair, 229 [Pg. 251].

² Tareekh Baghdadi, 1:163.

³ *Rihla*, Ibne Jubair, Pg 19.

⁴ Al-Ittihaf bi Hubbil Ashraf, 25-40 [Pg. 75-110].

Hamzawi Adawi (d. 1303 A.H.) writes in *Mashariqul Anwaar*,¹ after a long discourse regarding the holy tomb of Imam Husain (a.s.):

“Know that this tomb is deserving that it should be visited often and one should seek divine proximity through it; and what we sought from this Imam during his lifetime, we ask from him now, as he is relief with regard to hardships and through his Ziyarat, detestable things are destroyed and every heart, which is under the veil, reaches Almighty Allah through his light and mediation. May Allah help us through the ocean of his help and through his proximity and kissing his tomb.”

Regarding this, there are so many statements that if they are compiled, they would go out to constitute a comprehensive book. Shaykh Abdul Fattah bin Abu Bakr, famous as Rassan Shafei has written an exclusive treatise on this subject, entitled: *Nurul Ainfee Madfan Raasal Husain*.

4. Abu Hanifah Noman bin Thabit, leader of Hanafites (d. 150 A.H.); his grave in Azamiya Baghdad is a famous place of visitation.²

5. Malik bin Anas, leader of Malikis (d. 17 A.H.): his grave is present in Baqi in holy Medina. Ibne Jubair in his *Rihla*³ has written that:

“A small shrine, a little building is constructed over it. Islamic jurists consider his Ziyarat to be among the etiquette of Ziyarat of Holy Prophet (s.a.w.a.).”

6. Imam Tahir, Moosa bin Ja’far (a.s.), who is buried in Kazimiyyah and who was martyred in 83 A.H.: In his *Tarikh*,⁴ Khatib Baghdadi has narrated from Ahmad bin Ja’far bin Hamadan Qati-e that:

“It is narrated from Hasan bin Ibrahim Abu Ali Khallal, leader of Hanbalis, during his time I heard him say: When something distresses me, I visit the grave of Moosa Ibne Ja’far and through him, seek divine assistance and whatever I want, becomes easy.”

7. Imam Ali Reza (a.s.): Abul Hasan Muhammad bin Muammal says:

“We set out with the leader of Ahle Hadees, Abu Bakr bin Khuzaimah and his equal, Abu Ali Thaqafi and a number of teachers for the Ziyarat of Imam Ali bin Moosa Reza (a.s.) in Tus. The respect accorded by Ibne Khuzaima to this shrine astounded all of us.”⁵

8. Abu Abdullah Muhammad bin Idris Shafei; leader of Shafeites (d. 204 A.H.): He is buried in a small cemetery at the Muqattam hills near Cairo; and it is visited by people.⁶ Jazari says in *Tabaqatul Qurra*:⁷

¹ Mashariqul Anwaar, 92 [1/197].

² Wafayatul Ayan, 2:297 [5/414, No. 765].

³ Rihla, Ibne Jubair, 153 [Pg. 173].

⁴ Tareekh Baghdadi, 1:120.

⁵ Tahzeebut Tahzeeb, 7:388 [7/339].

⁶ Wafayatul Ayan, 2:30 [4/165, No. 558].

⁷ Tabaqatul Qurra, 2:97.

Supplications are accepted at his grave and when I performed his Ziyarat, I said:

“I performed Ziyarat of Imam Shafei, as this act was beneficial to me; so that I may receive his intercession; and what an affectionate noble he is.”

9. Ahmad bin Hanbal, leader of Hanbalis (d. 241 A.H.). His tomb is clear and famous. It is visited by people and blessings are sought from it.¹

Conclusion regarding visiting of tombs

This was a sample of what was customary among Muslims since the past ages and from the time of companions and companions of companions regarding Ziyarat of Holy Prophet (s.a.w.a.) and tombs of Imams, saints, scholars and holy personalities and undertaking journeys for their Ziyarat; and seeking their mediation and considering them as our intercessors.

Among these visitors were senior scholars and leaders, each of whose schools are followed in Muslims. In addition to that those, who have quoted these statements, are scholars and senior members of community, who have approved these acts, since they have narrated them by way of excellence of the owners of graves and tombs; on the basis of this, regarding this there is consensus among the Muslims sects through the ages.

If you, dear reader, have paid attention to what we discussed above, is there any value of the utterances of Ibne Taymiyyah and those of his group, like Qaseemi?

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿٤﴾

“These are they upon whose hearts Allah has set a seal and they follow their low desires.”²

In *Sara*,³ Qaseemi has quoted the following verse of Allamah Amin:

“There is no freshness (it is not amazing) that supplication should rise up to God at that place and not rise up from other than that place.”

Then he writes:

“This statement in view of all Muslims with all differences of faith and customs, is a source of apostasy and clear disbelief. I seek refuge of God from divine discouragement and degradation.”

He considers miracle cure and acceptance of supplications at the tomb of Imam Husain (a.s.) to be a pestilence of Shia.

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا

“A grievous word it is that comes out of their mouths; they

¹ Mukhtasar Tabaqatul Hanabila, 11 [Pg. 14].

² Surah Muhammad 47:16

³ *As-Sara*, 2:648.

speak nothing but a lie.”¹

7. A close look at the tradition

The fuss regarding Shia traditions by those, who issue statements without thinking² is in excess. Some said that these traditions, are false writings attributed to the hidden Imam and some said that they are false statements fabricated in the names of Imam Muhammad Baqir and Imam Ja’far Sadiq (a.s.).³

Neither the first group fears consequences of false rumor nor the second group is fearful of being exposed. At the end, these people emerge as liars, who raised their heads in arrogance, severely denying these traditions, creating mischief and issuing strange statements.

Abdullah Qaseemi has written in *Saraa*:⁴

“In fact, there are numerous liars among Shia tradition narrators and this is due to greed for material wealth and proximity to its folks; or due to enmity to tradition and Sunnah and malice to its folks. But Ahle Sunnat scholars have mentioned the best reason...and among narrators of traditions from Ahle Sunnat there is no one, who is blamed for fabrication and lying for the sake of material greed and helping lusts and invalids beliefs.

Yes, among them there are people, who do not have a good memory or are forgetful or are misunderstood and misinterpreted, but biographers have mentioned all these people.”

Reply

The researcher will realize that these claims are hollow and there is no iota of truth in them, and that majority of writers, who are given contract, write falsehoods and allegations. And the criterion of politics is lying and inverting facts, and many claims expressed about principles, views and beliefs, are illogical statements and useless heresies, surrounded by false and deceptive statements. There are people all over the world, whose needs are not fulfilled, except by framing lies, fabricating traditions and deceiving simple people, dragging them to paths of darkness and injustice.

If there was no warning of Allah, the Mighty and the High to the people that:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ^⑤

“He utters not a word but there is by him a watcher at hand.”⁵

¹ Surah Kahf 18:5

² Arabic proverb implies one who does not ponder on his/her statement and speaks up without considering whether it is right or wrong.

³ The researcher will come across this point in numerous Ahle Sunnat books of the ancient and modern age.

⁴ *As-Sara*, 1:85.

⁵ Surah Qaf 50:18

And if warnings revealed in the Book of Allah regarding every liar, who makes allegations against woman, had not been there, none of these liars could have said more than what they uttered or done what they did not do!

Each one of them is a greater liar than Kharafa and Hujina¹.

Now, I want to inform you about the fact of the matter and reveal the secret of this man about Ahle Sunnat narrators of traditions. He said:

“Among them there is no one, who may be accused of fabricating and falsehood.”

Therefore, I present some people, who are identified as fabricators and liars, and some fabrications, which were resorted to for proximity to people or following base desires or invalid beliefs are fabricated, so that you may yourself see what their hands have wrought by making allegations against the sanctity of Prophet and his Sunnah.

In this way, the matter would become clear for you and it may be final statement of this discourse.

Series of liars and fabricators of traditional reports

In *Al-Ghadeer*, Allamah Amini (r.a.)² has mentioned 702 persons, who are well known for falsehood and fabrication of reports, some of them are as follows:

1. Aban bin Firoz, Abu Ayyash, freed slave of Abdul Qays, Abu Ismail Basri (d. 138 A.H.).

Shoba has said [regarding him]: “It is better for a person to commit fornication than narrate a tradition from Aban. In the same way, he said: I prefer drinking the urine of my donkey than to narrate reports from Aban. Perhaps Aban has narrated more than 1500 traditions more than Anas, most of which are baseless.”³

2. Ibrahim bin Hadba, Abu Hadba Basri.

He was a liar and a malicious person and he narrated nonsensical matters; he fabricated reports and attributed them to Anas. He was a dancer in Basra and he was called to dance in marriage parties. He was also imbibed liquor. He lived till the year 200 A.H.⁴

3. Ahmad bin Hasan bin Aban Misri. He was among the senior teachers of Tibrani. He was a liar, who attributed false traditions to trustworthy persons.⁵

4. Ahmad bin Khalil Naufali Qumasi (d. 310 A.H.). He was a liar and he

¹ A man from Banu Azra or Jahina, whom jinns had kidnapped and he returned to his people after a long time and narrated many things from them by which he amazed people and from this aspect they falsified him and it became a proverb.

² Ref: *Al-Ghadeer*, 4/301-446.

³ *Tahzeebut Tahzeeb*, 1:99 [1/86].

⁴ *Tareekh Baghdad*, 6:201; *Mizanul Etedal*, [1/71, No. 242].

⁵ *Mizanul Etedal*, 1:41 [1/89, No. 330]; *Tadkiratul Mauzuuat*, 65 and 108 [Pg. 36 and 76].

narrated reports from persons, who never existed.¹

5. Ahmad bin Muhammad bin Sult bin Mughallis, Abu Abbas Hammani (d. 302 or 308 A.H.).

He was a fabricator of traditions and there was no one as shameful as him among the liars. He fabricated numerous false traditions in favor of Abu Hanifah, all of whom are false. In the same way, he attributed false traditions to trustworthy persons.²

6. Ahmad bin Muhammad bin Amr, Abu Bashar Kindi Maruzi, resident of Baghdad (d. 323 A.H.). He was a jurist, who excelled in Sunnah and in refutation of the folks of heresy. In the same way, he was Hafiz of Quran and possessed a nice voice, but he narrated false traditions from his father, grandfather and others. In the same way, he has issued false traditions and attributed them to trustworthy persons. He left behind numerous fabricated copies.³ Ibne Habban says about him:⁴

He fabricated text and mixed up the authorities, therefore it is necessary to avoid him. He probably attributed more than ten thousand traditions to reliable persons and I have recorded three thousand traditions from them and I have no doubt that he has inverted them.

It is mentioned in *Shazaratuz Zahab*:⁵

“In spite of the fact that he was a tradition scholar, a point of reference on Sunnah and refuter of heresy, he is regarded as a fabricator of traditions and a liar.”

7. Ahmad bin Muhammad bin Ghalib Bahili, Abu Abdullah (d. 257 A.H.).

He was the slave of Khalil and an important religious personality of Baghdad. He was a liar and a fabricator of traditions.

Hafiz Ibne Adi says regarding him:⁶

“I heard from Abu Abdullah Nahawandi in Harran in gathering of Abu Aruba that: I asked the slave of Khalil: What is this tradition you narrate? He replied: I fabricated it so that through it I may soften the hearts of people.”

Allamah Amini says: It is strange for a man to have such conduct and behavior, that due to his death, markets of Medina were closed and his last remains were transferred to Basra and he was buried there and a dome was constructed on his grave according to *Tarikh Baghdad* and *Al-Muntazam* of Ibne Jauzi.⁷

¹ Lesaanul Mizan, 1:167 [1/177, 540]; Al-Jirah wa Tadeel, [2/50].

² *Al-Muntazim*, 6:157 [13/195, No. 2167]; . *Mizanul Etedal*, 1:66 [1/140, No. 555].

³ Tareekh Baghdad, 5:74.

⁴ *Kitabul Majruheen*, [1/56], in which instead of Ibne Amr, the name of his grandfather is mentioned as Musib.

⁵ Shazaratuz Zahab, 2:298.

⁶ Al-Kamil fee Zoafa Rijal, [1/195, No. 38].

⁷ Tareekh Baghdad, 5:79; Al-Muntazam, 5:95 [12/265, No. 1806].

8. Asad bin Amr Abu Manzar Bajali Qaazi – associate of Abu Hanifah (d. 190 A.H.).

He was a liar and a worthless fellow and he arranged traditions on the basis of Abu Hanifah's religion. For the Ahle Sunnat, he is same as the wind.¹

9. Ismail bin Yahya Teemi, grandson of Abu Bakr Ibne Abi Qahafa.

He was a liar and it is not allowed to narrate traditional reports from him. He was a member of fabricators, who fabricated traditions and most of his reports are absolutely invalid. He forged traditional reports and attributed them to Malik, Thawri and others, he narrated reports from reliable persons, which others have narrated from him.²

10. Husain bin Hamid bin Rafi Kufi Khazzar (d. 282 A.H.). He, his father and his grandfather, were all liars (liar son of liar son of liar).³

11. Hammad bin Abi Hanifah, leader of Hanafis, Noman bin Thabit Kufi.

Jarir has considered him a liar and it is narrated that he said to Qutaibah: Tell Hammad: "What concern do you have with traditions? Indeed, you have a habit of disputing and talking nonsense."⁴

12. Sulaiman bin Dawood Basri, Abu Ayyub, well known as Shaaz Kufi (d. 234 A.H.).

He was a Hafiz scholar of traditions, who was very malicious and an absolute liar. He fabricated traditions extempore. It is said that he used to deal in liquor and was an unreliable person.⁵

13. Ali bin Jahm bin Badr Saami Khorasani, who later settled in Baghdad and was killed in 249 A.H.

He was the greatest liar of the world and was well known enemy of Ali (*Nasibi*). He fabricated numerous traditions against Ameerul Momineen (a.s.) and Ahle Bayt (a.s.). It is said: He cursed his father as he had named him Ali.

Allamah Amini says: This is the gist of his account. Now, pay attention to the statements of Ibne Kathir in his *Tarikh*:⁶

"He [Ali bin Jahm] is a famous poet, he was religious and a reliable person. Also, he was inimical to Ali Ibne Abi Talib (a.s.)"

As if his oppression towards Ali Ibne Abi Talib (a.s.) has made him a religious person in view of Ibne Kathir. This is the level of Ibne Kathir's perception. The return of all is to Almighty Allah. They would be answerable to

¹ *Tareekh Baghdad*, 7:17; *Mizanul Etedal*, 1:96 [1/206, No. 814]; *Lesaanul Mizan*, 1:384 [1/427, No. 1208].

² *Tareekh Baghdad*, 6:249; *Asniul Mataalib*: 209 [Pg. 424, H. 1370]; *Mizanul Etedal*, 1:117 [1/253, No. 965].

³ *Tareekh Baghdad*, 8:38; *Mizanul Etedal*, 2:28 [1/533, No. 1993].

⁴ *Lesaanul Mizan*, 2:346 [2/421, No. 2929].

⁵ *Tareekh Baghdad*, 9:47; *Mizanul Etedal*, 1:414 [2/205, No. 3451].

⁶ *Al-Bedaya wa al-Nehaya*, 11:4 [11/8, Events of 249 A.H.].

divine justice.

14. Umar bin Sobih Khorasani¹

He was an excessive liar and he fabricated traditions. He had no peer in the world in heresy and lying.²

15. Amr bin Khaleef Abu Salih Khanawi.³

Ibne Habban says regarding him:⁴

“He fabricated traditions. Among the false traditions that he has attributed to Ibne Abbas is that: The Prophet (s.a.w.a.) said: They admitted me in Paradise, and I saw a wolf over there. I asked: Has the wolf entered Paradise? He replied: Yes, because I ate the son of an orderly. Ibne Abbas continued: This wolf had eaten the son of an orderly and reached that place; if he had devoured the orderly, his position would have been the highest heavens.”

Allamah Amini says: If only Ibne Abbas had clarified that if this wolf had eaten a commander, what his position would have been?⁵

16. Awana bin Hakam Kufi (d. 158 A.H.). He was Uthmani and he fabricated traditions for Bani Umayyah.⁶

17. Nuh bin Abi Maryam, Yazid Abu Asma (d. 173 A.H.). He was an excessive liar, who fabricated traditions just as Moalla bin Hilal. He fabricated a lengthy tradition on the excellence of Quran.

Hakeem says regarding him: “He fabricated traditions on excellence of Quran, and traditions on excellence of reciting chapters of Quran, which number 114; are all fabricated.”⁷

إِنَّهُوَلَا إِمْتَبَرٌ مَا هُمْ فِيهِ وَلِطَلِيلٌ مَا كَانُوا إِعْمَلُونَ ﴿٩﴾

“(As to) these, surely that about which they are shall be brought to naught and that which they do is vain.”⁸

Note

This was a minuscule sample from the ocean of such dishonest Ahle Sunnat fabricators and perhaps the reader would regard them as excess, unaware of the fact that many Ahle Sunnat think that fabricating traditions and attributing falsehood to Prophet, his companions and companions of companions is not

¹ In *Tahzeebut Tahzeeb* and in some other books, the name of his father is mentioned Sobah.

² *Mizanul Etedal*, 2:262 [3/206, No. 6147]; *Tadkiratul Mauzuuat*, 77 [Pg. 54].

³ Apparently his name is Hatawi and not Khanawi and Ibne Hibban and Ibne Adi in *Al-Kamil fee Zoafa Rijaal*, 5/153 No. 1318; Ibne Jauzi in *Kitabul Zoafa wal Matrukeen*, 2/225 have mentioned in this way only.

⁴ *Kitabul Majruheen*, [2/80].

⁵ *Tadkiratul Mauzuuat*, 46 [Pg. 33]; *Mizanul Etedal*, 2:287 [3/258, No. 6362].

⁶ *Lesaanul Mizan*, 4:386 [4/446, No. 6375].

⁷ *Mizanul Etedal*, 3:187 [4/279, No. 9143]; *Asniul Mataalib*: 20 & 110 [Pg. 27 & 213, H. 56 & 675].

⁸ Surah Araaf 7:139

against piety and general honesty, on the contrary, fabricating traditions is a sign of the righteous and through it, they sought divine proximity. That is why Yahya bin Saeed Qattan says:

“I have not seen religious persons, more lying in something like traditions.”¹
Qurtubi writes in *Tadhkar*.²

“We should not pay attention to false traditions, which fabricators have fabricated regarding recitation of chapters of Quran and excellence of acts. How numerous are persons, who fabricated traditions thinking that they were seeking divine proximity through it; and in this way motivated people to perform religious acts.”

As if lies and allegations are not evil things and have no defect and are not opposed to human excellence and do not put a question mark on the honesty of a person.

There was Harb bin Maimoon, who was a pious jurist; at the same time he was the greatest liar of all times.

And there was Ibne Haitham Taymi, who spent most nights in prayer and in the morning sat down and issued false statements.

There was Hafiz Abdul Mughis Hanbali, who is described as an honest, trustworthy, religious, truthful, expert of jurisprudence, follower of Sunnah: and at the same time he has written a book on excellence of Yazid bin Muawiyah on the basis of fabricated traditions.

There was Abu Amr; also a pious man, who wrote a book on the excellence of Muawiyah bin Abu Sufyan based on fabricated traditions.

From this aspect, numerous liars can be mentioned, who were leader of people or famous Hafiz or jurists or teachers of traditions or expert orators and some of them, only to promote one way of thinking, or according respect to one leader or supporting one religion, intentionally spoke falsehood and it is for this reason that fabricated traditions came into being in excess. That is why we find so many contradictions in praises and condemnations.

Some people fabricated traditions in excellence of Abu Hanifah and attributed them to Prophet. Like the report:

“After me a man would come, whose name is Noman bin Thabit and his agnomen is Abu Hanifah. The religion of God and my Sunnah would be revived through him.”³

And the report: “There is a man in my Ummah having the name Noman, and agnomen of Abu Hanifah; he is the lamp of guidance of my Ummah; he is the

¹ Preface to *Saheeh Muslim*, [1/42]; *Tareekh Baghdad*, 2:98 [No. 493].

² Al-Tadhkar, 155.

³ Khateeb Baghdadi has mentioned this tradition in his *Tareekh Baghdadi*, 2:289 [No. 768] through the chains of Muhammad bin Yazid Mustamali, a liar and fabricator; then he says that this tradition is fabricated and invalid.

lamp of my Ummah.”¹

And the report: “All prophets boast over me and I boast over Abu Hanifah. He is a pious man near my Lord, as if he is a mountain of knowledge and a prophet from Bani Israel prophets. Thus, one who likes him has liked me and one, who enrages him, has enraged me.”

Ibne Jauzi has said regarding this report: “It is fabricated.”

And Ajluni says: “This report is not correct, though it has many chains of narrators.”²

Similarly: “Adam boasted upon me and I boasted over a man from my Ummah, whose name is Noman and whose agnomen is Abu Hanifah. He is the lamp of guidance of my Ummah.”

Ajluni has considered this report fabricated.³

Similarly the report: “If persons like Abu Hanifah had existed in the nations of Moosa and Isa, they would not have become Jews and Christians.”⁴

In the same way is the report of Abul Bakhtari Kazzab:

“Abu Hanifah came to Ja’far bin Muhammad Sadiq (a.s.) and when Ja’far looked at him, he said: I look at you and see that you would revive the Sunnah of my grandfather after it has become old and you are the refuge of every distressed one. Those, who are confused and backward find the path through you and you guide them to the clear path. May divine assistance be in your lot, so that the mystics may traverse the path through you.”

The extremism of some Hanafites reached such an extent that they thought that he was more knowledgeable than the Messenger of Allah (s.a.w.a.).

Ali bin Jarir says: I resided in Kufa. One day I traveled to Basra and Abdullah bin Mubarak was present there. He asked: “What is the condition of people in your town?”

I replied: “I left some people in Kufa, who think that Abu Hanifah is more knowledgeable than Messenger of Allah (s.a.w.a.).”

He said: “They have apostatized.”⁵

I said: “They have made you as their leader in apostasy.”

Abdullah wept so much that his beard became wet. It implies that he used to narrate traditions from Abu Hanifah.⁶

It is narrated from Fudhail bin Ayaz: “The hearts of these people have become mixed with Abu Hanifah and they have exaggerated so much about him

¹ Khateeb Baghdadi has mentioned this tradition in his *Tareekh Baghdadi*, 13:335 and then he says that this tradition is fabricated and invalid.

² Kashful Khafa, 1:33.

³ Kashful Khafa, 1:33.

⁴ Ajluni has considered this tradition to be fabricated: *Kashful Khafa*, 1:33.

⁵ I have added this statement from the original.

⁶ Tareekh Baghdad, 13:441.

that they do not regard anyone more knowledgeable than him.”¹

As opposed to this group, there were some, who condemned Abu Hanifah in every way and pointed out his defects and they also fabricated traditions against him. We cannot mention more than what we have accessed. How can we mention all of them? But we shall mentioned some of them.

Abde Barr says:² “Among those condemned by Abu Hanifah is Abu Abdullah Muhammad bin Ismail Bukhari, author of *Saheeh*. In his book, under the discussion of weak and invalid traditions: Nuaim has narrated from Fuzari: I was with Sufyan bin Uyyana when they brought reports of the death of Abu Hanifah. Sufyan said: May God curse him, as he has destroyed Islam in every way and no child was born in Islam more full of mischief than him.”

Ibne Jarud says: “Most traditions of Noman bin Thabit, Abu Hanifah were imaginary and there is dispute in his being a Muslim.”

A similar statement is narrated from Malik regarding Abu Hanifah:

“He is the worst child born in Islam and if he had attacked this Ummah with a sword, it would have been easier, and his harm would have been lesser.”

It is narrated from Yusuf bin Athbat:

“Abu Hanifah rejected four thousand or more traditions from the Holy Prophet (s.a.w.a.)”

It is narrated from Malik:

“No child more harmful than Abu Hanifah was born among Muslims.”

It is narrated from Abdur Rahman bin Mahdi that:

“After the mischief of Dajjal, I don’t know of any mischief greater than the mischief of Abu Hanifah.”

It is narrated from Abdullah bin Idris:

“Abu Hanifah was deviated and he deviated others.”

It is narrated from Ibne Abi Shaibah that he said regarding Abu Hanifah:

“I regard him a Jew.”

It is narrated from Ahmad bin Hanbal:

“Abu Hanifah issued false statements and traditional reports cannot be narrated from the followers of Abu Hanifah.”

As opposed to this group, there is another group of scholars who attribute the following report to the Prophet:

“A scholar of Quraish would fill up the layers of the earth with wisdom.”

They believe that this report implies Muhammad bin Idris Imam of the

¹ *Hilyatul Awliya*, Abu Nuaim 5:358.

² In Al-Intiqaa fee Fazaael Thalathatul Aimmatul Fuqha: Malik, Shafei wa Abu Hanifah, Pg. 149.

Shafeis.¹

Muzni thinks that: He saw the Prophet in dream and asked him about Shafei: He said: "One, who my love and Sunnah, he should refer to Muhammad bin Idris Shafei Mutallabi, because he is from me and I am from him."²

Ahmad bin Nasr said:

"I saw the Prophet in dream and asked: O Messenger of Allah (s.a.w.a.), whom do you order us to follow from your Ummah in this time, so that we can follow him be confident of his statement; and that we may adopt his faith? He replied: Muhammad bin Idris Shafei; as he is from me and Almighty Allah is pleased with him, his followers and those who follow his religion till Judgment Day. I asked: Who else can I refer to? He replied: Ahmad bin Hanbal, what a nice jurist he is with piety and abstemiousness."³

Malikis have also expressed the same views: For example, they have attributed this tradition to Prophet:

"It is near that people would drive the camels fast and bear discomforts of journeys,⁴ but will not find anyone wiser than the scholar of Medina."⁵

They think that this report implies Malik bin Anas. As if Medina was not the center of Islam and there was no other scholar before and after Malik. As if Ahle Bayt (a.s.) were not present, whom Holy Prophet (s.a.w.a.) mentioned as equals of Quran and as his successors, and said:

"I leave among you two heavy things: Book of Allah and my progeny, my Ahle Bayt."

As if they have not inherited the knowledge of Holy Prophet (s.a.w.a.). As if Imam Ja'far Sadiq (a.s.) was not the sole point of reference for knowledge during his lifetime. As if Malik was not the student of His Eminence.

It goes to such an extent that some⁶ claim consensus that the implication of the above mentioned fabricated traditional report is Malik bin Anas, ignoring the statement of Muhammad bin Abdur Rahman: "Ahmad is superior to Malik bin Anas."⁷

And ignorant of the statement of the leader of Hanbalis:

¹ Ibne Hoot, *Asniul Mataalib*, 14 [Pg. 37, H. 31] has mentioned that this report is not authentic.

² Tareekh Baghdad, 2:69.

³ *Tareekh Medina Damishq*, 2:48 [5/341, No. 136].

⁴ Arabic proverb implies bearing hardships of journeys as in the past people usually traveled on camels and they used to drive the camels hitting on their legs or shoulders. It is mentioned in saying no. 82 of *Nahjul Balagha*: I want to teach you five of those things, which deserve your greatest anxiety to acquire them...

⁵ Ibne Hoot has considered this tradition fabricated in *Asniul Mataalib*, 14 [Pg. 737, H. 31] and he writes: I have heard it from the followers of Malik, but I have not seen it anywhere else.

⁶ It implies the author of *Deebajul Mazhab* [Ibrahim bin Ali bin Farhun Maliki (d. 799 A.H.)].

⁷ Tareekh Baghdad, 2:298.

“Ibne Abi Zoab is superior to Malik Ibne Anas.”¹

And the statement of Atiyya bin Asbat:

“If the earth is filled by people like Malik, the wisdom of Abu Hanifah has superiority over them.”²

And from the statement of Shafei and Ibne Bukair:

“Laith bin Saeed Fahmi – elder of Egypt – is more learned than Malik.”³

The Malikis have narrated a dream about their leader and said that Holy Prophet (s.a.w.a.) praised Malik in dream. Some of these baseless dreams are mentioned in *Hilyatul Awliya*⁴ and other books.

Hanbalis also, for propagation of their school and their leader, exceed all limits of exaggeration and forged unbounded falsehoods to such an extent that every exaggeration is less before that [and falls short of it] some of which are as follows:

Madini says: “Almighty Allah bestowed honor to this religion through two persons and there is no third one: Abu Bakr Siddiq in the wars of apostates⁵ and Ahmad bin Hanbal in times of hardships⁽⁶⁾⁽⁷⁾ and it is said that after Messenger of Allah (s.a.w.a.), no one established Islam as much as Ahmad bin Hanbal.”

Maimooni says: I said to Madini: “O Abul Hasan, Abu Bakr was not alone whereas Ahmad did not have any associates.”⁸

In *Al-Muntazam*,⁹ Ibne Jauzi has mentioned statements regarding prejudice of Abu Bakr Khatib Baghdadi, author of *Tarikh Baghdad* towards the school of Ahmad and his followers, to such an extent that he has accused him of shamelessness and lack of religion.

Muhammad bin Muhammad Abu Muzaffar Barwi (d. 567 A.H.) expressed prejudice against Hanbalis and said:

“If I had been able, I would have applied Jizya on Hanbalis.’ Due to this the Hanbalis assassinated him through poison along with his wife and young son.”¹⁰

Yes, among them were also those, who did not follow their base desires and

¹ Tareekh Baghdad, 2:298.

² Manaqib Abu Hanifah, Shaykh Ali Qari, published with: Jawahirul Maziya fee Tabaqatul Hanafiyah, Pg 461.

³ Khulasa Al-Khazraji, 275 [2/371, No. 6000]; Tazkeratul Huffaaz, 1:208 [1/224, No. 210].

⁴ Hilyatul Awliya, 6:317.

⁵ Apparently it concerns the incident of Khalid bin Walid and Malik bin Nuwairah, who in view of some had turned apostate and refused to pay Zakat.

⁶ These two traditions are concealed for Ibne Madini, which scholars have regarded as authentic although it is falsehood on the Messenger of Allah (s.a.w.a.).

⁷ Apparently it implies the fact that Ahmad supported belief that Quran is uncreated; he defended this belief and spent his life upon this; but later some Caliphs accepted his beliefs...

⁸ Tareekh Baghdad, 4:418.

⁹ Al-Muntazam, 8:267 [18/178, No. 4269].

¹⁰ Al-Muntazam, 10:239 [18/198, No. 4292]; and refer . Shazaratuz Zahab, [6/370]; Al-Abar, [2/52].

did not refrain from speaking the truth, like Firozabadi, author of *Qamus*; and Ajluni, Firozabadi at the conclusion of his book, *Safarus Saada*¹ and Ajluni in *Kashful Khifa*² have said regarding Abu Hanifah and Shafei:

“No authentic narration is found in support of their slander; whatever is mentioned is fabricated and false.”

Ibne Darwish Hoot says in *Asniul Matalib*:³

“No authentic or weak text (*Nass*) is recorded about any of the leaders of Ahle Sunnat.”

List of fabricated traditions

Every researcher can find a list of what is mentioned regarding liars, through which it is possible to gather fabricated and distorted traditions with which books are teeming. But to identify most of them is not possible, what to say about identifying all of them, because no registers exist about what the fabricators have recorded, and whatever is found regarding small group from these numerous people is from lost history, which is mentioned coincidentally and without conscious intention.

After mention of the list of some of these narrators, Allamah says:

“The least number of traditions fabricated by these people is mentioned as 408684.”

It is clear to the researcher that this is the least figure, because fabricators were much more prolific and for most of them – if we don’t say of all of them – have writings containing extensive falsehoods, which exceed all limits and history has recorded only a few of them and that also in the biographies of some of the writers of these false books.

The evidence, which scholars of traditions have mentioned in their collections is only a minuscule part of available traditions; for example in *Saheeh Bukhari* 2761 traditions are mentioned, without repetition, which he selected from 600000 traditions.⁴

In *Saheeh Muslim* there are 6000 traditions, without repetition, selected from 300000 traditions.⁵

Difficulty of reliable and reliability

This was the story of unreliable persons; but as for those, who were known as reliable, there is another problem; to solve which is impossible, and which puts

¹ *Safarus Saada*, [2/216].

² *Kashful Khifa*, 2:420.

³ *Asniul Mataalib*, 14 [37, H. 31].

⁴ *Tareekh Baghdad*, 2:8 [No. 424]; *Irshadus Sari*, 1:28 [1/50]; *Sifatus Safwa*, 4:143 [4/169, No. 712].

⁵ *Al-Muntazim*, Ibne Jauzi, 5:32 [12/171, No. 1667]; *Tabaqatul Huffaz*, Zahabi, 2:151 & 157 [2/589, No. 613]; *Sharh Saheeh Muslim*, Nawawi, 1:32 [1/21].

the reader into bewilderment, because no broad-minded educated person understands what trustworthy means? And what quality it is? What is intended by it? What is it present with? And which quality is opposed to it? So, remain with me so that we read collective history, in which trustworthiness is clarified:

1. Ziyad bin Abih, the great sinner and criminal. Khalifah bin Khayyat says regarding him:

“He is regarded among the abstemious persons and Ahmad bin Salih says: ‘He was in no way accused of lying.’”¹

2. Umar bin Saad bin Abi Waqqas, killer of the chief of martyrs:² Ajali says regarding him: “He is trustworthy.”³

3. Imran bin Hattan: leader of Khwarij and one, who composed the famous couplets in praise of Ibne Muljim Muradi:

“Remember the strike from the man of piety; and it was not, but to achieve divine pleasure. I remember him all the time and know that in view of Almighty Allah, the pan of his balance will be the heaviest of all.”⁴

Ajali considers him reliable⁵ and Bukhari has narrated traditions from him in his *Saheeh*.

Huraith bin Uthman; he prayed in the Masjid every day and did not leave his place, without reciting curse on Ali (a.s.) seventy times.

Ismail Ibne Ayyash says:

I accompanied Huraith on way from Egypt to Mecca. He began to curse Ali (a.s.) and said: “What people narrate that the Holy Prophet (s.a.w.a.) said to Ali (a.s.): You are to me as Harun was to Moosa, is correct, but the hearer made a mistake in hearing it.”

“Then what is correct?” I asked.

He replied: “It was: You are to me as Qarun was to Moosa.”

I asked: “From whom do you narrate this?”

He replied: “I heard Walid bin Abdul Malik state that from the pulpit.”⁶

Bukhari, Abu Dawood, Tirmizi and others have argued through his traditions.

It is mentioned in *Riyazun Nazara*⁷ that Huraith is reliable, but he was inimical to Ali (a.s.), may God be inimical to him.

¹ *Tareekh Medina Damishq*, 5:406-414 [19/162, No. 2309 and in *Mukhtasar Tareekh Damishq*, 9/81].

² Imam Husain Ibne Ali (a.s.).

³ *Khulasa Khazraji*, 140 [2/270, No. 5165].

⁴ Ref: *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg 90-91.

⁵ *Tareekh Seqat*, [373, No. 1300].

⁶ *Tareekh Ibne Asakir*, 4:115 [12/336, No. 1254 and *Mukhtasar Tareekh Damishq*, 6/278]; *Tareekh Khateeb*, 8:268 [No. 4365].

⁷ *Riyazun Nazara*, 2:216 [3/169].

5. Hafiz Abdul Mugheeth Hanbali: He has written a book on the excellence of Yazid based on fabricated traditions and at the same time, he is described as pious, trustworthy, religious and truthful.¹

Yes, as Ibne Abi Hatim has said: “When Shoba heard the sound of Quran being recited in a melodious tune from the house of Minhal bin Amr Asadi, he never again narrated traditions from him.”²

Yes, Yazid bin Harun said: “Narrating traditions from Abu Yusuf is not lawful, because he used to invest the funds of orphans with other people and kept the profits for himself.”³

Yes, yes, Bukhari has omitted traditions from Imam Ja’far Sadiq (a.s.). And Yahya bin Saeed has said regarding Imam Ja’far Sadiq (a.s.): “I myself have negative feelings about him.” And he said: “He was not a liar.”⁴

Shafei,⁵ Ibne Moin, Ibne Abi Khaisama, Abu Hatim, Ibne Adi, Ibne Habban, Nasai and others regard him as reliable.

Yes, Abu Hatim bin Habban Busti says.⁶

“Ali bin Moosa Reza – Imame Tahir – has narrated strange things from his father; as if he has misunderstood them and talked of illogical things.”⁷

Yes, in *Mauzuaat*,⁸ Ibne Jauzi has considered the pure Imam, Hasan bin Ali bin Muhammad Askari as weak and has not regarded him reliable.

فَوَيْلٌ لَّهُمْ مِّمَّا كَتَبْتُ أَيْدِيهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُونَ ﴿٤﴾

“Therefore woe to them for what their hands have written and woe to them for what they earn.”⁹

¹ Seer Alamun Nubla, 21/160; Shazaratuz Zahab, 6:453, events of 583 A.H.

² Al-Jirah wat Tadeel, [8/357]; Khulasa Khazraji, 332 [3/59, No. 7223].

³ Tareekh Baghdad, 14:258.

⁴ Tahzeebut Tahzeeb, 2:103 [2/88].

⁵ Marifatul Rijal, 1/110, No. 514; Al-Jirah wat Tadeel, 2/487; Al-Kamil fee Zoafa Rijal, 2/134, No. 334; As-Seqat, 6/131.

⁶ Kitabul Majruheen, [2/106].

⁷ Ansabul Ashraf, Balazari, [3/74]; Tahzeebut Tahzeeb, 7:388 [7/338].

⁸ Lesaanul Mizan, 2:240 [2/298, No. 2531].

⁹ Surah Baqarah 2:79

False traditions attributed to the Holy Prophet (s.a.w.a.)

It would be better to present here examples of false traditions, which these liars have fabricated in excellence of some individuals:

1. It is narrated from Ibne Abbas that the Holy Prophet (s.a.w.a.) said:

“There is no tree in Paradise, but that it is inscribed on its leaf: There is no god, except Allah, Muhammad is the messenger of Allah, Abu Bakr is truthful, Umar is discriminator and Uthman is the owner of two lights.”

This tradition is from the fabrications of Ali bin Jamil Raqqi, which Tibrani has mentioned and said:¹

“This tradition is fabricated, Ali bin Jamil is a prolific forger of traditions.”

2. It is narrated from Anas, directly from Messenger of Allah (s.a.w.a.) that:

“On the night of Meraj, I entered Paradise and saw an apple there, to which a Hourie was attached and she said: I am created for Uthman, who was killed unjustly.”

Dhahabi has mentioned this tradition in *Mizanul Etedal*² through the authorities of Abdullah bin Muhammad Adawi,³ who was a forger of traditions

Then Dhahabi says: “This is a fabricated tradition.”

3. It is narrated from Jabir directly that Messenger of Allah (s.a.w.a.) said:

“God has made my companions excel over all people of the world, but chosen four persons over prophets: my companions: Abu Bakr, Umar, Uthman and Ali. They were made as the best of my companions and all my companions are good.”

This report is from the fabrications of Abdullah bin Salih, scribe of Laith.

Dhahabi says in *Mizanul Etedal*:

“Due to this report, Abdullah bin Salih was cast into a deep trouble.”

Nasai says: “This report is a forgery.”

4. It is narrated from Abdullah bin Umar without chain of narrators from the Holy Prophet (s.a.w.a.) that he said:

“Since Abu Bakr was born on that night, Almighty Allah looked at the Adn Paradise and said: I swear My might and honor, I will only allow those to enter you, who are affectionate to this newborn.”

¹ *Mojamul Kabeer*, Tibrani, [11/63, H. 11093].

² *Mizanul Etedal*, 2:20 [2/386, No. 4182].

³ Alawi is mentioned instead of Adawi in the original source.

Dhahabi says:¹ “This tradition is a forgery and it was fabricated by Ahmad bin Asma Nishapuri.”

Khatib Baghdadi has mentioned it in his *Tarikh*² and said: “This tradition is invalid and among its narrators are some persons, whose history is unknown.”

5. It is narrated from Abu Huraira directly from the Prophet that he said:

“There are eighty thousand angels in the sky of the world, who seek divine forgiveness for those, who are affectionate to Abu Bakr and Umar. In the second sky, there are eighty thousand angels, who curse those, who are inimical to Abu Bakr and Umar.”

This tradition is from the fabrications of Abu Saeed Hasan bin Ali Adawi Basri. Khatib has mentioned it in his *Tarikh Bagdad*³ and said:

“Adawi has falsely attributed this tradition to Kamil bin Talha.”

6. It is narrated from Anas that when the Prophet emerged from Thawr Cave, Abu Bakr held his stirrup.⁴ His Eminence glanced at him and said: “O Abu Bakr, shall I don’t give you a glad tiding.” He replied: “Yes, may my parents be sacrificed on you.” He said: “On Judgment Day, Almighty Allah would manifest Himself to all creatures in general; and for you in a special manner.”

This tradition is a forgery of Muhammad bin Abde Abu Bakr Tamimi Samarqandi. Khatib has said in his *Tarikh*:⁵

“As far as I know, this tradition is baseless in view of experts of traditions and Muhammad bin Abad has forged its chain of narrators as well as its text.

7. It is narrated from Anas that the Holy Prophet (s.a.w.a.) established brotherhood⁶ between Abu Bakr and Umar, and remarked: “You two are my viziers in the world and the hereafter.”

This tradition is from fabrications of Zakariya bin Duraid⁷ Kindi. Ibne Habban has mentioned it and said:⁸

“This tradition is a forgery and it was fabricated by Zakariya.”

8. It is directly narrated from Anas that Almighty Allah has a sword and as long as Uthman bin Affan is alive, that sword is sheathed and when Uthman is killed, that sword will come out of the sheath and will not be sheathed till Judgment Day.

¹ *Mizanul Etedal*, [1/119, No. 467].

² *Tareekh Bagdad*, 3:309.

³ *Tareekh Bagdad*, [7/383, No. 3910].

⁴ An allusion of servitude and companionship and absence of opposition and following his word and deed; he is said to have held his stirrup and walked in his footsteps.

⁵ *Tareekh Bagdad*, 2:388.

⁶ *Al-Layli Masmua*, 1/307.

⁷ The name of this man is mentioned in the same form in *Al-Layli Masmua* and in books, it is mentioned as Duwaid.

⁸ *Kitabul Majruheen*, [1/314].

Ibne Adi has mentioned this tradition and said¹:

“It is fabricated by Amr bin Faiz and his teacher Moosa bin Sayyar was also a fraud.”²

9. It is directly narrated from Abu Huraira that: “Three individuals are honest in the view of God: I, Jibreel and Muawiyah.”

Khatib, Nasai and Ibne Habban have said³: “This tradition is fabricated and invalid.”

10. It is directly narrated from Wathila that:

“Almighty Allah regarded Jibreel, me and Muawiyah trustworthy for revelation; and Muawiyah was on the verge of being appointed a prophet due to the intensity of his knowledge and being entrusted with the words of the Lord. Almighty Allah will forgive the sins of people and keep him secure from the accounting of Judgment Day. He taught His book to him and made him the guide and the guided and guided others through him.”

Ibne Asakir has narrated this tradition from a person (*Rajul*).⁴

Hakeem has said: “It is narrated about Ahmad bin Umar Damishqi – who was a scholar of traditions in Shaam – that he was asked about this tradition and he vehemently rejected it.”

Allamah Amini says: I think that dishonest traditionists wanted to scale down the rank of prophethood, and not to exalt the status of Muawiyah, because we know that there is a great distance between the rank of prophethood in which Muslims believe, and between an individual, who occupied the seat of Caliphate. We ask these people: What was the reason to attribute this exalted rank to him? Was his origin not the accursed tree mentioned by Holy Prophet (s.a.w.a.) and Holy Quran?

Or the atrocities which he committed?

Or his apostatizing a few months, before the demise of Prophet?

Or fighting the Caliph of his time (Ali), although it was obligatory to have submitted to his commands; and the influential individuals had paid allegiance to him, and Muslims had accepted and approved his Caliphate?

Or great sins committed during his reign, like the killing of honest individuals like Hujr bin Adi Kindi and his companions, Amr bin Hamaq Khuzai and numerous other people; imprecating Ameerul Momineen (a.s.), Imam Hasan and Imam Husain (a.s.). and some prominent believers in Qunut of prayers; stoking hatred for the Ahle Bayt (a.s.) of Prophet through false propaganda; encouraging tradition reporters to assassinate the character of Ahle Bayt (a.s.),

¹ Al-Kamil fee Zoafa Rijal, [5/148, No. 1312].

² *Al-Layli Masmua*, 1:64 [1/316].

³ Kitabul Majruheen, [1/146].

⁴ *Mukhtasar Tareekh Damishq*, 25/6; In Layali Suyuti has mentioned the tradition with chains of narrators [1/419].

fabrication of traditions for extolling Umayyads, declaring Ziyad to be a son of Abu Sufyan in spite of a tradition proved authentic in view of all Muslims; that: "The child belongs to the bed on which it is born and the adulterer shall be lashed." And taking allegiance for Yazid, the shedder of blood, imbiber of wine and imposing him on Muslim lands and this continued till he died?

Since when had Muawiyah acquired knowledge and awareness about Holy Quran in spite of the fact that he did not know even a single verse; like the verse:

يَأَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَآتِيُّوا الرَّسُولَ وَأُولَئِكُمْ مِنْكُمْ

"O you who believe! obey Allah and obey the Apostle and those in authority from among you..."¹

Was Ameerul Momineen (a.s.) not from the statement 'those in authority' according to every exegesis of the verse?

Also, the verse:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَّ أَعْوَاهُ جَهَنَّمُ خَلِدًا فِيهَا

"And whoever kills a believer intentionally, his punishment is hell; he shall abide in it."²

Or like the verse:

**وَالَّذِينَ يُؤْذُنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا كُنْتَ سَبُّوا فَقَدِ احْتَمَلُوا بُهْتَانًا
وَإِنَّمَا مُبِينًا³**

"And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin."³

As well as other numerous verses. Can one, who did not act upon even one of the verses and did not apply any of their laws, becomes trustee of Quran?

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ

"And whoever goes beyond the limits of Allah, he indeed does injustice to his own soul."⁴

**وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخَلُهُ نَارًا أَخَالِدًا فِيهَا وَلَهُ عَذَابٌ
مُهِمِّنٌ⁵**

"And whoever disobeys Allah and His Apostle and goes beyond

¹ Surah Nisa 4:59

² Surah Nisa 4:93

³ Surah Ahzab 33:58

⁴ Surah Talaq 65:1

His limits, He will cause him to enter fire to abide in it, and he shall have an abasing chastisement.”¹

Was his excess of knowledge, which made almost qualified to be sent as a prophet, impelled him to harbor enmity to the purified progeny? Whether it was his knowledge, which urged him to commit serious crimes and practice wanton acts, which are so clear that history has recorded them for all to see? History has recorded for us in accurate details, the account of Muawiyah exterminating the followers of Imam Ali (a.s.) in Kufa and all the Islamic territories.

As for his repeated and continuous distress caused to the sincere followers of the holy progeny, whatever you say regarding that you would not have exaggerated, and no objection would be applicable to you and I will later describe the vile acts Muawiyah in detail.

Then we ask the reporters about the honesty of Muawiyah, through which he became the third person after Jibreel and Prophet and became to be considered among the trusted ones of God, whether his honesty is related to Quran, which he opposed? Or it is trustworthiness with regard to Sunnah, on which he did not act? Or trustworthiness regarding blood of Muslims, which he shed? Or trustworthiness in relation to Ahle Bayt (a.s.), whom he oppressed? Or it was to create peace and security in the nation, which he destroyed from the root? Or his truthfulness, which he gave up completely? Or falsehood, upon which he instigated others? Or believers, whose limbs he cut off? Or Islam that he destroyed? Or Islamic laws, which he distorted? Or the pulpits, which he polluted through cursing the saints of God? Or it is...?

Was it due to these crimes and their like that he should be almost qualified to be appointed as a prophet as the dishonest reporters have alleged? Kudos to such a prophethood to which he came near and whose burden, fellows like him would bear.

“Bent stature, white beard and profuse tears of Yahya

What happens if you don’t flirt in this condition.” (Poetic verse)

If the malevolent reporters did not bestow prophethood to the like of Muawiyah; this alone would have sufficed for recognizing his prophethood and excellence. The tradition is as follows:

“If rice had been an animal it would have been in the form of human being and if it had been human it would have been in form of a righteous person and if it had been a righteous person, it would have been in form of a prophet; and if it had been a prophet it would have been in form of a messenger; and if it had been a messenger it would have in my form.”²

11. It is narrated from Abu Huraira that the Holy Prophet (s.a.w.a.) came out leaning on Ali Ibne Abi Talib (a.s.). Abu Bakr and Umar went to welcome His

¹ Surah Nisa 4:14

² In Kashaf 2:160 [No. 2109], Sanani has considered the tradition to be a fake.

Eminence.

The Prophet asked: “O Ali, do you love these two?”

He replied: “Yes, O Messenger of Allah (s.a.w.a.)”

Prophet (s.a.w.a.) said: “Be affectionate to these two, so that you may enter Paradise.”

This tradition is a fabrication of Muhammad bin Abdullah Ashnani, as Dhahabi in *Mizanul Etedal*¹ has mentioned and remarked:

“The tradition is invalid, but its chains of narrators is correct.”

Ibne Jauzi has mentioned this tradition in his book of *Mauzuaat*.²

12. It is directly narrated from Ubayy bin Kaab that Jibrael said to the Prophet:

“If I sit with you as much as Nuh lived in his nation, I will not be able to narrate all the merits of Umar.”

Ibne Jauzi has mentioned this tradition in his book of *Mauzuaat*, which is a compilation of forged traditions.³

13. It is directly narrated from Abdullah that: “Abu Bakr is the crown of Islam, Umar is its dress and Uthman is its half crown and Ali is its fragrance.”

Dhahabi has mentioned this tradition in *Mizanul Etedal* and said: “This tradition is a fake.”⁴

14. It is directly narrated from Abu Huraira that the Holy Prophet (s.a.w.a.) said:

“Almighty Allah created me from His effulgence, created Abu Bakr from my effulgence, Umar from the effulgence of Abu Bakr, Uthman from the effulgence of Umar; and Umar is the lamp of the folks of Paradise.”

Dhahabi has mentioned it in *Mizanul Etedal*, in the biography of Ahmad bin Yusuf Mabanji and said:

“This tradition is a fake.”⁵

15. It is narrated from Imam Ali (a.s.) that he said:

“The first ones to enter Paradise are Abu Bakr and Umar; and I and Muawiyah will stand for taking the account of deeds.”

Dhahabi has mentioned in the biography of Asbagh Shaibani.⁶

This is not a correct report and Ibne Jauzi has included it among nonsensical and weak traditional reports.

¹ *Mizanul Etedal*, 1:243 [1/524, No. 1954].

² *Mauzuaat*, [1/323].

³ *Mauzuaat*, [1/321].

⁴ *Mizanul Etedal*, 1:310 [1/661, No. 2545].

⁵ *Mizanul Etedal*, [1/166, No. 669].

⁶ *Mizanul Etedal*, [1/3271, No. 1015].

16. It is narrated in a chainless tradition:

“If I had not been sent as a prophet, you O Umar, would have been sent as one.”

Sanani says: “This is a fake tradition.”¹

“Whenever the Prophet became eager for Paradise, he kissed the white hair of Abu Bakr.”

Firozabadi at the conclusion of *Safarus Saada*² and Ajluni in *Kashful Khifa*³ have regarded this tradition to be among the most confirmed fabricated and invalid traditions, as is clear to every sane person.

18. It is narrated from Ibne Abbas in a chainless tradition that:

“Wherever I may be, I am with Umar and he is also present with me. Whoever is affectionate to him has been affectionate to me; and whoever is inimical to him is inimical to me.”

In *Mizanul Etedal*, Dhahabi has regarded it to be a fake.⁴

19. It is narrated from Ibne Abbas in a chainless tradition that:

“Abu Bakr with relation to me is like Harun in relation to Moosa (a.s.).”

This tradition is a fabrication of Ali bin Hasan Kalbi, whom Muhammad bin Jarir Tabari has mentioned and Dhahabi in *Mizanul Etedal* said.⁵

“This report is fake and Kalbi is accused of this falsehood.”

20. It is narrated from Anas that he said:

“When Abu Bakr was on his deathbed, I heard from Ali Ibne Abi Talib (a.s.) that he said: Four persons are wisest among the people: two ladies and two men: Safoora, daughter of Shuaib and Khadija, daughter of Khuwailad; and the Aziz of Egypt. Then he said: The second person is Abu Bakr. When his death approached he said to me: I have reached the conclusion that I should leave the Caliphate after me to Umar. I said: We will not approve if you leave to anyone else. He said: You have pleased me; by God, I am also pleased with you according to what Messenger of Allah (s.a.w.a.) said. What is that, I asked. He replied: I heard the Prophet say: There is a stage on the Siraat Bridge, which no one can pass, except without a permit of Ali Ibne Abi Talib (a.s.). Then Ali said: Shall I not make you happy by reporting what I heard from Messenger of Allah (s.a.w.a.) regarding myself and Umar? What is that, he asked. I replied: He said: O Ali, do not give one, who curses Abu Bakr and Umar, the permit; as those two are the leaders of the old folks of Paradise after the prophets. When Abu Bakr passed the Caliphate to Umar, Ali said to me: O Anas, I studied the divine will in the world and I was not able to approve, except what was issued from divine will and

¹ Kashful Khifa, 2:163.

² *Safarus Saada*, [2/211].

³ Kashful Khifa, 2:419.

⁴ Kashful Khifa, 2:158 [675, No. 5298].

⁵ *Mizanul Etedal*, 2:222 [3/122, No. 5816].

intention, lest objections be leveled against me. And I heard from Messenger of Allah (s.a.w.a.) that he said: I am the last of prophets and you, O Ali, is the last of the successors.”

Khatib has mentioned this in history and noted:

“This tradition is fake and is a product of story-teller and was fabricated by Umar bin Wathil, or others made it up in his name. Allah knows best.¹

21. It is narrated in a chainless tradition from Ibne Masud that: There is no newborn, but that it has at its navel some dust from the time it is created; and when he reaches most undesirable old age he returns to that dust, and I, Abu Bakr, Umar are created from one dust and we shall be buried in that only.

Khatib has quoted this report in *Tareekh Baghdad* from the channel from Moosa bin Sahal from Ishaq bin Arzaq.² Dhahabi has quoted it in *Mizanul Etedal* in the account of Moosa and remarked:³ “It is an invalid report mentioned by an unknown individual for Moosa, who is also unheard of.”

22. It is narrated in a chainless traditional report that: “I am the city of knowledge, Ali is its gate; Abu Bakr is its foundation, Umar is its walls.”

Ibne Darwish Hoot says in *Asniul Matalib*:⁴ “It is not becoming that this report be mentioned in academic literature.”

23. It is narrated in a chainless traditional report from Anas that:

“Abu Bakr and Umar are the two chiefs of the folks of Paradise; and Abu Bakr in Paradise is like Pleiades star in the sky.”

Yahya bin Ambasa, who was a liar and a fabricator has fabricated this traditional report.

In *Mizanul Etedal*, Dhahabi has quoted the first half of the statement and remarked:⁵ “Yunus bin Habib said that I was with Ali bin Madini and I mentioned this report quoting from Muhammad bin Kathir Masisi. Ali bin Madini said: Previously I was eager for this person, but now I would not like to meet him.”

In the same way, Dhahabi has quoted the first sentence from Abdur Rahman bin Malik bin Maghul⁶ that he was a dishonest man and counterfeiter of traditions.

24. It is narrated from Jabir in a chainless traditional report that:

“No believer harbors malice towards Abu Bakr and Umar and no hypocrite is affectionate to them.”

Moalla bin Hilal Tahhan has faked this tradition. Ahmad remarks: “All his

¹ *Tareekh Baghdad*, 10:358-375.

² *Tareekh Baghdad*, 2:313.

³ *Mizanul Etedal*, 3:211 [4/206, No. 8873].

⁴ *Asniul Mataalib*, 73 [Pg. 137, H. 391].

⁵ *Mizanul Etedal*, 3:126 [4/18, No. 8100].

⁶ *Mizanul Etedal*, [2/585, No. 4949].

traditions are fabricated.”

In *Tadkiratul Huffaz*, Dhahabi says:¹ “This tradition is not valid and Moalla is accused of lying.”

25. It is narrated from Ayesha that:

“One night, the Prophet was in my place and we were asleep, when my glance fell on the sky, which was filled with many stars. I asked: O Messenger of Allah (s.a.w.a.) is there in this world an individual, who has as many good deeds to his credit as the number of stars in the sky? Yes, he replied. Who is that, I asked. He replied: Umar. He is one of the good deeds of your father.”

Khatib Baghdadi has regarded this report to be among the faked reports of Duraiyya bin Muhammad Bayya, who was a fabricator of traditions.²

These were the fabricated and faked merits. Such kinds of traditions are present in excessive numbers reaching to thousands.

In part two of our book, *Riyazul Uns*, we have mentioned some traditions (which were mentioned here), which are not found in authentic books of traditions. The chain of narrators of many of these reports reach to Ameerul Momineen (a.s.) and this statement testifies for Aamir bin Sharahil, who says:

“In the Islamic Ummah, most lies were attributed to Ameerul Momineen Ali Ibne Abi Talib (a.s.).”³

The readers can evaluate these traditions through the statement of Firozabad, author of *Qamus* at the conclusion of *Safarus Saada*,⁴ where he says:

“Among the most well known fake traditions are traditions in excellence of Abu Bakr.”

And he writes: “There is not a single authentic tradition regarding the excellence of Muawiyah.”

From this you can conclude what they have fabricated and attributed to Messenger of Allah (s.a.w.a.) regarding names and identities of companions. A large number of traditions, particularly regarding the excellence and defects of Abbas, uncle of the Prophet, his son and generally all Bani Abbas caliphs.

فَمَنْ أَظْلَمُ مِنْ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلِّ النَّاسَ بِغَيْرِ عِلْمٍ

“Who, then, is more unjust than he who forges a lie against Allah that he should lead astray men without knowledge?”⁵

¹ Tazkeratul Huffaaz, 3:112.

² Ref: *Tareekh Baghdad*, 7:135.

³ Zahabi has mentioned this tradition in *Tazkeratul Huffaaz*, 1:77 [1/82].

⁴ *Safarus Saada*, [2/211-212].

⁵ Surah Anaam 6:144

Traditions fabricated regarding Caliphate

The most important topic, through which fabricators played with carnal desires and emotions is the subject of traditions and Sunnah. They wrongly attributed traditions to God and trustee of His revelations, Messenger of Allah (s.a.w.a.). They were aware that these traditions were contradictory to the tenets of Islam according to all sects. Some of them are as follows:

1. It is narrated from Ayesha that:

“The Prophet carried the first stone for construction of Masjid, Abu Bakr carried second, Umar the next and Uthman after that. I asked: O Messenger of Allah (s.a.w.a.), did you not see how they assisted you? He said: Ayesha, these are my Caliphs after me.”

Hakeem has mentioned this tradition in his *Mustadrak*¹ and remarked: “This tradition is authentic, but due to the fact that it is narrated by Muhammad bin Fazal bin Atiyya it is isolated.”

2. It is narrated from Abdullah bin Umar that:

“The Prophet of Islam (s.a.w.a.) said to Bilal: Bilal, announce among the people that Abu Bakr is the Caliph after me. Bilal announce that Umar would be the Caliph after Abu Bakr. Bilal announce that Uthman would be the Caliph after Umar. Bilal go as Almighty Allah will not accept anyone other than them.” And he repeated this thrice.

Abu Nuaim has mentioned this report in *Fadailus Sahaba* and Khatib has mentioned in his book of history.² Without making any objection against it, Ibne Asakir has mentioned in his *Tareekh Shaam*.³ Dhahabi has quoted it in *Mizanul Etedal* through the authorities of Darqutni and Amr bin Shahin and remarked: “This tradition is a fabrication.”⁴

3. It is narrated from a chainless tradition from Abu Saeed Khudri that the Prophet (s.a.w.a.) said:

“When I went upto the heavens, I asked: O God, appoint Ali as Caliph after me. So the heavens shuddered and angels called out to me: O Muhammad, recite:

وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ

¹ Mustadrak Alas Saheehain, 3:97 [3/103, H. 4533].

² Tareekh Baghdad, 7:429.

³ Tareekh Medinatul Damishq, Ibne Asakir, [39/174, No. 4619; Mukhtasar Tareekh Damishq, 16/144].

⁴ *Mizanul Etedal*, 1:387 [2/150, No. 3233, and here the name of the reporter is mentioned as Umar bin Shahin].

“And you do not please except that Allah please.”¹

And Almighty Allah desired Abu Bakr to be the Caliph.”

This report is a fabrication of Yusuf bin Ja’far Khwarizmi and Dhahabi has mentioned it in *Mizanul Etedal*² and remarked:

“Ibne Jauzi has said: This report is a fabrication of Yusuf.”

Allamah Amini says: I have a question for the fabricator of this tradition and his associates, that tradition scholars, who are trustees of knowledge and faith, after concluding the point that the issue of Caliphate is governed by dictates of divine will, say:

اللَّهُ يَفْعُلُ مَا يَشَاءُ ﴿٢﴾

“Even thus does Allah what He pleases.”³

وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ

“And you do not please except that Allah please.”⁴

And that Almighty Allah desired Abu Bakr to be Caliph. Now, what is the value of Prophet’s supplication and asking for something, which caused heavens and angels to shudder? This shuddering was only because this request was disliked; which is below the dignity of the Prophet to do so.

How did the Prophet remain unaware of the person, who was eligible for Caliphate and he proposed the name of such an individual due which God, heavens, its inmates and believers opposed? I seek refuge of God from such degraded and worthless statements.

After that [this question arises that] how did it happen that awareness of Prophet about this issue was delayed from knowledge of angels and heavens, whereas it was needed by His Eminence and the Ummah and he was duty bound to convey it to the Ummah and to propagate it, and the Ummah was bound to submit to it? And all angels and heavens, were not carriers of revelation for Prophet that their knowledge should have precedence over knowledge of His Eminence (s.a.w.a.).⁵

What impelled His Eminence (s.a.w.a.) to insist and repeat his plea even though Almighty Allah refused to grant it and desired the contrary?

And other numerous questions! And these are difficulties, which I don’t think is possible to reply by one, who relies on this report. Fie upon this writer

¹ Surah Insan 76:30

² *Mizanul Etedal*, 3:329 [4/463, No. 986].

³ Surah Aale Imran 3:40

⁴ Surah Insan 76:30

⁵ This statement is only for the sake of argument; whereas regarding the knowledge of Prophet, we believe that in every instance, Jibreel descended with permission to announce the message and to assure the believers.

that he wrote this false tradition and regarded it as subtle.¹ And shame on the other writer, who regarded it as strange and said:

“This tradition derives strength from authentic traditions.”²

O God, I complain (only) to you!

It is narrated from Jabir in a chainless tradition that:

“Abu Bakr is my vizier and after me, he is the Imam; Umar is my close confidant and he speaks according to my wishes. Uthman is from me and Ali is my brother and the carrier of my standard.”

In *Kanzul Ummal*,³ it is narrated from Anas that:

“Abu Bakr is my vizier and my successor; Umar speaks according to me; I am from Uthman and Uthman is from me.”

This tradition is from fabrications of Kadih bin Rahma, who was a liar. Dhahabi has brought this tradition in *Mizanul Etedal*⁴ upon the authorities of Kadih. Ibne Adi⁵ has said: Most traditions of Kadih are incorrect.

5. Hakeem has narrated from Abdur Rahman bin Abu Bakr from the Messenger of Allah (s.a.w.a.) that:⁶

“Bring ink and paper,⁷ so that I may leave a writing for you that you may not get deviated.” Then he said: “Allah and the believers will not accept anyone, except Abu Bakr.”

6. It is narrated from Ayesha that the Holy Prophet (s.a.w.a.) said to me during his last illness:

“Ask your father and brother to come to me, so that I may write a document as I fear a person, who aspired Caliphate, would vie for it and raise a claim for it and someone might say: I am more deserving of Caliphate and Almighty Allah and believers will not accept anyone for Caliphate, except Abu Bakr.”⁸

Muslim, Ahmad and others have narrated this report from various channels from Ayesha.⁹ In some reports it is mentioned:

“The Prophet (s.a.w.a.) said to me during his terminal illness: Call Abdur Rahman bin Abu Bakr, so that I may write a document for Abu Bakr, that no one may differ regarding him.” Then he said: “Leave him to his devices. I seek refuge of God from the fact that believers should differ about Abu Bakr.”

¹ Ref: *Nuzhatul Majalis*, 2:186.

² Ref: *Riyazun Nazara*, 1:150 [1/188].

³ *Kanzul Ummaal*, 6:160 [11/628, H. 63033].

⁴ *Mizanul Etedal*, [3/399, No. 6927].

⁵ Al-Kamil fee Zoafa Rijal, [6/83, No. 1616].

⁶ Mustadrak Alas Saheehain, [3/542, H. 6016],

⁷ In Arabic text the term of shoulder bone (of sheep) which was used as surface for writing documents and we have rendered it into paper for the sake of modern readers.

⁸ *Kanzul Ummaal*, 6:139 [11/550, H. 32583].

⁹ *Saheeh Muslim* [5/10, H. 11, Kitab Fazailus Sahaba, Musnad Ahmad, 7/153, H. 24230]; *Sawaiqul Mohriqa*, 22 [Pg. 13].

7. It is narrated from Ayesha in a chainless report:

“I have decided to send someone to summon Abdur Rahman bin Abu Bakr so that I may write a pledge for him (to make a bequest that Abu Bakr should be my Caliph after me) that people should not say (because I don’t want anyone to say: I am more worthy of Caliphate) and aspirers should not aspire, that is no one should aspire that someone other than Abu Bakr should be Caliph. I said: God refuses and believers also will not accept anyone other than Abu Bakr (that is I did not make a will, because I know Almighty Allah forbids anyone else to be Caliph and believers also will not accept anyone else) or Allah will not accept (someone else) and believers disagree.”

Sanani has quoted this tradition from *Mashariqul Anwar*¹ and stated in its margins: I did not find this tradition in *Saheeh Bukhari*, so it should be referred once more and Ibne Malik in his Sharh has mentioned the tradition as I said in parentheses and has explained it and Ibne Hazm has mentioned it in *Fisal* and said.²

“This clarification from the Prophet is based on appointment of Abu Bakr after him in the Ummah. This is the distorted form of the tradition of paper and inkpot, a tradition, which is mentioned in different authentic books, especially two most important Saheeh books; and when they saw that there is no clear tradition, they changed it into this form; but the problem is that it is narrated from Ibne Abbas through reliable authorities that:

“At that time the Holy Prophet (s.a.w.a.) was prevented from writing a document that the Ummah should not deviate; and clamor increased and they accused His Eminence of something, which was unworthy for him; and a man said: He is talking nonsense or the illness has overpowered him. After the passing away of His Eminence, according to a pre-planned plot that correct history was distorted.”

Ibne Abil Hadeed says in *Sharh Nahjul Balagha*:³

“They fabricated this report as opposed to the tradition narrated about illness of His Eminence: Bring paper and ink, so that I may write something for you; that you may not deviate. Then a dispute arose in the presence of Prophet and some people said: Illness has overpowered him and the Book of Allah is sufficient for us.”

Allamah Amini says: This seeking of refuge⁴ can have two meanings: Either it tells about there being no dispute among believers or it implies forbidding disputes.

According to the first meaning: Its requirement is falsehood, because it is

¹ *Saheeh Bukhari*, [5/2145, H. 5342].

² *Al-Fisal*, 4:108.

³ *Sharh Nahjul Balagha*, 3:17 [11/49, Sermon 203].

⁴ In the statement attributed to the Holy Prophet (s.a.w.a.) I seek refuge of Allah, indeed the believers dispute, which passed in the sixth fake tradition above.

natural that there should be disputes – and what a dispute? In which Ameerul Momineen (a.s.), Bani Hashim and group of senior companions, who were his followers, leader of the Khazraj, Saad bin Ubadah and other Ansars became opponents, although the sentiments and stance of this group opposed the regime and they refused to pay allegiance.

After sometime they acquiesced to the regime, but feelings the partisans of Ali (a.s.) bore in their hearts remained forever and would remain forever. And Ameerul Momineen (a.s.) and his family and partisans raised their voices at every opportunity and exposed the matter of their usurped Caliphate and rights.

According to the second meaning: Its requirement is that large group of senior companions should be transgressors; because by this they opposed the prohibition of the Holy Prophet (s.a.w.a.) and began to oppose this group. And this is not compatible with justice of all companions, except that the command of justice should be specified for other than Ameerul Momineen (a.s.) and his close companions. Thus, the captioned traditional report is invalid in whatever meaning it might be.

Come let us ask Ayesha regarding this report that why she did not mention this report on the day arguments arose about Caliphate? And did not mention this clarification of the Prophet to one, who disputed with her father? Perhaps she may reply: “I never heard this false report from my noble husband,” but the debased reporters, after the passing away of His Eminence, did not respect the honor of his nobility and attributed this false report to him. The testimony of this reply is the authentic traditional report narrated from her chains, and it proves the absence of appointing a successor, and this report will be mentioned soon.

وَلِئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ لَا مَالَكَ مِنَ اللَّهِ مِنْ وَلَىٰ وَلَا
وَاقِعٌ^٢

“And if you follow their low desires after what has come to you of knowledge, you shall not have against Allah any guardian or a protector.”¹

¹ Surah Raad 13:37

Dirty falsehood

This fake traditional report remained in this community as a reminder and was transferred from generation to generation and from person to person and they based their allegations on this falsehood knowing that senior companions declared all these traditions fake.

What supports this matter is that the only argument, which people use to support Caliphate, is consensus and selection. And no one from them ever depends on traditional reports; on the contrary, they have discussed in detail regarding invalidation of texts, correction of option and its rules. Khizri has mentioned in *Mahazirat*.¹

The root is that selection of Caliph was through approval of people and it derives its strength from this only and the Muslims at the time of passing away of Prophet acted on this only and selected Abu Bakr and did not justify this selection according to Quran or statement of Prophet and after his selection paid allegiance to him. The meaning of allegiance is that they made a pledge to him that they would listen to him, in which lies approval of Allah, the Mighty and Sublime, and that they would obey his orders just as he made a pledge to them that he would govern them according to dictates of Quran and Sunnah of Prophet. This pledge between Caliph and Ummah is the meaning of allegiance in the same way as buyers and sellers conduct a transaction of sale and purchase.

So, the real strength of Caliphate is achieved from this allegiance and in the same way fulfillment of this allegiance is considered most necessary, which religion has made obligatory and which Shariat has made imminent.

Abu Bakr left behind another method of selection of Caliph and that was selection of his Caliph himself and [and after that] he took the oath of everyone that they would obey this Caliph and all Muslims accepted this method and regarded obedience to him in this regard as obligatory and this act of Abu Bakr is the same heir apparentcy.

Now, it becomes clear from these statement that this traditional report, after taking allegiance and establishment of Caliphate for someone [Abu Bakr], which he assumes is made-up, because no one neither on the day of Saqifah and nor after that has mentioned this traditional report. In spite of the fact that there occurred numerous incidents, protest and disputes.

We present such traditions, which are authentic in view of people and which are contradictory to and falsify the above mentioned reports:

1. Through authentic chains of narrators, it is narrated that when Abu Bakr was on his death bed, he remarked: "I wish I had asked the Messenger of Allah

¹ Mahazirat Tareekh Umamul Islamiyah - Daulat Abbasi :46 [Pg. 41].

(s.a.w.a.) who was to be his Caliph, so that no one would have disputed. I wish I had asked the Messenger of Allah (s.a.w.a.) if there is some share for Ansar in this issue.”¹

If Abu Bakr had heard something from Messenger of Allah (s.a.w.a.) regarding his Caliphate as mentioned in the previous reports, he would not have dared to claim that illness has overpowered him or that he was talking nonsense, as is seen in the report of paper and ink.

2. It is narrated from Ayesha that when Abu Bakr was in his deathbed, he summoned Umar and said:

“O Umar, I appoint you the Caliph upon companions of Messenger of Allah (s.a.w.a.).” and he wrote to the commanders: “I have appointed Umar as your ruler and I have not failed in endeavoring for the well being of myself and Muslims.”²

Now, if there was a textual evidence for Caliphate of Umar, what is the meaning of Abu Bakr in attributing the appointment of Umar to himself?

3. If the previous traditional reports are correct and Caliphate is a pledge of Allah, the Mighty and Sublime, through what justification did Abu Bakr say: “I have become the caretaker of this issue of Caliphate whereas I despise it. By God, I wish some of you would suffice me in this matter.”³

How can he dislike something, which Almighty Allah sanctioned for him and which Jibreel brought, and the Holy Prophet (s.a.w.a.) informed about it? Also, he can like that others would excuse him in this matter? Whereas [on the basis of those fabricated reports] there appeared a gap between the Prophet and the desire of His Eminence, that is making Ali (a.s.) as Caliph and Almighty Allah did not accord any importance to intention of His Eminence and did not accept the Caliphate of anyone, except Abu Bakr.

4. And what is the justification of Abu Bakr asking people to divest him from Caliphate? Numerous statements regarding this are reported from him, like:

“Leave me, leave me, I am not the best among you.”⁴

Also: “I do not have need of your allegiance; take back the allegiance you gave to me.”⁵

How can he leave it at the discretion of people to take back allegiance? And how did he regard it as lawful to reject divine will?

5. How Umar considered the Shura committee of Muslims as the point of reference for selecting a Caliph and said: “If someone pledges allegiance to a

¹ Tareekh Tabari, 4:53 [3/431]; Al-Iqdul Fareed, 2:254 [4/93]; there is a discussion regarding this tradition in Of whomsoever I am the master, Ali is (also) his master. O Allah, love those, who love him and be inimical to those, who are inimical to him. Ghadeer, Pg. 7:229-240.

² Taisirul Wusul, Hafiz Ibne Daiba, 1:48 [2/57].

³ Sifatus Safwa, Ibne Jauzi, 1:99 [1/260, No. 2].

⁴ Sawaiqul Mohriqa, Ibne Hajar: 30 [Pg. 51].

⁵ Al-Imamah was Siyasah, 1:14 [1/20].

leader, without concurrence of Muslims, his allegiance is invalid; in addition to that both shall be put to death.”¹

6. What prevented Ali Ameerul Momineen (a.s.) from paying allegiance to Uthman on the day of Shura committee after Abdur Rahman bin Auf and other members of Shura paid allegiance to him and His Eminence was standing up; after that he sat down and Abdur Rahman said: “Give allegiance, lest I strike off your neck.” That day, no one other than Abdur Rahman possessed a sword. Then it was said that Ali exited from there in fury and members of Shura came to His Eminence and said: “Pay allegiance otherwise we would battle you.” Then His Eminence returned and paid allegiance to Uthman.²

In *Tarikh Umam*,³ Tabari writes:

“People began to pledge allegiance to Uthman and Ali (a.s.) refrained. Abdur Rahman said:

فَمَنْ نَكَثَ فِي أَمْمَةٍ يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ
أَجْرًا عَظِيمًا ﴿١٩﴾

“Therefore whoever breaks (his oath), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.”⁴

Then Ali (a.s.) returned piercing through the crowd and the crowd made way for him; then he gave pledge of allegiance saying: “This is a deception and what a deception it is!”

It is mentioned in *Al-Imamah was Siyasah*:⁵ Abdur Rahman said: “O Ali, don’t leave any way open for yourself, which is only the way of force.”

It is mentioned in *Saheeh Bukhari*:⁶ “Do not leave a way for yourself (do not give us a pretext to punish you).”

Allamah Amini says: Elimination of someone, who does not pledge allegiance was at the behest of Umar as Tabari has mentioned in his *Tarikh*.⁷

أَفَمَنْ هُنَا الْحَدِيبِ تَعْجَبُونَ وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٢٠﴾

“Do you then wonder at this announcement? And will you laugh and not weep?”⁸

¹ *Musnad Ahmad*, 1:56 [1/91, H. 393]; . *Al-Bedaya wa al-Nehaya*, 5:246 [5/267, events of 11 A.H.1.

² *Ansabul Ashraf*, Balazari, 5:22.

³ *Tareekh Umam wal Mulook*, 5:41 [4/238, Events of year 23 A.H.].

⁴ Surah Fath 48:10

⁵ *Al-Imamah was Siyasah*, 1:25 [1/31].

⁶ *Saheeh Bukhari*, 1:208 [6/2635, H. 6781].

⁷ *Tareekh Umam wal Mulook*, 5:35 [4/229, Events of year 23 A.H.].

⁸ Surah Najm 53:59-60

What are these rude statements and calls of confusion?

These reports are nothing, except nonsense and babble as opposed to the clear reality and rightful Caliphate based on authentic texts, which are proved for Ameerul Momineen Ali (a.s.) and Holy Prophet (s.a.w.a.) had brought in form of divine revelation since the first day of his call till the last moments of his life and clearly announced in public.

This is nothing, but a racket and creating mischief, in which no creature has any discretion; and the Holy Prophet (s.a.w.a.) at the beginning of his call clarified that the control of this Caliphate is in the hand of God and He gives it to whom He likes. And the Holy Prophet (s.a.w.a.) mentioned this one day when he himself presented it to Bani Aamir bin Saasa and called them to God and one of them asked: "If we follow you, and Almighty Allah grants victory to you over opponents, will you leave your Caliphate to us?" The Prophet replied: "The discretion of this matter is in the control of God and He gives it whoever He intends."¹

Can those who argue in this matter find any way out of this? Is there any way from these chains and yokes, which have imprisoned these fellows? Which source of confidence lends credibility to their claim? Which verse of Quran or tradition is there on which it is possible to depend? Are these not books full of blatant lies? Are these hundreds of thousands of false traditions not spread in so many books?

What is the solution when one sees some writers, who have mentioned these traditions like authentic traditions; and some others have fabricated chains of narrators for it and at the side mentioned things in such a way that they covered the face of truth, which shows the power of these traditions?

What can one do whereas after these liar writers, lying of the fourteenth century, we see that Qaseemi raises his voice and says: "In the narrators of Ahle Sunnat traditions there is no one who is accused of lying."²

In this condition, what is the sin of the ignorant in not recognizing the truth? Who can distinguish for him the correct Sunnah from false? And which hand would save him from false statements? Is there a reformer having true religious concern who can save him from the abyss of ignorance and unawareness?

Yes:

وَكَشَبَنَالَّهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَّوْعِظَةٌ وَتَفْصِيلٌ لِكُلِّ شَيْءٍ

"And We ordained for him in the tablets admonition of every kind and clear explanation of all things."³

¹ Seerah Ibne Hisham, 1:33 [2/66]; Seeratul Halabiyya, 2:23.

² As-Saraa Baunal Islam wal Wathniya, 1:85.

³ Surah Araaf 7:145

لِيَهْلَكَ مَنْ هَلَكَ عَنْ بَيْنَةٍ وَّيَحْيَ مَنْ حَيَ عَنْ بَيْنَةٍ

“That he who would perish might perish by clear proof, and he who would live might live by clear proof.”¹

وَلَقَدْ جَعَلْنَاهُمْ بِكِتَبٍ فَصَلَّنَاهُ عَلَى عِلْمٍ هُدَىٰ وَرَحْمَةً لِّقَوْمٍ يُّؤْمِنُونَ ⑤

“And certainly We have brought them a Book which We have made clear with knowledge, a guidance and a mercy for a people who believe.”²

وَأَتَيْنَاهُمْ بَيِّنَاتٍ مِّنَ الْأَمْرِ ۚ فَمَا احْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ ۖ لَا

بَغْيًا بَيْنَهُمْ ۖ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ⑥

ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا

يَعْلَمُونَ ⑦

“And We gave them clear arguments in the affair, but they did not differ until after knowledge had come to them out of envy among themselves; surely your Lord will judge between them on the day of resurrection concerning that wherein they differed. Then We have made you follow a course in the affair, therefore follow it, and do not follow the low desires of those who do not know.”³

فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبِعْهُو هُدًى ⑧

“Therefore let not him who believes not in it and follows his low desires turn you away from it so that you should perish;”⁴

وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى ⑨

“And peace is on him who follows the guidance;”⁵

Command regarding fabricators and liars

Jalaluddin Suyuti says in *Tahzirul Khawas*:⁶

Conclusion: “I do not know of any greater sin that Ahle Sunnat consider the doer of it infidel, except attributing a false statement on the Holy Prophet (s.a.w.a.).”

¹ Surah Anfal 8:42

² Surah Araaf 7:52

³ Surah Jaaseyah 45:17-18

⁴ Surah Taha 20:16

⁵ Surah Taha 20:47

⁶ *Tahzirul Khawas*, 21 [Pg. 125].

Command regarding those, who memorize these invalid false statements

Order regarding traditionists, scholars of traditions and history – in the past and at present – who falsely attribute statements to Holy Prophet (s.a.w.a.), compile them in books and collections is mentioned in a traditional report, which Khatib has mentioned and which Ibne Jauzi regards as authentic that the Messenger of Allah (s.a.w.a.) said:

“One who narrates a tradition from me, while knowing that it is false, is himself a liar.”¹

Allah Almighty says:

وَلَوْ تَقُولَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ لَاَخْدُنَا مِنْهُ بِالْيَمِينِ ثُمَّ لَقَطَعْنَا مِنْهُ
الْوَتِينِ فَمَا مِنْكُمْ مِنْ أَحَبٍ عَنْهُ لَجِزِّيْنَ وَإِنَّهُ لَتُذَكِّرَةٌ لِلْمُتَّقِيْنَ وَإِنَّا
لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِيْنَ

“And if he had fabricated against Us some of the sayings, We would certainly have seized him by the right hand, then We would certainly have cut off his aorta. And not one of you could have withheld Us from him. And most surely it is a reminder for those who guard (against evil). And most surely We know that some of you are rejecters.”²

Do you think that these tradition scholars and historians have knowledge of these falsehoods?

They have gone astray and along with themselves, have misguided a large group of people from the path of truth.

وَمَنْ أَظْلَمُ مِنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أُولَئِكَ يُعَرِّضُونَ عَلَى رَبِّهِمْ وَيَقُولُ
الْأَشْهَادُ هُوَ لَا إِلَهَ إِلَّا اللَّهُ كَذَبُوا عَلَى رَبِّهِمْ إِلَّا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِيْنَ

“And who is more unjust than he who forges a lie against Allah? These shall be brought before their Lord, and the witnesses shall say: These are they who lied against their Lord. Now surely the curse of Allah is on the unjust.”³

Or do you think that they were ignorant of these falsehoods and had no knowledge, and resorted to lying like blind and deaf fellows?

وَيَحْسَبُوْنَ أَنَّهُمْ عَلَى شَيْءٍ

¹ Tareekh Baghdad, 4:161 [No. 1837]; Al-Muntazim, 8:268 [16/133, No. 3407].

² Surah Haqqah 69:44-49

³ Surah Hud 11:18

“And they think that they have something.”¹

وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَبَ إِلَّا آمَانَ وَإِنْ هُمْ إِلَّا يَظْنُونَ ﴿٤﴾

“And there are among them illiterates who know not the Book but only lies, and they do but conjecture.”²

فَمَنْ أَظْلَمُ مَنْ إِنْ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ط إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّلِيلِينَ ﴿٣﴾

“Who, then, is more unjust than he who forges a lie against Allah that he should lead astray men without knowledge? Surely Allah does not guide the unjust people.”³

فَوَيْلٌ لِلَّهُمَّ إِمَّا كَتَبْتَ أَيْدِيهِمْ وَوَيْلٌ لَلَّهُمَّ إِمَّا يَكُسِّبُونَ ﴿٤﴾

“Therefore woe to them for what their hands have written and woe to them for what they earn.”⁴

54. Qutubuddin Rawandi

Died: 573 A.H.

1. The descendants of Zahra are the fathers of orphans, when they are addressed, in reply they wish peace. 2. They are proofs of God on creatures and whoever is inimical to them, has met with sins. 3. They observed fasts daily and spent nights in prayers, as you are aware. 4. Did the Messenger of Allah (s.a.w.a.) not appoint Ali (a.s.) the Imam on the day of Ghadeer? 5. Was Haider not the greatest, the valiant, generous and courageous? Was Haider not the best successor?

Introduction to the poet

His name was Qutubuddin Abul Husain Saad bin Hibtullah bin Hasan bin Isa Rawandi.⁵ He was the leader of religion and an important Shia personality. He was a foremost teacher of jurisprudence and traditions and in knowledge and literature, he was incomparable. It was not possible for anyone to acquire his numerous merits and no objection can be leveled against his excellence and efforts, his services and good deeds and valuable writings that he produced.⁶

¹ Surah Mujadila 58:18

² Surah Baqarah 2:78

³ Surah Anaam 6:144

⁴ Surah Baqarah 2:79

⁵ In many reliable sources, instead of Saad, Saeed is mentioned.

⁶ His biography and account can be seen in the following books: *Shaykh Muntazibuddin* [Pg. 87, No. 186]; *Maalimul Ulama* [Pg. 55, No. 368]; *Mustadrakul Wasail*, 3:489; *Al-Kuna Wal Alqab*, 3:58 [3/72].

His teachers

He was among the bearers of knowledge and teachers of religion, who narrated traditional reports; among them being:

1. Shaykh Abul Sadat Hibatullah bin Ali Baghdadi (d. 522 A.H.).
2. Shaykh Imaduddin Muhammad bin Abul Qasim Tabari, author of *Basharatul Mustafa Ilaa Shiatul Murtada*.
3. Shaykh Abu Ali Tabarsi, author of *Majmaul Bayan*, according to the book *Naqdur Rijal*.¹

Some well known Shia scholars also narrated from him, among them being:

1. Shaykh Babawayh Saad bin Muhammad bin Hasan bin Husain bin Babawayh.
2. His son, Abul Faraj Imaduddin Ali bin Qutubuddin Rawandi.

His valuable writings

Among them being:

1. *Qisasul Anbiya*
2. *Ayatul Ahkam*
3. *Fiqhatul Quran*²
4. *Al-Ayaatul Mushkila*

He passed away in the year 573 A.H.³ His grave is located in the shrine of Lady Masuma Qom in the new courtyard.

55. Sibte Ibne Taweezi

Born 519 A.H.

Died: 584 A.H.

“And I bathed and applied antimony to the eyes three times. And on the day of Ashura pretended to perform the rituals of the enemies of Ahle Bayt (a.s.) and concealed the sorrow and grief of that day and on the day of Eid Ghadeer, I do not display my gaiety and instead of living at the tomb of Moosa,⁴ spend my life in the neighborhood of Mansur mosque.”⁵

Introduction to the poet

Abul Fath Muhammad bin Ubaidullah Baghdadi⁶ was famous as Ibne Taweezi and Sibte Ibne Taweezi.

¹ *Naqdur Rijal*, Tafrashi, [Pg. 266].

² He wrote this book in 562 A.H.

³ Ijaazaatul Bihar: 15.

⁴ That is tomb of Imam Moosa Kazim (a.s.) in Kazimiyyah.

⁵ These verses can be seen in his printed collection on Pg. 214.

⁶ In numerous sources it is mentioned as Abdullah.

He was the most prominent Shia poet and an incomparable writer. Dictionaries of poets abound with his praises.¹

¹ *Mo'jamul Odaba*, 7:31 [18/235].

Poets of Ghadeer in the seventh century Hijri

56. Abul Hasan Mansur billaah
57. Majduddeen bin Jamil
58. Shawwa Kufi Halabi
59. Kamaluddin Shafei
60. Abu Muhammad Mansur billaah
61. Abul Husain Jazzar
62. Shamsuddin Mahfuz
63. Bahaudin Irbili

56. Abul Hasan Mansur billaah

Born 561 A.H.

Died: 614 A.H.

يشهد للفارس المعلم

بني عمنا ان يوم الغدير

ومن خصه باللوا الاعظم:

ابونا على وصي الرسول

1. O cousins, the day of Ghadeer testifies for the intelligent and wise man. 2. My father, Ali, is the successor of Messenger of Allah (s.a.w.a.) and is one, whom the Prophet handed the great standard. 3. You possess sanctity for being related to him, and we are from his flesh and blood. 4. If Hashim gathers all of us; but where are the humps of camels and where are his ankles?! 5. If you are like the stars of heavens, we are crescent moons. 6. And we are the sons of his daughter and you are not as such; and we are the sons of his Muslim uncle.

The poet composed this Qasida in Jamadiul Awwal, 602 A.H. in response to ‘Qasida Maimiya’ of Ibne Motaz. Its starting lines are as follows:

“O cousins repay our love and tour upon firm and established practices. We have source of pride and you also have source of pride and one, who chooses the truth is not regretful. You are the sons of his daughter, but we are not as such. We are the sons of his Muslim cousin.”

Introduction to the poet

He was Mansur billaah Abdullah bin Hamza...bin Hasan bin Imam Ali Ibne Abi Talib (a.s.). He was leader of the Zaidiyyah in Yemen. He had noble lineage, acquired greatness and in addition to academic nobility, possessed exceeding knowledge. He wrote valuable books on different subjects: like jurisprudence, principles of jurisprudence, scholasticism, traditions, religion and literature. Sixty pages are devoted to his biography in the book *Al-Hadaiqul Wardiya*.¹

57. Majduddeen bin Jamil

Died: 616 A.H.

ومن اعطاه يوم غدير خم صريح المجد والشرف والقدامى

ومن ردت ذكاء له فصلى اداء بعد ما ثنيت الشاما

وآخر بالعطاء و قد توالى ثلاث لم يذق فيها طعاما:

1. One whom the Holy Prophet (s.a.w.a.) bestowed clear honor and nobility on the day of Ghadeer Khum. 2. And one for whom, the sun returned after setting and he performed his prayer. 3. And he gave away his

¹ Al-Hadaiqul Wardiya, 2:133. 199.

food, although he had not eaten for three days. 4. He was not satisfied, except that his diet should be only a loaf of bread of unrefined grain with salt. 5. And the Prophet recalled the sun for him and added another feather to his cap.

Introduction to the poet

Majduddin Abu Abdullah Muhammad bin Mansur bin Jamil Jabai – and Jabi is also mentioned – he was famous as Ibne Jamil Fuzari. He was a writer poet, an expert littérateur, who had command over Arabic grammar and prosody. He occupies numerous pages in books about accounts of important poets and in ranks of grammarians also, he has left his name among greatest personalities of this field. Aspects of the history of this poet – which were forgotten – are highlighted by Dr. Mustafa Jawad Baghdadi in his biography in the journal of Ghurra Najafiya al-Ghurra, No. 16, Year 7.¹

58. Shawwa Kufi Halabi

Born 562 A.H. approx.

Died: 653 A.H.

1. I am the guarantee of one, who is fearful of divine chastisement if he is loyal to Abu Turab, successor of Prophet. 2. That on Judgment Day he would see the forgiving Lord and on day of recompense, the interceding master. 3. The valiant man, whose nobility and valor has filled the world, his neighbors are powerful and his surroundings are green. 4. During peace, the cloud of generosity was seen with him and during war, he was a ferocious lion. 5. When he moves his sword for the battle, he would show lightning to you flashing from the clouds. 6. Successor of Mustafa and father of his sons, and among his companions, he is the husband of Fatima. 7. He has clarification of the day of Ghadeer Khum and he has the excellence, which is mentioned in Quran.

Introduction to the poet

Abul Mahasin Yusuf bin Ismail bin Ali bin Ahmad bin Husain bin Ibrahim, famous as Shawwa and having the title of Shahabuddin Halabi Kufi, was born in Aleppo. He lived there all his life and passed away there. He was a senior poet and writer and his fame had spread all over the country. He was having strong beliefs, righteous intentions, and natural flair for poetry. He possessed great expertise of versification and composed verses, which were clear as well as compact.

It is mentioned in the history of Ibne Khallikan:²

“He displayed extremist tendencies in Shiaism. He was born around 562

¹ Mujallatul Ghurra Najafiya al-Ghurra, 16:2

² Wafayatul Ayan, [7/231, No. 850].

A.H. and passed away on Friday, 19 Mohurrum, year 653 in Aleppo.”

59. Kamaluddin Shafei

Died: 652 A.H.

بأنك مني ياعلى و آخاه	وانك حه الطهر البتول وزاده
بأنك مولى كل من كنت مولاه	و شرفه يوم الغدير فخصه
كفتشر فافى مأثرات سجايها	ولولم يكن الا قضيه خير

“He married Lady Fatima Zahra (s.a.) and then and added: O Ali, you are from me; and deemed him to be his brother. Accorded nobility to him on the day of Ghadeer and specialized him saying: ‘You are the master of whomsoever I am the master,’ and if there was nothing, but the incident of Khyber; it would have been enough for him.”¹

Introduction to the poet

He was Abu Salim Kamaluddin Muhammad bin Talha bin Muhammad bin Hasan Qarashi Adawi Nasibani Shafei. He was a roving jurist, a prominent personality, an imam and scholar of Shafei jurisprudence; an expert in traditions, principles and *Ilme Khilaf*² He excelled all in adjudication and oratory, he was an expert in literature and writing and he was a religious man.

He was born in 582 A.H. and passed away in Aleppo on 17th Rajab 652 A.H.³ Some of his couplets regarding Ahle Bayt (a.s.) are mentioned in his book of *Matalibus So-ool*.⁴ Among his verses are:

1. He is a firm refuge for those, who seek his refuge. His merits have come down through divine revelation. 2. His excellence is mentioned in Surah Shura, Hal Ataa and Ahzab, as the reader of Quran is aware of them. 3. They are the family members of Mustafa, therefore love for them is incumbent. 4. Merits, which narrators have kept exalted; reporters, who patiently bore the hardship of recording the chains of narrators.

Through these verses, the poet has hinted at a number of distinctive merits of Ahle Bayt (a.s.) mentioned in Surah Shura, Hal Ataa and Ahzab.

As for Surah Shura:

It is mentioned in the following verse:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةُ فِي الْقُرْبَىٰ ۚ وَمَنْ يَقْتَرِفْ حَسَنَةً تَزِدُّهَا

¹ *Matalibus So-ool*, by the poet, [Pg. 20]; *As-Siratul Mustaqeem*, Bayazi [1/297].

² A science of the method of reasoning to arrive at a definite conclusion.

³ Tabaqatush Shafiyatul Kubra, [8/63. No. 1076].

⁴ *Matalibus So-ool*, [Pg. 91].

فِيهَا حُسْنًا

“Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein.”¹

Moreover, there are traditional reports regarding the verse proving that it was revealed for the purified progeny.²

As for Surah Hal Ataa:

يُؤْفَوْنَ بِالثَّدْرٍ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ④ وَيُطْعَمُونَ الظَّاعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَآسِيرًا ⑤

“They fulfill vows and fear a day the evil of which shall be spreading far and wide. and they give food out of love for Him to the poor and the orphan and the captive:”³

In addition to this, we will explain through exegesis that these verses were revealed for Ahle Bayt (a.s.).⁴

As for Surah Ahzab:

The following verse:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَةً وَمِنْهُمْ مَنْ يَنْتَظِرُ ۚ وَمَا يَدْلُو اَتَبْدِيلًا ۝

“Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least;”⁵

And the verse:

إِنَّمَا يُرِيدُ اللَّهُ لِيُنْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُظَاهِرَ كُمْ تَنْهَيْرًا ۝

“Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.”⁶

Before this, we mentioned that the first verse was revealed for Ameerul

¹ Surah Shura 42:23

² *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi,, Pg. 211-212 and 306-307.

³ Surah Insan 76:7-8

⁴ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 285-287.

⁵ Surah Ahzab 33:23

⁶ Surah Ahzab 33:33

Momineen (a.s.), Hamza and Ubaidah.¹ Islamic Ummah has consensus that the verse of purification was revealed for Holy Prophet (s.a.w.a.), Ameerul Momineen (a.s.), Imam Hasan (a.s.), Imam Husain (a.s.) and Lady Fatima Zahra (s.a.). Scholars and experts of traditions have recorded widely narrated authentic traditions in Sihah and Musnad books.

60. Abu Muhammad Mansur billaah

Born 596 A.H.

Died: 670 A.H.

1. Mustafa said regarding him: You are the master (*Wali*) and in the same way said: You are my vizier and successor. 2. To whom did he say: You are my brother and which other companion did he address as he addressed Ali? 3. Have you heard the tradition of his being the master on day of Ghadeer and whether the meaning of *Awla* and deserving is correct or not? 4. Did the Prophet not say anything regarding him so that there should not remain any excuse for the opponents?

Introduction to the poet

His name was Abu Muhammad Mansur billaah, Imam Hasan bin Muhammad bin Ahmad bin Yahya bin Yahya bin Yahya al-Hadi Ilal Haq Yamani. He was a leader of Zaidiyah in Yemen and the senior most scholar of that country. He was an expert of the science and arts of traditions and in poetry and literature, he had made long strides. He possessed great expertise in the science prosody and was an accomplished debater. He was born in 569 A.H. and after the murder of Imam Ahmad bin Husain, the pledge of allegiance was given to him as an imam. His mission started from 657 A.H. and in Mohurrum, 670 A.H., he passed away in the town of Raghafa in Saada. His biography is mentioned in *Nismatus Sahar*.²

61. Abul Husain Jazzar

Born 601 A.H.

Died: 672 A.H.

1. You are the most deserving for Caliphate and there is nothing for creatures like what is expressed about you regarding Caliphate. 2. Ghadeer drops fire for those, who deny it; a fire, which is saved for them before the terrifying scream. 3. If they ridicule the statement of Ahmad that you are the master of creatures then they are themselves deserving of ridicule. 4. Your loyalists do not fear Hellfire as it passes them and apprehends those not his followers. 5. See that the fire leaves your loyalists and loyalty for you is refuge for them. 6. You would be the distributor tomorrow and this enemy

¹ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 154.

² *Nismatus Sahar*, [No. 7/vol. 1/196].

of Ali is amidst flames of fire and his follower is successful in Paradise.

This Qasida can be found in some ancient manuscripts, which have collected couplets. It is a lengthy Qasida and its verses are scattered through books of literature.

Introduction to the poet

His name was Yahya bin Abdul Azim bin Yahya bin Muhammad bin Ali Jamaluddin Abul Husain Jazzar Misri. He is a forgotten Shia poet.

In *Al-Bedaya wa al-Nehaya* of Ibne Kathir and *Shazaratuz Zahab*,¹ he is mentioned in positive terms, but his position is higher than what is mentioned and Samawi has compiled his collected works comprising of 1250 verses. His collected works were mentioned in positive terms in books of past scholars. They have mentioned that his collected works (*Diwan*) was well known.

In *Khazana*,² Ibne Hujjat says: He was born in 601 A.H. and he passed away in 672 A.H. in Egypt.

62. Qaazi Nizamuddin

Died: 678 A.H.

1. One, who is not affectionate to you for the sake of God will not get relief from fire and chastisement of grave. 2. The heavens are created for the sake of your grandfather; if it were not so, destiny and free would have been the demands of creation. 3. Who is like Ali (a.s.) in mastership (*Wilayat*)? Those, who harbor malice to him are nothing, but insane. 4. When people refer to traditions and traditional reports, the statement of Prophet: ‘O God, love those, who love him’ is sufficient for us. 5. The day of Ghadeer precedes like a flood destroying our enemies. 6. His two sons are the two blossoms of Paradise, then say: these fragrant crops have grown from a pure earth.

This Qasida comprises of 42 verses, which Qaazi Marashi has mentioned in *Majalisul Momineen*.³

The second verse hints at the report that Hakeem has mentioned in *Mustadrak*.⁴ It is narrated from Ibne Abbas that Almighty Allah sent revelation to Isa (a.s.): O Isa, acquire faith in Muhammad and whoever you meet from your Ummah, urge him to acquire faith in him, because if Muhammad had not been there, I would not have created Adam, Paradise and Hell. I created the Throne (*Arsh*) on the surface of water and water became agitated; so I wrote upon it: There is no god, except Allah, Muhammad is the messenger of Allah; then it was pacified.

¹ *Al-Bedaya wa al-Nehaya*, 13:293 [13/342, Events of the year 679 A.H.]; *Shazaratuz Zahab*, 5:364 [7/636, Events of the year 679 A.H.].

² *Khazanatul Adab*, 338 [2/108].

³ *Majaalesul Momineen*, 226 [1/543].

⁴ *Mustadrak Alas Saheehain*, 2:615 [2/672, H. 4227].

After that Hakeem has narrated another tradition and deemed it as authentic,¹ which hints at what was mentioned above. The text of this tradition is as follows:

“The Prophet (s.a.w.a.) said: When Adam committed the error, he prayed: O Lord, I call You by the right of Muhammad, please forgive me. Almighty Allah said: O Adam, how can you recognize Muhammad, whereas I have not yet created him? He replied: My Lord, when You created me with Your hand and blew Your spirit into me, I raised my head and saw written on the foreleg of the Throne: There is no god, except Allah; Muhammad is messenger of Allah; and I knew that You do not bring anyone near to You name, except if he is the most proximate of Your creatures. Allah said: You are right, Adam; he is the most beloved of My creatures. Call me through his sake, in order that I may forgive you; and if Muhammad were not there, I would not have created you.”

Baihaqi has mentioned this tradition in *Dalailun Nabuwwah*,² and it is the book, regarding which Dhahabi has said:

“I recommend this book, as it is entirely effulgence and guidance.”

We mentioned this in brief, so that readers become aware of the absurdity of the statement of Ibne Taymiyyah and his followers, like Qaseemi and that they become aware of the excellence of Prophet.

Introduction to the poet

His full name was Nizamuddin Muhammad bin Qaaziul Quzzaat Ishaq bin Mazhar Isfahani; he was among senior Shia scholars of literature and possessed great expertise in fields of knowledge. He was the chief judge in Iraq. His biography is mentioned in *Majalisul Momineen*³ and it is mentioned in *Tarikh Adaabul Lughat*⁴ that died in the year, 678 A.H.

63. Shamsuddin Mahfuz

Died: Around 690 A.H.

1. They are pure, chaste, ardent worshippers and noble and chosen personages. 2. Among them is Ali from the Batha, a Hashemite in lineage, who possessed a sharp mind and an eloquent tongue, when the voices were raised. 3. He is the chief (introduced) in Ghadeer and the brother of the effulgent giver of glad tidings, that is the Holy Prophet (s.a.w.a.). He is the one, for whom there are divine verses. 4. His ancestors were pure and chaste and in the same way, his descendants are also immaculate. 5. Can those, who describe him, encompass all his merits whereas only to mention him is his eulogy.

¹ Mustadrak Alas Saheehain, [2/672, H. 4228].

² Dalailun Nabuwwah, [5/489].

³ Majaalesul Momineen, 226 [1/543].

⁴ Tareekh Adaabul Lughat, Jurji Zaidan, 3:13 [No. 14/415].

Introduction to the poet

His name was Shaykh Shamsuddin Mahfuz bin Washah bin Muhammad Abu Muhammad Hilli Asadi. He was among pivots of jurisprudence and accomplished in knowledge and literature. He was leader of religion, final point of reference in legal problems and ultimate refuge for helpless. He delivered judgments on cases involving law and order. He had license to practice law from Shaykh Najmuddin Muhaqqiq Hilli (d. 667 A.H.).

We were unable to find the actual dates of his birth and death, but we are certain that he was alive till 680 A.H. and Allamah Samawi has estimated his death to be close to the year 690 A.H.

The Mahduz clan lives Syria and Iraq and biographies of important personalities of this family can be found in books of *Takmilatul Amalul Amal*¹ of Sadr Kazmi and *Wafiyatul Aalaam*² of our teacher, Razi, author of *Zaria*.

64. Bahaudin Irbili

Died: 692/693 A.H.

تقضى. مجد و اعتلاء منار

واسأل بخدم عن علاه فانها

“In Ghadeer Khum, ask about the loftiness of his rank, as it judges his status and high position. Every sinner is hopeful of salvation through his Mastership (*Wilayat*) and his greater sins are washed off.”³

Introduction to the poet

Bahauddin Abul Hasan Ali bin Fakhrudin Isa bin Abul Fatah Irbili was a resident of Baghdad and after his passing away, was buried there only. He was an incomparable person of community and a scholar of rare talent of the seventh century for poetry and literature. It was through his literary accomplishments that he gifted gems of Arabic poetry and excellent verses.

In addition to that he was also a diplomat and a politician entrusted with the post of ministership and he served this position excellently.⁴ Vacancies of jurisprudence, tradition and religion were filled by him and his book: *Kashful Ghumma* is a fine work, which comprises of the history of Imams enumerating their merits, defending them and calling people to them.⁵ Some of his teachers of traditions are as follows:

1. Sayyid Raziuddin Jamilul Millat, Sayyid Ali bin Tawus (d. 664 A.H.).

¹ *Takmilatul Amalul Amal*, [Pg. 331].

² *Wafiyatul Aalaam*, [3/979, No. 6412].

³ *Kashful Ghumma*, 78 [1/274].

⁴ The author of *Riyazul Jannah* in Rauza 4. Though Allamah Amini has also stated that Irbili acquired the post of ministership some sources do not believe it to be as such: for example: Ref: Preface to the book of *Kashful Ghumma*, 1/7-8.

⁵ His biography is mentioned in *Amalul Amal* [2/195, No. 588]; *Al-Kuna wal Alqab* [2/18]; *Rauzatul Jannat* [4/341].

2. Hafiz Abu Abdullah Muhammad bin Yusuf bin Muhammad Ganji Shafei (d. 658 A.H.).

Some senior Shia and Sunni narrated traditional reports from him; among them being:

1. Jamaluddin Allamah Hilli Hasan bin Yusuf bin Mutahhar.

2. Shaykh Raziuddin Ali bin Mutahhar.

3. Shaykh Sharafuddin Ahmad bin Uthman Nasibi; jurisprudent and teacher of Maliki school.

Poets of Ghadeer in the eighth century Hijri

- 65. Abu Muhammad bin Dawood Hilli
- 66. Jamaluddin Khaliee
- 67. Sariji Awali
- 68. Safiuddin Hilli
- 69. Imam Shaibani Shafei
- 70. Shamsuddin Maliki
- 71. Alauddin Hilli

65. Abu Muhammad bin Dawood Hilli

Born 647 A.H.

“When you hear the address of Muhammad (s.a.w.a.) on the day of Ghadeer, as he occupied his seat: Of whomsoever I am the master, this Haider is (also) his master; and no sane person has any doubt about it. Then you will understand the clarification of Mustafa about Caliphate after him. It is such a clarification that there is no need of any more explanation.”¹

Introduction to the poet

Taqiuddin Abu Muhammad Hasan bin Ali bin Dawood Hilli was an expert in jurisprudence, traditions, science of narrators (*Ilme Rijal*), Arabic and other sciences. There is no dispute that he was a member of this incomparable delivered sect and from among its distinguished scholars. Dictionaries of poets and authors have extolled him. Although some have issued statements according to the reliability of his famous book of narrators of traditions. Some have relied on it.² Some of them have diverged from it,³ but the best conduct is moderation and the middle path. This is the viewpoint of most of our scholars that reliance is placed on this book as well, like other books of narrators of traditions and in some instances, criticism are also leveled against it.

As for poetry: His lofty aims impelled him to compose couplets.

He was born on 5th Jamadius Thani, year 647 A.H. and obtained his education from Sayyid Hujjat Abul Fadhl Ahmad bin Tawus Hilli (d. 673 A.H.) and he narrated traditions from him and some other scholars, among them being:

1. Muhaqqiq Najmuddin Ja'far bin Hasan Hilli (d. 676 A.H.). He was one of his teachers of recitation of Quran.
2. Shaykh Najibuddin Abu Zakariya Yahya bin Saeed Hilli (d. 698 A.H.). He was the cousin of the above mentioned scholar.
3. The great philosopher, Khwaja Nasiruddin Tusi (d. 672 A.H.).

A number of Shia teachers have narrated traditions from him, among them being Shaykh Raziuddin Abul Hasan Ali bin Ahmad Mazeedi Hilli (d. 757 A.H.) and so on.

His valuable writings

In his book of narrators of traditions, he has enumerated his own valuable writings.⁴

We do not know the exact date of his death. We only know that he completed his book of narrators of traditions in the year 707 A.H. when he was

¹ *Ayanush Shia*, 22:343 [5/191].

² Like Shaykh Husain bin Abdul Samad, father of Shaykh Bahai in the book of *Daraya*.

³ Like Shaykh Abdullah Shustari in *Sharh Tahzeeb* in the explanation of first tradition.

⁴ Ref: *Al-Zaria*, 17/155.

sixty years old. [In the same way, we know] that he was alive in the year 741 A.H. and at that time, he was aged 94 years.

66. Jamaluddin Khalai

Died: 750 A.H.

1. What a nice day is the day of Ghadeer, a day of celebration and joy.
2. When Mustafa selected the best chief after himself. 3. When he said: He is my successor during my absence and presence. 4. And he is my helper and supporter, and my vizier and assistant. 5. And he is the ruler after me on the basis of illuminated Quran. 6. He is one, whom Almighty Allah granted knowledge of every age. 7. He is one, whose obedience is obligatory for people of his time. 8. So obey him in order that you may obtain the best of treasures. 9. They responded while concealing their malice. 10. By accepting his statement, they offered congratulations. 11. O chief of the bees (leader of the community) and O one, whose friendship is tied to my conscience.¹ 12. He is the one, who gives me refuge from scorching fire. 13. He is one, whose praise is a source of affection as long as I am alive. 14. He is the one, who would convey me to Paradise on Judgment Day. 15. I have made my affections sincere for you; O owner of widespread and pouring knowledge. 16. My curse for one, who is inimical to you. 17. Convey your loyalists Khaliee to the sweet waters on the day of rising. 18. To declare immunity towards God Almighty from every thanklessness.

Introduction to the poet

Abul Hasan Jamaluddin Ali bin Abdul Aziz Abu Muhammad Khalai – Khalii – Mosuli Hilli was a powerful poet of Ahle Bayt (a.s.) and he composed exceeding couplets in their favor with maximum possible eloquence. His collected poems are solely in praise and glorification of Ahle Bayt (a.s.). He was an accomplished man and a versatile artist. He possessed an elegant and a powerful rhetoric, and subtle, flowing verses.

He was a native of Hilla and passed away in the year 750 A.H. and was buried there only and his grave is well known in that area. Both his parents were Ahle Bayt haters (*Nasibi*). Qaazi Shustari in *Majalisul Momineen*² and Zanuzi in *Riyazul Jannah*, in the first Rauza, writes:

“His mother made a vow that if she got a male child, they would make him a highway robber to waylay visitors (*Zaireen*) to the tomb of Imam Husain (a.s.). When they had a male child and he reached maturity, his mother sent him as she had vowed. When he reached near Kerbala, he waited for visitors, but he had a dream: that caravans were passing and had covered him in dust. Then the last judgment was held and it was ordered for him to be thrown into Hell. But due to the pure dust that had settled on his body, the fire of Hell was not able to

¹ Alluding to the statement of the Prophet about Ali (a.s.).

² Majaalesul Momineen, 463 [2/555].

penetrate to his body. When he woke up, he changed his intention and became a loyalist of Ahle Bayt (a.s.). For a long time, he continued to reside in Kerbala.

It is said that during that time, he composed two lines of poetry, which were modified into *Mukhammas*¹ by the contemporary poet Hajj Mahdi Faluji Hilli (d. 1357). They are as follows:

1. I see you in distress that profligacy has clearly surrounded your being and carnal desires have overtaken you. 2. Thus, may your heart be tranquil and your eyes pleased, and if you want to get salvation and perform the Ziyarat of Imam Husain (a.s.), so that you meet Almighty Allah in happiness. 3. If the angels see that you intend to perform Ziyarat of His Eminence, they would record you among the visitors. 4. And definitely Hell would become unlawful upon you, because fire of Hell does not reach the body on which dust of the visitors Imam Husain (a.s.) settles.

He was absolutely sincere in his affections; so much so that he was given a special bestowal by Ahle Bayt (a.s.). In *Darus Salam*,² it is narrated from *Hablul Mateen* of Maulana Muhammad Gilani that:

“There was a competition between him and Ibne Hammad,³ another poet, as to which of them was a better poet regarding Ameerul Momineen (a.s.). Each of them wrote a Qasida and placed a copy in the Sarcophagus of Imam Ali (a.s.), so that Imam himself may adjudge. Thus, the Qasida of Khalii was chosen and it was inscribed upon it in gold water: Good and on the Qasida of Ibne Hammad, it was mentioned with silver water: Good. Ibne Hammad was disappointed and he said to Ali (a.s.): I am your old loyalist and this man is your recent follower. Later he saw Ameerul Momineen (a.s.) in dream, who said: You are from us and he has freshly entered our fold and it was necessary to give concession to him.”

67. Sariji Awali⁴

Died: Around 750 A.H.

1. In Ghadeer, when the Holy Prophet (s.a.w.a.) exposed his merits so that the ridiculing enemies may be degraded. 2. when he said: Of whomsoever I am the master, then you are (also) his master as Almighty Allah guides every bewildered one through you. 3. You are in relation to me as Harun was to Moosa, except that there is no Prophet after me. 4. He is one, whose birth place is in the sanctuary of Beneficent and He has kept him secure from every kind of fear, harm and enmity.

¹ Poem having five line verses.

² *Darus Salam*, 183 [Pg. 59-60].

³ Ali bin Husain bin Hammad Laithi Wasti is a poet loyal to Ahle Bayt (a.s.) and we have found a large number of his verses in praise of the Holy Family.

⁴ Attributed to Ual, an island in Bahrain, which is surrounded by water. *Mo'jamul Buldaan*, 1/274.

Explanation of the couplets

In the last verse, the poet has hinted at the birth of Imam Ali (a.s.) in the Holy Kaaba: that the wall of the Kaaba split for his mother, Fatima binte Asad and she entered and the wall again closed. She remained inside the Kaaba till Ali (a.s.) was born. A child, who was the cause of honor for the Kaaba. He consumed fruits of Paradise and the shell of the Kaaba did not separate from its pearl, except that it filled the world with effulgence of his face and spread his fragrance in the atmosphere.

It is a reality, on which Shia and Sunni have consensus and an exceeding number of traditions prove this point and books are teeming with this fact. From this aspect, after the clarification of some important Shia and Sunni upon the excessive narration of tradition of this excellence, also I don't accord any importance to statements of those, for whom there is no difference, whether what they say is right or wrong.

Hakeem says in *Mustadrak*:¹

"Widely narrated traditional reports exist that Fatima binte Asad gave birth to Ameerul Momineen, Ali Ibne Abi Talib Karramallahu Wajhu inside the Holy Kaaba."

Hafiz Ganji Shafei says in *Kifayatut Talib*² upon the authority of Ibne Najjar from Hakeem Nishapuri:

"Ameerul Momineen Ali Ibne Abi Talib (a.s.) was born in Kaaba on Thursday, 13th Rajab in the 30th year of the elephant (Amul feel) and other than him, no one else is born in Kaaba and it is a singular excellence for him."

Shahabuddin Sayyid Mahmud Alusi, author of the great *Tafseer*, says in the book of *Sarahul Kharida al-Ghaibah*,³ which is exegesis of Qasida of Abdul Baqi Afandi Umri, under the verse:

انت العلم الذي فوق العلم رفعاً مكة عند البيت اذ وضعاً **بسط.**

“You have such a lofty rank that you are raised to the highest rank; when you came into the world in the Kaaba in Mecca.”

He writes: "The birth of the Amir – Karramallahu Wajhu – in Kaaba, is well known and it is mentioned in books: Shia and Sunni and no one else other than him was born in that manner. On no one else is there consensus that he was born in Kaaba. How worthy is the Imam of the Imams that his birth place should be the prayer direction (*Qibla*) of believers. Glory be to Allah, who placed the things in their proper places and He is the best of the judges.

Mulla Sayvid Reza Hindi as hinted at this through the following lines:⁴

¹ *Mustadrak Alas Saheehain*, 3:483 [3/550, H. 6044].

² *Musdarak Atas Saneehain Kifayatut Talib*, [Pg. 407].

³ *Rijayatul Faibis*, [H.g. 107].
Sarahul Kharida al-Ghaibah, 15.

⁴ Sarand Khanda ar-Gharban, 13; *Diwan*, Sayyid Reza Hindi, 25.

“When Almighty Allah invited you from the antiquity to take birth in the Kaaba, you harkened to His call. You thanked him among the Quraish by purifying the House of Allah from idols.”

The reader would find consensus on this excellence of Ameerul Momineen (a.s.) in numerous Ahle Sunnat books.¹ As for the Shia; a large number of them have mentioned this incident² and numerous Shia scholars and poets have versified this event.

Introduction to the poet

His name was Sayyid Abdul Aziz bin Muhammad bin Hasan bin Abi Nasr Husaini Sariji Awali. Allamah Samawi has mentioned his biography in *At-Taliya min Shuaraush Shia* and remarked:

“He was an accomplished person, a littérateur and composed excellent and eloquent verses. He passed away in Basra in 750 A.H.”

68. Safiuddin Hilli

Born 677 A.H.

Died: 752 A.H.

تفرّغ المعاد و اهواهه	توالٰ علیاً و ابناوه
بنص النبی و اقواله	امام له عقد يوم الغدیر
مقام يخبر عن حاله	له في التشهد بعد الصلاة
و ذکر النبی سوی آلہ	فهل بعذ کر الہ السما

1. Be affectionate to Ali and his descendants, so that you may get relief on Judgment Day and in terrifying situations, 2. he is an Imam, for whom pledge was taken on Ghadeer day at the clarification and statement of Prophet. 3. There is a place for him in *Tasha-hud* at the end of the ritual prayers, which informs of his condition. 4. Is anyone other than him mentioned after the name of God and Prophet?³

Introduction to the poet

Safiuddin Abdul Aziz bin Saraya bin Ali bin Abdul Qasim bin Ahmad bin Nasr bin Abdul Aziz bin Saraya bin Baqi Abdullah bin Areez Hilli Tai Sambasi was from Bani Sambas tribe, a branch of Tai. He was one of the best poets of

¹ Ref: *Muruju Zahab*, Masudi, 2:2 [2/366]; *Tadkiratul Khawas*, Ibne Jauzi Hanafi, 7 [Pg. 10]; *Al-Fusoolul Muhimma*, Ibne Sabbagh Maliki, 14 [Pg. 29]; *Seeratul Halabiyya*, 1:150 [1/139]; *Miftahul Najah fee Manaqib Aale Aba*, Mirza Muhammad Badakhshi, [Pg. 18, Chap. 3, Part 1].

² Ref: *Safinatul Biharul*, 2:229 [6/375-376].

³ This couplet is mentioned on page 22 in his *Diwan* and in another edition it is mentioned on page 58 [Pg. 90].

Arabs, whose poetry had firmness of words, subtlety of meaning, lightness of beauty, and consistency. He commanded precedence over others. All dictionaries have consensus¹ that he was born in Baghdad in 677 A.H., but there is dispute whether he passed away in 750 or 752 A.H.

69. Imam Shaibani Shafei

Born 703 A.H.

Died: 777 A.H.

1. Don't forget the son-in-law and cousin of Mustafa, as he was an ocean of knowledge and was divinely assisted. 2. Truly, he sacrificed himself on the prophet, the night he slept in his bed. 3. Of whomsoever the Prophet is the master, Ali is also his master and a helper of truth. 4. And don't forget the other companions, Ahle Bayt (a.s.), friends and followers of guidance of His Eminence.

Explanation of the couplets

These verse are selected from a long Qasida comprising of a thousand verses and it has been published. Its poet, Imam Abu Abdullah Muhammad Shaibani Shafei, author of *Kashfuz Zunoon*,² has attributed this Qasida to him. Some senior Shafei scholars have explained its meaning.

Introduction to the poet

Muhammad bin Ahmad bin Abu Bakr bin Araam bin Ibrahim bin Yasin bin Abdul Qasim bin Muhammad Rabai Shaibani Aswani Iskandarani Shafei Taqiuddin Abu Abdullaah was an imam, traditionist, jurist and Mufti of Ahle Sunnat. He was born in 703 A.H. and passed away in 777 A.H. His biography is mentioned in *Shazaratuz Zahab*.³

70. Shamsuddin Maliki

Died: 780 A.H.

1. Indeed Ali was the sword of Prophet, having a lofty rank of His Eminence, such that majesty and greatness got loftiness through him. 2. Son-in-law and cousin of the chosen Prophet and father of Hasan and Husain, who possessed every distinction. 3. The Lord of heavens performed his marriage in the heavens and sufficient for you is the marriage, which began at the Arsh. 4. The best of ladies of Paradise, with illuminated countenance and leadership, which would make you needless of the leadership of everyone else. 5. They lived while the embellishment of those two was dress of piety and they sacrificed their own shares to whoever requested for

¹ Ref: *Majaalesul Momineen*, 471 [2/576].

² *Kashfuz Zunoon*, [2/1340].

³ *Shazaratuz Zahab*, 6:252 [8/436, Events of the year 777 A.H.]; and refer *Ad-Durarul Kamina*, Ibne Hajar Asqalani, 3:373 [No. 986].

charity. 6. Gardens of Paradise gave offering of its beauty upon the piety of those two. 7. It caused no harm to one, who sleeps in woolen garments and tomorrow on Judgment Day will be dressed in luxurious apparels. 8. The Messenger of Allah (s.a.w.a.) said: I am city of knowledge and he is its gate and whoever seeks knowledge should enter through the door. 9. Of whomsoever I am the master, Ali is (also) his guardian (*Wali*) and master. Then aim for the love of your master, so that you may be guided. 10. You are from me, as Harun was to Moosa, except that you are not a Prophet. It is sufficient for you, so thank God. 11. He was the first child, who embraced faith and no one got precedence over him.¹ 12. The Messenger of Allah (s.a.w.a.), while he expressed his approval, came to him while he was away from Zahra. 13. So he dusted his clothes and rose up while he preferred solitude. 14. Prophet (s.a.w.a.) said in a soft tone: Arise, O Abu Turab. And this was a statement of an affectionate and sincere person. 15. Mustafa remarked about his two sons: They are chiefs of abode of success. 16. The Prophet sent him as a missionary and entrusted only him for this task. 17. He said: Is there anyone eligible to propagate my message other than Ahle Bayt (a.s.)? So follow him. 18. Abdullah replied to one, who constantly inquired about rightfulness of Ahle Bayt (a.s.). 19. Note, where is the house of Messenger of Allah (s.a.w.a.) and house of Ali. Recognize him, so that you may testify to his rightfulness. 20. Ali kept fasts all the time and always remembered Almighty Allah. He rose up with truth and was always in worship. 21. He was content with his share in the world and when material wealth inclined to him, he distanced himself from it and practiced piety. 22. Ali divorced the world three times and when he saw that the world was coming towards him, he said: O world, keep away from Ali. 23. In the world, he was nearest to the truth and all were owners of truth, but he was most proximate to guidance.

After describing the merits of Ameerul Momineen (a.s.), he mentions Imam Hasan and Imam Husain (a.s.) and says:

“On Judgment Day, when I become alone, I will seek mediation of my chiefs, Hasnain and their grandfather. Hasan and Husain are the light of the eyes of Prophet and chiefs of everlasting Paradise. The Prophet (s.a.w.a.) said: Hasan and Husain are my two blossoms. I love those, who love them. So indeed be affectionate to them that you may be successful.”

Till he says:

1. Husain is such a valiant one that he attacks even when warriors get exhausted in the battle. 2. He is the facsimile of Messenger of Allah (s.a.w.a.) in battle and charity and he is the best of martyrs, who tasted the sword. 3. Eyes weep for his fall into dust and recompense of these eyes is upon

¹ Refer to the discussion about the Islam of Imam Ali (a.s.) at a young age in order to get the actual import of these words; that he embraced Islam at a tender age. Such that no one had precedence over him in this matter.

Almighty Allah, due to his sincerity and love. 4. So Yazid and Shimr, and whoever treads this degraded path, is away from divine mercy.

Explanation of couplets

Our poet, Shamsuddin Maliki has hinted at some merits of our master, Ameerul Momineen (a.s.) in these lines, which leaders and tradition scholars of Ahle Sunnat have narrated from Prophet in their books. They are as follows:

1. Tradition of the marriage of Imam Ali (a.s.) with Lady Fatima Zahra (s.a.) upon the command of Almighty Allah and dispersal of embellishments from Paradise for this blessed marriage was mentioned in these lines.¹
2. Tradition of I am the city of knowledge and Ali is its gate. We mentioned before this,² regarding knowledge of Imam Ali (a.s.) and there we hinted that Tabari, Ibne Moin, Hakeem, Khatib, Suyuti etc. have regarded this tradition authentic. Now, we shall discuss this in detail and show that this tradition is recorded by a large number of scholars of traditions.

In *Al-Ghadeer*, the late Allamah Hilli has mentioned 143 scholars from 1306 writers listed in *Abaqatul Anwar* of Mir Hamid Husain Musawi Lakhnavi (1306), who have quoted this tradition:

1. Founder of Hanbali school, Ahmad bin Hanbal (d. 241 A.H.). He has mentioned this tradition in his book of *Fazail Ali*.³
2. Hafiz Abu Isa Muhammad Tirmizi (d. 279 A.H.): He has mentioned this tradition in his *Sunan*.⁴
3. Hafiz Abu Ja'far Muhammad bin Jarir Tabari (d. 310 A.H.). He has quoted this tradition in *Tahzibul Aathar* and has deemed it to be authentic; and numerous Ahle Sunnat scholar have narrated this traditional report from him.⁵
4. Abul Qasim Zamakhshari (d. 538 A.H.). In *Al-Faqiq*, he has dedicated a chapter to this report and entitled it: City of Knowledge (*Medinatul Ilm*).⁶
5. Hafiz Abu Abdullah Muhammad bin Yusuf Ganji Shafei (d. 658 A.H.). He has mentioned this tradition through a number of authorities in his *Kifaya*,⁷ after which he remarks:

We say: This tradition is good and exalted...and in this manner scholars from companions and companions of companions and his Ahle Bayt have accepted the excellence of Ali (a.s.) due his exceeding knowledge, perception and extensive wisdom and good administration and correctness of verdicts; and

¹ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 215-216.

² *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 281-283.

³ *Fazail Ali*, [Pg. 138, H. 203].

⁴ *Sunan Tirmizi*, [Pg. 5/596, H. 3723, with the words: "I am the abode of wisdom..." also refer *Jaameul Usul*, 9/473, Tradition. 6489].

⁵ *Tahzeebul Aathar*, [Pg. 105, No. 173 from the *Musnad Ali (a.s.)*].

⁶ *Al-Faqiq*, 1:28 [2/36].

⁷ *Kifayatut Talib*, 98-102 [Pg. 220, 222 & 223, Chap. 58].

indeed Abu Bakr, Umar, Uthman and other scholars from companions sought his counsel regarding practical laws of Islam and derived Islamic laws through his statements, and according to their confession he possessed knowledge, merits, inclination to knowledge, perception and correctness of verdicts.

This tradition is not an exaggeration; because his rank near Allah, Messenger of Allah (s.a.w.a.) and believers is more exalted than this.

6. Shahabuddin Abul Fazl Ahmad bin Ali, famous as Ibne Hajar Asqalani (d. 852 A.H.).

He has mentioned this tradition in *Tahzeeb*¹ and in *Lesaanul Meezaan*,² he says:

“This tradition is narrated through many authorities in *Mustadrak Hakeem*³ and at least, it should be said that it has a base and it is not proper to consider it spurious.”

7. Hafiz Jalaluddin Abdur Rahman bin Kamaluddin Suyuti (d. 911 A.H.). He has quoted this tradition in *Jamius Saghir*⁴ and in his numerous other writings and in most of them, he has deemed it to be good. In *Jamaul Jawame* he has declared that it is authentic.⁵

8. Shahabuddin Ahmad bin Muhammad bin Hajar Haithami Makki (d. 974 A.H.). He has included this tradition in *Sawaiq*.⁶

Text of the Tradition

1. It is narrated from Harth and Asim directly from Imam Ali (a.s.) from Messenger of Allah (s.a.w.a.) that he said:

“Almighty Allah created Ali and I from a single tree. A tree, of which I am the root and Ali is its branch and Hasan and Husain are its fruits and the Shia are its leaves. Verily does anything, but the pure emerges from pure. I am the city of knowledge and Ali is its gate. Thus, whoever wants to enter the city, should enter through the gate.”

In the report of Huzaifah from Imam Ali (a.s.), it is narrated that: “I am the city of knowledge and Ali is its gate and they do not enter the city, except through its gate.”

In another report, it is narrated from Imam Ali (a.s.) that the Prophet (s.a.w.a.) said to him: “I am the city of knowledge and you are its gate. He has lied, who thinks that he can enter the city, except through its gate.”

In another report, it is narrated from Imam Ali (a.s.) that the Prophet (s.a.w.a.) said to him: “I am the city of knowledge and you are its gate. He has

¹ Tahzeebut Tahzeeb, 7:337 [7/296].

² *Lesaanul Mizan*, [2/155, No. 2034].

³ *Mustadrak Alas Saheehain*, [3:137, H. 4637-4638, Pg. 138; Tradition. 4639].

⁴ *Jamius Saghir*, 1:347 [1/415, H. 2705].

⁵ *Kanzul Ummaal*, 6:401 [13/148, H. 36463, 36464].

⁶ *Sawaiqul Mohriqa*, Ibne Hajar: 73 [Pg. 122].

lied, who thinks that he can enter the city, except through its gate; and Almighty Allah says:

وَأُنْتُ الْبُيُوتَ مِنْ أَبْوَابِهَا

“And go into the houses by their doors.”¹

2. It is narrated from Ibne Abbas that Messenger of Allah (s.a.w.a.) said:

“I am the city of knowledge and you are its gate. So whoever wants knowledge, should enter from the gate of knowledge.”

In a report from Saeed bin Jubair, it is narrated from Ibne Abbas that the Prophet (s.a.w.a.) said:

“O Ali, I am the city of knowledge and you are its gate and none can enter the city, except through its gate.”

3. It is narrated from Jabir bin Abdullah that:

During Hudaibiyya, I heard from Messenger of Allah (s.a.w.a.) that he said while holding the hand of Ali (a.s.): “This one is the chief of the righteous and eliminator of the wicked. One, who supports him will be assisted and whoever deserts him, will be abandoned.” Then he raised his voice and said: “I am the city of knowledge and Ali is its gate. Thus, whoever wants to enter the house, should enter through its door.”

In another traditional report, it is narrated from Jabir:

“I am the city of knowledge and Ali is its gate. Thus, whoever intends knowledge should come towards it.”

There are other tradition as well, which scholars have mentioned in their valuable writings and which strengthen the authenticity of this tradition; among them being:

1. “I am the city of wisdom and Ali is its gate.”²
2. “I am the city of knowledge and Ali is its gate.”³
3. “I am the criterion of knowledge and Ali is its pans.”⁴
4. “I am the city of criterion (balance) and Ali is its pan.”⁵
5. “I am the city of knowledge and you are its gate. None enters the city,

¹ Surah Baqarah 2:189

² Tirmizi has quoted this tradition in his *Jamius Saheeh*, 2:214 [Tr. 3723]; and a number of scholars of traditions who number more than sixty.

³ This tradition is quoted by Baghawi in *Masabihus Sunnah*, as Tabari in his *Zakhaerul Uqbah*: 77 and others have also mentioned it.

⁴ This tradition is quoted by Dailami directly from Ibne Abbas in *Firdosul Akhbar*,]1/44, H. 107]; and a number of scholars have followed Dailami in quoting this tradition: like Ajluni in *Kashful Khifa*, 1:204 [Tr. 618] and others.

⁵ Ghazzali has quoted this tradition in *Risala Aqaliya*, and Mibdhi has quoted from in the exegesis of the *Diwan* attributed to him, [Pg. 3].

except through its gate.”¹

6. “He is gate of the city of my knowledge.”²

7. “Ali is my brother and he is from me and I am from Ali and he is the gate of my knowledge and my successor.”

8. “Ali is gate of my knowledge and after me, he would explain whatever I am commissioned with.”³

9. “You are the gate of my knowledge.”

He issued this statement in tradition addressed to Imam Ali (a.s.). This tradition is quoted by Kharkoshi, Abu Nuaim, Dailami, Khwarizmi, Abul Alaa Hamadani, Abu Hamid Salihat, Abu Abdullah Ganji, Sayyid Shahabuddin, author of *Tauzeehud Dalail*, and Qunduzi.

10. “O Umme Salma, be a witness and listen carefully: This Ali is the chief of believers, leader of Muslims, treasurer of my knowledge and the gate of my wisdom, towards which one must aim.”

This tradition is quoted from Abu Nuaim, Khwarizmi in *Manaqib*,⁴ Rafei in *Al-Tadween*,⁵ Ganji in *Manaqib*,⁶ Hamawaini in *Faraidus Simtain*⁷ and so on.

Shaykh Muhammad Hafni says in gloss on Azizi:⁸ “The term of ‘Aiba’ in the tradition means the vessel of my knowledge, whose protector Ali is, because Holy Prophet (s.a.w.a.) was the city of knowledge. From this aspect the companions needed him in difficult problems. Therefore our chief, Muawiyah, always during that incident [probably in the Battle of Siffreen] asked Imam Ali (a.s.) about difficult matters and His Eminence (a.s.) replied. Thus the supporters of Ali (a.s.) asked: Why are you replying to our enemy? He replied: Is it not sufficient for you that he is needful of me? And during the period of our chief, Umar also, he (Ali) solved problems and Umar remarked: O God, don’t keep me alive when Abu Hasan is not present...”

Manawi has written in *Faizul Qadeer*:⁹ “Ali is the vessel of my knowledge: that is it seems that Ali would solve the difficulties of my statements from my Ummah; he is my special one, the abode of my secrets and mine of my precious things. And vessel is something in which, one stores his precious belongings.”

¹ Asimi has quoted this report in his book, *Zainul Fata fee Sharh Surah Hal Ataa*.

² Faqih Ibne Maghazili has mentioned this report in *Manaqib Ali Ibne Abi Talib (a.s.)*, [50, H. 73]; Abul Moayyad Khwarizmi [In *Manaqib*, 129, H. 143]; Qunduzi in *Yanabi*, 71 [1/69, Chap. 14].

³ *Kanzul Ummaal*, 6:156 [11/614, H. 32981]; *Kitabul Qaulal Jali fee Fazaael Ali*, Suyuti, who has placed it as number 38.

⁴ *Manaqib*, [Pg. 142, H. 163].

⁵ *Al-Tadween fee Akhbar Qazween*, [1/89].

⁶ *Kifayatut Talib*, Pg. 198, Chap. 48.

⁷ *Faraaezus Simtain*, [1/150, H. 113, Chap. 29].

⁸ Hashiya Al-Hafni Alaa Jamius Saghir, 2:417 [2/458].

⁹ *Faizul Qadeer*, 4:356.

Ibne Duraid says:¹ “This is the gist of the statement of Prophet and such a proverb is unprecedented. This proverb shows that only Ali (a.s.) was informed about the secret matters through the Holy Prophet (s.a.w.a.), about which others were unaware. This is the peak of praise for Ali and indeed the consciences of his enemies were filled with belief in his greatness.”

It is mentioned in *Sharh Hamziya* that:² “Muawiyah often sent messengers to Ali (a.s.) inquiring about difficult problems and Ali (a.s.) replied to him. A son of Imam Ali (a.s.) asked: ‘You are replying to your enemy?’ He replied: ‘Is it not sufficient for us that he is needful of us?’”

11. “I am the city of jurisprudence and Ali is its gate.” Abu Muzaffar Sibte Ibne Jauzi has quoted this in *Tadkira*.³

¹ Jamharatul Lughat [1/369].

² *Sharh Hamziya*, [Pg. 192].

³ *Tadkira Khawasul Ummah*; 29 [Pg. 48].

The longer you live, the times show more wonders to you

What can be said about one, who regards himself a jurist of Islam, and before a large number of traditions including the authentic and good, and also statements of companions and the consensus of Islamic Ummah, decides that Ameerul Momineen (a.s.) is the heir of knowledge of Prophet and inspite of all this, he overlooks all and believes that there is someone more knowledgeable than Ameerul Momineen (a.s.) in the Islamic Ummah from companions, even in this age!

What shall I say regarding one, who writes a book full of slanderous and repulsive matter and entitles its *Washia*, who does not pay attention to the repercussions of his behavior and cares not that he would be exposed and evil of his act would be known to all?

On the contrary, he has spoiled the reputation of those to whom he mentioned this. By writing this book, has exposed their own defects. Such that critics remove the veil from his false statement and show to all that he was the most dishonest writers of all times.

He says: "Umar was intelligent and knowledgeable person of his time. He more learned than others as far as subjects of Quran and Sunnah were concerned. In all his actions, throughout his life, he acted according to Quran and Sunnah. He was aware of the position of prophetic traditions and understood the meanings of Quran."

We have chosen the following four foolish and meaningless statements of this man from the part entitled: The rightly guided Caliphate.

However, what has come in majority of books does not support his view and authentic history guides us to numerous instances that this person has turned away from it. What is mentioned in this history takes us at distance from east to the west from his view. History repeats for us the statement of Caliph, which he says behind the curtain: That everyone, including ladies behind veils, are more knowledgeable than Umar.

Now, I present writings and evidences to those, who are in pursuit of truth, so that the reality is exposed.

Masterpieces of Umar's knowledge

Following are only some of examples of the supposed knowledgeability of Umar as it was not possible for us to mention all instances present in Islamic history and books of traditional reports:

1. View point of Caliph regarding one, who has no water for ablution

In his *Saheeh*, Muslim, in the chapter of Dry Ablution (*Tayammum*), has narrated through four chains of narrators from Abdur Rahman bin Abza that:¹

“Abdul Rahman bin Abza narrated it on the authority of his father that a man came to Umar and said: I am (at times) affected by seminal emission but find no water. He (Umar) told him not to pray. Ammaar then said. Do you remember, O Commander of Faithful, when I and you were in a military detachment and we had a seminal emission and did not find water (for taking bath) and you did not say prayer, but as for myself I rolled in dust and said prayer, and (when it was mentioned before) the Messenger of Allah (s.a.w.a.) said: It was enough for you to strike the ground with your hands and then blow (the dust) and then wipe your face and palms. Umar said: Ammaar, fear Allah. He said: If you so like, I would not narrate it.”

Distortion in this report

Bukhari in his *Saheeh*² has mentioned this tradition in the chapter of “Can Tayammum be done after hitting hands on dust and to blow at them?” and in the chapters after that, he has narrated this report, but wanted to save the honor of the Caliph by editing the report by omitting the statement of Umar: ‘Don’t pray’ or ‘if I was there, I would not pray’, unaware of the fact that in that case the statement of Ammaar in the continuation of tradition would become incoherent.

Dhahabi has quoted this same tradition in its distorted form in his *Tadkira*, after that he says:

“Some have said how it is possible that Ammaar should issue such a statement and it was lawful for him to conceal his knowledge?” The reply is that such a statement is not implication of concealing knowledge, since he narrated this tradition at the end thanks be to God, it has reached us and he has narrated this tradition in the gathering of chief of believers. By this, Ammaar has done a favor to Umar; since he knows that Umar prohibited excessive narration of traditions fearing mistake in quoting and the people getting involved with

¹ *Saheeh Muslim*, [1/355, H. 112]; *Kitabul Haiz*; *Musnad Ahmad*, 4:265 [5/329, H. 1786].

² *Saheeh Bukhari*, [1/129, H. 331].

traditions more than Quran.

Allamah Amini says: There is an important point here that such incoherent statements misguide one from the aim and keep events concealed from people rather than inform them of the actual events, which occurred in history. Alas, if I only knew what made them oblivious from the statement of Umar that: ‘don’t pray’ or ‘I don’t pray’, whereas he regarded himself as chief of believers and solution of the problem is simple; and this problem is common.

What has made them oblivious of his statement to Ammaar: “Fear Allah, O Ammaar”; and his not praying on the day he became ritually polluted, and that also after Islam has brought ablution, ritual bath and dry ablution (*Tayammum*)?

What caused them to overlook his ignorance of the verse of dry ablution (*Tayammum*) and command of Holy Quran and his overlooking teachings of Prophet regarding method of dry ablution (*Tayammum*), and they concentrate on the method of dry ablution (*Tayammum*) explained by Ammaar? What caused them to overlook these issues and become busy with statement of Ammaar! Yes, love is indeed blind!

وَمَنْ كَانَ فِي هُنَّةٍ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا^④

“And whoever is blind in this, he shall (also) be blind in the hereafter; and more erring from the way.”¹

It is known from statements of Aini in *Umdatul Qari*² and Ibne Hajar in *Fathul Bari*³ that these two statements of Umar⁴ are regarded as his view on this matter and were part of the traditional report; that is why Aini says:

“It is mentioned in the report that Umar did not believe that a ritually impure person should perform Tayammum, because Ammaar asked: Did you not pray? And Umar regarded Tayammum to be the replacement of minor impurity and the result of his deduction was that a ritually impure person (*Junub*) cannot perform Tayammum.”

Ibne Hajar says: “This is well known opinion of Umar.”

This tradition removes the veil from the fact that this deduction of Umar was performed during the lifetime of Prophet; and it is a strange statement that time has seen and heard.

Should this person, after opposition of Ammaar and his rolling in the dust, not have asked the Prophet (s.a.w.a.)?

And what Bukhari in his *Saheeh*⁵ has narrated from Imran bin Husain

¹ Surah Isra 17:72

² *Umdatul Qari*, 2:172 [4/18-19].

³ *Fathul Bari*, 1:352 [1/443].

⁴ That is the statement of Umar: ‘do not pray’ and his words: ‘I had been there I would not have prayed till I found water’.

⁵ *Saheeh Bukhari*, 1:129 [1/134, H. 341]; *Saheeh Muslim*, [2/131, Tradition. 312, Kitabul Masajid].

remained concealed from Caliph: The Prophet saw a man waiting at the side and not praying and asked him: "O man, why did you not join the congregation?"

He replied: "O Messenger of Allah (s.a.w.a.), I have become ritually impure (*Junub*) and water was not available."

His Eminence said: "You should have used dust; it is sufficient for you."

Moreover, two verses have come in the Holy Quran regarding Tayammum; one of them being in Surah Nisa:

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَإِنْتُمْ سُكْرٌ حَتَّىٰ تَعْمَلُوا مَا تَقْوُنَ
وَلَا جُنْبًا إِلَّا عَابِرٍ سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا طَ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ
أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِّنَ الْغَ�يْطِ أَوْ لَمْسْتُمُ النِّسَاءَ فَلَمْ تَجْدُوا مَاءً فَتَيَمَّمُوا
صَعِيدًا طَيِّبًا فَامْسَحُوا بِيُونِجُوهَكُمْ طَ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ۝

"O you who believe! do not go near prayer when you are intoxicated until you know (well) what you say, nor when you are under an obligation to perform a bath – unless (you are) travelling on the road – until you have washed yourselves; and if you are sick, or on a journey, or one of you come from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands; surely Allah is Pardoning, Forgiving."¹

Ameerul Momineen Ali (a.s.) says: "This verse was revealed for the traveler: that when he cannot get water, he should perform Tayammum and pray, till he gets water; when he gets water, he should perform the ritual bath."²

The next verse is in Surah Maida:

يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى
الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ طَ وَإِنْ كُنْتُمْ جُنْبًا
فَاطَّهِرُوا طَ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِّنَ الْغَ�يْطِ أَوْ
لَمْسْتُمُ النِّسَاءَ فَلَمْ تَجْدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِيُونِجُوهَكُمْ
وَأَيْدِيَكُمْ مِّنْهُ

"O you who believe! when you rise up for prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (yourselves) and if you are

¹ Surah Nisa 4:43

² Sonan Baihaqi, 1:216

sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith.”¹

Because the implication of ‘Malamisa’ in the verse is absolute mixing; as this meaning is narrated from Ameerul Momineen (a.s.), Ibne Abbas and Abu Moosa Ashari. And in this viewpoint Hasan, Ubaidah, Shobi and others have followed them. And this is not the viewpoint of all, who believe in the necessity of ablution after sexual intercourse; like Abu Hanifah, Abu Yusuf, Muhammad, Zafar, Noori, Awzai and others.

On the basis of this, with attention to the discussion above, it is known that the viewpoint of Caliph regarding Almighty Allah, Sunnah of Prophet and consensus of Ummah, is an unusual view and personal deduction; as opposed to confirmed texts: from the aspect that whole Ummah, since the beginning till now, has opposed him, and has consensus on dry ablution (*Tayammum*) in case of absence of water.

2. The Caliph was ignorant about rules of doubts in prayer

Imam of the Hanbalis, in his book of *Musnad*, has narrated from Makhul that the Messenger of Allah (s.a.w.a.) said:

“When one of you prays and has doubt in his prayer, then if the doubt is between one and two, you should consider that unit (*rakat*) as the first; and if the doubt is between two and three, you should consider that unit (*rakat*) at the second; and if it is between three and four, you should consider that unit (*rakat*) at the third, till the doubt in that unit (*rakat*) may be more; then perform two prostrations before the salutation (*Salam*) and then perform the salutation (*Salam*).”

Muhammad bin Ishaq says: Husain bin Abdullah asked me: Did he mention the authorities of this report? No, he replied. Then he said: But he narrated to me that Karib, the freed slave of Ibne Abbas narrated to him from Ibne Abbas:

“I was in the gathering of Umar, when he asked: O Ibne Abbas, what is the rule when a worshipper has doubt whether he prayed more or less units in prayer? I replied: O chief of believers, I have not heard anything about this. Umar said: By God, I am also ignorant of this.

In the words of Baihaqi, it is mentioned: “No, by God, I didn’t hear anything from Prophet regarding this and neither did I ask him about it.”

We were discussing this when Abdur Rahman bin Auf came and asked: “What are you discussing?” Umar replied: “Regarding what should a person do, when he has doubt about the numbers of units (*rakat*).” Abdur Rahman said: I heard the Prophet say as follows:...”

¹ Surah Maidah 5:6

Are you not amazed at the Caliph, who is unaware about doubts in prayers, whereas it is a common issue and is related to a worship act performed five times a day. Why the Caliph did not arrange for this issue and did not ask the Prophet about it, so that if some youth asked him about it, he should not say: I don't know? Till Abdur Rahman bin Auf informed him about that.

I don't know what such a Caliph, who led Muslims in prayer, would do in case he happened to have doubt in prayer? Naturally such a thing occurs for everyone. I am amazed at the statement of one, who says that Umar was a knowledgeable man! This example informs us about the expertise of Umar regarding Islamic laws. Farewell to the Ummah, whose most knowledgeable person is as such!

كَبُرُّتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا^٥

“A grievous word it is that comes out of their mouths; they speak nothing but a lie.”¹

3. The Caliph's ignorance about Quran

Hafiz Abdur Razzaq,² Abad bin Hamid and Ibne Mudhir have narrated through their chains of narrators from Dauli that: A woman was brought to Umar, who had delivered a child after six months of pregnancy and Umar ordered her to be stoned to death.

Her sister came to Ali Ibne Abi Talib (a.s.) and said: “Umar wants to stone my sister to death. I adjure you by God that if there is any excuse for her, let me know.” Ali (a.s.) said: “There is an excuse for her.” So the woman recited: “God is the greatest (*Takbeer*),” which Umar and those around him heard. Then she came to Umar and said: “Ali (a.s.) believes that I have an excuse for my sister.” Umar sent someone to Ali (a.s.) and asked what the excuse was. Ali (a.s.) replied: Allah Almighty says:

وَالْوَالِدَاتُ يُرِضِعْنَ أَوْلَادُهُنَّ حَوْلَيْنِ كَامِلَيْنِ

“And the mothers should suckle their children for two whole years...”³

And also says:

وَحَمَلَهُ وَفِصْلَهُ ثَلَاثُونَ شَهْرًا

“And the bearing of him and the weaning of him was thirty months.”⁴

And God says:

¹ Surah Kahf 18:5

² *Al-Musannaf*, [7/350, H. 13444]

³ Surah Baqarah 2:233

⁴ Surah Ahqaf 46:15

وَفِضْلَةٌ فِي عَامَيْنِ

“And his weaning takes two years.”¹

Now, even if we keep aside this report, it can be concluded that the period of pregnancy in the verse:

وَحَمْلَةٌ وَفِضْلَةٌ ثَلَثُونَ شَهْرًا

“And the bearing of him and the weaning of him was thirty months.”²

...is supposed to be six months, [because, the period of weaning is 24 months and subtracting this from thirty months, six months remain.

At this point Umar released that woman. The narrator says: After that we came to know that the woman delivered another child after six months' pregnancy.

Most amazing

Scholars of tradition have narrated from Baja³ bin Abdullah Jehni that: A man from our clan married a woman from the Jehina tribe. She gave birth to a child after six months of pregnancy. Her husband went to Uthman and the latter ordered them to stone her to death. This was reported to Ali (a.s.). He came to Uthman and said: “What are you doing? It is not justifiable to condemn her to stoning, because Allah, the Mighty and the High says:

وَحَمْلَةٌ وَفِضْلَةٌ ثَلَثُونَ شَهْرًا

“And the bearing of him and the weaning of him was thirty months.”⁴

He also says:

وَالْوَالِدَاتُ يُرْضَعْنَ أَوْ لَا دُهْنَ حَوَّلَيْنَ كَامِلَيْنِ

“And the mothers should suckle their children for two whole years...”⁵

On the basis of this, the period of weaning is 24 months and what remains is the period of pregnancy: that is six months. Uthman said: “By God, I never noticed this.” Then he ordered her to be released, but they found that by that time she had already been stoned to death. And the words of that lady to her sister were: “Sister, don't worry, by God, no one, other than my husband has touched me.”

¹ Surah Luqman 31:14

² Surah Ahqaf 46:15

³ In *Tafseer Ibne Kaseer*, Muammar is mentioned instead of Baja.

⁴ Surah Ahqaf 46:15

⁵ Surah Baqarah 2:233

The narrator says that the boy grew up and resembled the father and the latter admitted that he was indeed his son, and I saw that man after that on his sick bed and each of his limbs fell off.¹

Is it not shameful that in the absence of Messenger of Allah (s.a.w.a.) some persons become his successors, who have such a level in adjudication? Is it justice that a person having such lack of knowledge should get power on life and property of Muslims? Is it justice that honor of Muslims, public treasury and their women should come under control of someone, whose behavior is as such? No, by God:

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَنَ اللَّهُ وَتَعَالَى عَمَّا يُشَرِّكُونَ ﴿٤﴾

“And your Lord creates and chooses whom He pleases; to choose is not theirs; glory be to Allah, and exalted be He above what they associate (with Him).”²

وَمَا كُنْتَ لَدَيْهِمْ إِذَا جَمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿٥﴾

“And you were not with them when they resolved upon their affair, and they were devising plans.”³

فَذَاقُوا وَبِالْأَمْرِ هُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦﴾

“Then tasted the evil result of their conduct, and they had a painful punishment?”⁴

4. Everyone is more knowledgeable than Umar!

In *Sunan Kubra*,⁵ Baihaqi has narrated from Shobi that Umar delivered a speech and after divine praise and glorification, said: “Do not fix higher amounts as dowers and if I hear that a woman has taken dower more than the dower of the wives of Prophet, I will recover it from her and deposit it in Public Treasury.”

Then he came down from the pulpit. A Quraish lady asked: “O chief of believers, is the Book of Allah more worthy to be followed or your statement?” He replied: “The Book of Allah, what do you imply?” She said: “You prohibited heavy dowers, whereas Almighty Allah says in Quran:

وَآتَيْتُمْ لِأَخْدِيْهِنَّ قِنْطَارًا فَلَا تَخُلُّوْا مِنْهُ شَيْئًا

¹ Malik has quoted this tradition in *Muwattah*, 2:176 [2/825, H. 11]; Baihaqi in *Sunan Kubra*, 7:442; Ibne Kaseer in his *Tafseer*, 4:157; Suyuti in *Durre Mansoor*, 6:40 [7/441].

² Surah Qasas 28:68

³ Surah Yusuf 12:102

⁴ Surah Taghaabun 64:5

⁵ *Sunan Kubra*, 7:233; *Kanzul Ummaal*, 8:298 [16/536, H. 45796].

“And you have given one of them a heap of gold, then take not from it anything.”¹

Umar said twice or thrice: “Everyone is more learned than Umar,” and according to another version, he said: “Everyone, except Umar is most learned, even ladies in seclusion.”

Are you not amazed at an Imam, who makes a mistake and a woman, who rectifies him?²

It is mentioned in the words of Khazin that:

“A woman, who states the right thing and a ruler, who commits a mistake.”³

And in the words of Razi in his book of *Arbaeen*:

“All people are more learned than Umar, even ladies at home.”⁴

5. Umar did not know the meaning of ‘Abb’

Anas bin Malik says: Umar recited the following verse from the pulpit:

فَأَنْبَتْنَا فِيهَا حَبَّاً وَعِنْبَةً وَقُضْبَةً وَزَيْتُونًا وَنَخْلًا وَحَدَّافَةً غُلْبَةً
وَفَاكِهَةً وَأَبَّةً

“Then We cause to grow therein the grain, and grapes and clover, and the olive and the palm, and thick gardens, and fruits and herbage”⁵

Then he said: “I know meaning of all these terms, but what is this ‘Abb’?” Then he left the staff he was holding and said: “My God, this is a duty and what is the problem if you don’t know the meaning of ‘Abb’? Follow that whose guidance is clear to you from Quran and act upon it, and leave the knowledge of what you don’t know to Almighty Allah.”

It is narrated from Thabit that a man asked Umar about the term of ‘abb’ in the verse:

وَفَاكِهَةً وَأَبَّةً

“And fruits and herbage”⁶

Umar replied: We are forbidden from excessive precaution and to penetrate deeply. This tradition is also narrated in different words.⁷

¹ Surah Nisa 4:20

² Sharh Nahjul Balagha, Ibne Abil Hadeed, 1:61 & 3:96 [1/182, Sermon 3:12/17].

³ Tafseer Khazin, 1:353 [1/339].

⁴ Al-Arbaeen, Razi, 467.

⁵ Surah Abasa 80:27-31

⁶ Surah Abasa 80:31

⁷ This report is mentioned in Hakeem in Mustadrak Alas Saheehain, 2:514 [2/559, H. 3897]; Zamakhshari in Kashaf, 3:253 [4/704]; Suyuti in Durre Mansoor, 6:317 [8/421]; Kanzul

Ibne Hajar says in *Fathul Bari*:¹ “It is said: ‘Abb’ is not an Arabic term. And it is supported by the fact that its meaning was unknown to the like of Abu Bakr and Umar.”

Allamah Amini says: This statement, which Ibne Hajar mentioned is nonsense! Because this word was known to all lexicologists and it is mentioned in all glossaries, without any remark that this term is borrowed from some other language into Arabic.

Supposing we accept that ‘Abb’ is not an Arabic term, is the statement of Allah in its explanation, which follows it:

مَتَاعًا لَكُمْ وَلَا تَعَامِلُوهُ^٢

“A provision for you and for your cattle.”²

...also not Arabic? Then what is the excuse of Abu Bakr and Umar for not knowing the meaning of these terms? And in that case, how is it possible for Ibne Hajar’s justification to stand?

Yes, it is clear for Ibne Hajar that those two had to be defended in any way, even if he had to resort to wild interpretation of the language of Arabs and denying the actual import of language.

Note

Bukhari has mentioned the captioned traditional report in his *Saheeh*,³ but in order to conceal the Caliph’s ignorance of meaning of ‘Abb’ he has omitted the initial statements. But in this way, he has put himself into a difficult situation, whereas according to demands of traditions, which he has quoted, it is prohibited to suffer undue trouble! And it was not important for him that others should know actual statements of Umar.

The report is mentioned in *Saheeh Bukhari* as follows: Anas said: We were with Umar and he said, “We have been forbidden to undertake a difficult task beyond our capability.”

How numerous are such instances in *Saheeh Bukhari*, where the compiler has distorted reports according to his beliefs!

6. Caliph’s order regarding the insane female, who committed fornication

It is narrated from Ibne Abbas that a mentally incompetent woman, accused of adultery was brought to Umar. Umar discussed this with some people and declared that she must be stoned to death. Ali (a.s.) passed from there and inquired what was going on about that female. They replied: “She is mentally

¹ *Ummaal*, 1:227 [2/328, H. 4154].

¹ *Fathul Bari*, 13:230 [13/270-272].

² Surah Abasa 80:32

³ *Saheeh Bukhari*, in Kitabul Itisam, Chapter of what should not be asked. [6/2659, H. 6863].

deranged from some tribe and is accused of having committed adultery and Umar has ordered her to be stoned to death.”

Ali (a.s.) said: “Release her.” Then he came to Umar said: “Chief of believers, do you not remember that Messenger of Allah (s.a.w.a.) said: Three people are absolved of religious responsibility: the insane, till he regains sanity; the child, till he reaches maturity and the sleeping one, till he wakes up?”

At that time, Umar released the woman and began to recite *Takbeer*.¹

Reminder

In his *Saheeh*,² Bukhari has mentioned this report. But whenever Bukhari feels that a report casts aspersion on Caliph, he edits that report in order to save the honor of Caliph, and he does not like that people should be allowed know the truth about ignorance of Caliph regarding well known Sunnah or his forgetting it at the time of delivering judgment.

He has narrated the report as follows: Ali said to Umar: “Do you not know that legal penalty is not applicable to the insane till they regains sanity, and the child till he gains maturity and the sleeping one, till he wakes up?”

7. Caliph's ignorance about interpretation of Quran

It is narrated from Abu Saeed Khudri that:

“I performed Hajj in the company of Umar bin Khattab. When he was circumambulating Kaaba, he addressed Hajar al-Aswad: ‘No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allah’s Apostle kissing you, I would not have kissed you.’ Then he kissed it. Ali Ibne Abi Talib (a.s.) said: ‘On the contrary, it gives benefits and harm, if you only knew from the interpretation of Book of Almighty Allah, in which He says:

وَإِذَا أَخْذَرْبَكَ مِنْ يَنِيَّ أَدَمَ مِنْ ظُهُورِهِمْ دُرْيَتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ

“And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls.”³

Then when they confessed that He is the Lord and they are servants, He wrote their covenant on a white sheet and placed it in the mouth of this stone. Indeed, on Judgment Day, this stone will be raised and it would be having a pair of eyes, tongue and lips; and it will testify in favor of those, who honored the covenant. Thus, on the basis of Quran, this stone is the trustee of Almighty Allah.’

Umar said: ‘O Abul Hasan, may God not keep me alive in the land, where

¹ *Sonan Abi Dawood*, 2:227 [4/140, H. 4399 & 4401]; *Sonan Ibne Majah*, 2:227 [1/659, H. 2042]; *Al-Mustadrak alas Saheehain*, 2:59, 4:389 [2/68, H. 2351 & 4/430, H. 8169].

² Kitabul Maheribeen, Chapter of not stoning the insane, [6/2499].

³ Surah Araaf 7:172

you are not present.””

It is mentioned in another version that he said: “O Abul Hasan, I seek refuge of God from living in a nation, in which you are not present.”¹

8. Everyone is more knowledgeable than Umar

One day, Umar was thirsty and he passed by a youth of Ansa. So he asked for water. The boy mixed some honey in water and brought it to Umar. Umar did not drink it, saying: Almighty Allah says:

أَذْهَبْتُمْ طِبَّتِكُمْ فِي حَيَاةِكُمُ الدُّنْيَا

“You did away with your good things in your life of the world...”²

The youth said: O chief of believers, this verse is not for you or any other Muslim. Recite its preceding words:

وَيَوْمَ يُعَرَّضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طِبَّتِكُمْ فِي حَيَاةِكُمُ
الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا

“And on the day when those who disbelieve shall be brought before the fire: You did away with your good things in your life of the world and you enjoyed them for a while.”³

Umar remarked: “Everyone is more learned than Umar.”⁴

9. The Caliph's ignorance of tenors and metaphors

1. It is narrated from Huzaifah bin Yaman that he saw Umar bin Khattab and Umar asked: “How did you begin the day, O Ibne Yaman?”

He replied: “Do you want to know how I began the day? I began the day displeased with truth and pleased with mischief; and testifying for what I have not seen; and memorizing the uncreated; and prayed without ablution; and I have on the earth what God does not have in the heavens.”

Umar became infuriated and went away on some important errand, but decided to punish Huzaifah for these statements. On the way, he met Ali Ibne Abi Talib (a.s.). His Eminence saw that Umar was infuriated and he asked: “What has infuriated you, Umar?”

He replied: “I met Huzaifah bin Yaman and asked: How did you begin your

¹ Mustadrak Alas Saheehain, 1:457 [1/628, H. 1682]; Tareekh Umar bin Khattab, Ibne Jauzi, 106 [Pg. 115]; Kanzul Ummaal, 3:35 [5/177, H. 12521]; Sharh Nahjul Balagha, 3:122 [12/100, Sermon 223].

² Surah Ahqaf 46:20

³ Surah Ahqaf 46:20

⁴ Sharh Nahjul Balagha, Ibne Abil Hadeed, 1:61 [1/182, Sermon 3].

day? He replied: I began the day while not being pleased with truth.”

Ali (a.s.) said: “He is right. Since he is not pleased with death, whereas it is truth.”

Then Umar said: “He says: And I liked temptation.” Ali (a.s.) said: “He is right; since he likes wealth and children and the Almighty Allah says:

أَمَّا آمُوْلُكُمْ وَآوْلَادُكُمْ فِتْنَةٌ

“Your property and your children are a temptation.”¹

Umar said: “O Ali, he says: I testify for what I have not seen.” Ali (a.s.) said: “He is right; since he testifies for the oneness of Almighty Allah, death, rising up on Judgment Day, Paradise and Hell, Siraat Bridge, whereas he has not seen any of them.”

Umar said: “O Ali, he says: I memorize the uncreated.” Ali (a.s.) said: “That is true, he learns the Quran, whereas it is uncreated.”²

Umar said: “And he says: I pray without ablution.” Ali (a.s.) said: “He is right, he recites benedictions on my cousin, the Messenger of Allah (s.a.w.a.), without ablution and that is allowed.”

Umar said: “He also claims something more serious.” Ali (a.s.) asked: “What does he say?” Umar replied: “He says: There is something for me in the earth which is not there for God in the heavens.” Ali (a.s.) said: “He is right, he has family and dependants and Almighty Allah has no spouse or issues.”

At this point Umar said: “If Ali Ibne Abi Talib (a.s.) had not there, the son of Khattab would have perished.”

Hafiz Ganji has narrated this tradition in *Kifaya*,³ and he remarks:

“According to tradition scholars this report is authentic and numerous biographer have narrated it.”

2. Hafiz scholars: Ibne Abi Shaibah, Abd bin Hamid, Ibne Mundhir have narrated from Ibrahim Tamimi that a man said in the presence of Umar: “O Allah, make me from the small.” Umar asked: “What supplication is this?” He replied: I heard Almighty Allah say:

وَقَلِيلٌ مِّنْ عِبَادِي الشَّكُورُ

“And very few of My servants are grateful.”⁴

And I beseeched Almighty Allah to make me of those few. Umar said: “All the people are more knowledgeable than Umar.”

¹ Surah Anfal 8:28

² This part is interpolated as the fact is that the Quran is a creation and it is not uncreated as some sects believe.

³ *Kifayatut Talib*, 96 [Pg. 218]; *Al-Fusoolul Muhimma*, Ibne Sabbagh Maliki, 18 [Pg. 34].

⁴ Surah Saba 34:13

Qurtubi has mentioned as follows: “All the people are more knowledgeable than you, O Umar.”

Zamakhshari has narrated as follows:

“All people are more knowledgeable than Umar.”¹

10. Opinion of Caliph regarding recitation in prayer

1. It is narrated from Abdur Rahman bin Hanzala bin Rahib that Umar bin Khattab prayed the Maghrib Prayer and in the first unit (*rakat*), did not recite the Surahs; when he reached the second unit (*rakat*), he recited Surah Hamd twice and when the prayer was concluded and salutation recited, he performed two prostrations of forgetfulness (*Sajdah Sahv*).

Ibne Hajar has quoted this report in *Fathul Bari*,² after which he says:

“The authorities of this report are reliable and it seems as if this practice was the viewpoint of Umar.”

2. It is narrated from Abu Salma bin Abdur Rahman that Umar bin Khattab led people in Maghrib Prayer and he did not recite the chapters of Quran (*Qirat*). After the prayer, he was asked: “You did not recite the chapters?” He asked: “How were the genuflections and prostrations?” They said they were all right. He said: “Then there is no problem.”³

3. It is narrated from Shobi that Abu Moosa Ashari said to Umar bin Khattab: “Chief of believers, did you recite the chapters of Quran softly in prayers?” He replied: “No.” Then he ordered and the Muezzin recited the Adhan and Iqamah and the prayer was repeated.⁴

From these instances and repetition of these incidents, it is learnt that the Caliph did not observe the most necessary rules of prayer; so much so that he did not recite the chapters of Quran in the first unit (*rakat*) and made up for it by reciting it in the second unit. And before the salutation or after that, he performed two prostrations of forgetfulness (*Sajdah Sahv*).

Sometimes he was content with genuflections and prostrations being perfect and he did not think that it was necessary to repeat the prayer. Sometimes he resorted to precaution and repeated the prayer. Sometimes he considered the prayer invalid and repeated it along with his followers. Are these occasional guesses?! Or he had no capacity to solve problems? This also shows how sincere the Caliph was in prayers.

¹ *Al-Jaameul Ahkamul Quran*, 14:227 [14/178]; *Tafseer Kashaf*, 2:445 [3/573]; *Durre Mansoor*, 5:229 [6/682].

² *Fathul Bari*, 3:69 [3/90]; Baihaqi has mentioned this report in *Sunanul Kubraa*, 2:382.

³ *Sunanul Kubraa*, 2:347 & 381; *Kanzul Ummaal*, 4:213 [8/133, H. 22256].

⁴ *Sunanul Kubraa*, 2:382; *Kanzul Ummaal*, 4:213 [8/133, H. 22256].

11. The Caliph's opinion about inheritance

It is narrated from Masud Thaqafi that:

"I was a witness when Umar bin Khattab made brothers of the father and mother share the third with maternal brothers. A man remarked: You delivered a different judgment in this issue before. He asked: How did I decide? He replied: You gave to the maternal brothers and did not give anything to paternal brothers.

Umar said: That was a judgment [of that time] and this is another judgment [which I give] now."¹

On the basis of another narration, he said: "It was on the basis of judgment of that day and this is on the basis of judgment of today."¹

Allamah Amini says: As if religious adjudication depends on personal whims of the Caliph, whether he wants to follow the Shariah or oppose it. As if that Caliph has the right to deliver any judgment and issue any order. As if there is no rules and law in Islam! Perhaps this viewpoint is worse than the viewpoint of Taswib,² which is refutable through definite evidences.

12. Ignorance of Caliph about divorce of slave girl

Hafiz Darqutni and Hafiz Ibne Asakir³ have narrated that:

"Two men came to Umar and inquired about the divorce of slave girl. Umar arose from there till he came to the Masjid, where a man, bald from the front was present. Umar asked: O bald one, what is your opinion regarding divorce of slave maid? He raised his head and gestured with his index and middle finger. So, he told those two men: Two divorces. One of them remarked: Great! We came to you as you were chief of believers; but you brought us to a man and asked him and were satisfied with his gesture...till the end."⁴

¹ Sonanul Kubraa, 6:255; Sonan Darimi, I:154.

² *Taswib* is one of the viewpoints of Ahle Sunnat. It is that the verdict of every jurisprudent is correct. Tasweeb is of two types:

1. *Taswib Ashari*; which is the worst kind. It is that it is said that the Almighty Allah has no laws in the Protected Tablet (*Lauhe Mahfuz*) and when a jurisprudent delivers a judgment it is written in the Tablet and as a result in favor of the ignorant man there is in fact no order.

2. *Taswib Mutazali* is: Almighty Allah in the protected tablet has laws in which the ignorant and the knowledgeable are equal. But on the stage of practicality it is on the basis of knowledge or imagination of the Mujtahid and rulers, which has reached the hands of duty bound.

Any sane person knows that where is the source of these statements. These frivolous and baseless statement were invented to justify the views and acts of the jurisprudents so that they may justify the evils acts of the undeserving Caliphs; and not only regard their conduct to be according to command of God; on the contrary their ignorant followers may also follow them to the letter.

³ *Mukhtasar Tareekh Damishq*, 17/380; and in Biography of Imam Ali Ibne Abi Talib (a.s.) from the *Tareekh Ibne Asakir*, researched edition, no. 871.

⁴ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 206.

13. If Ali hadn't been there, Umar would have perished

They brought to Umar, a woman who had confessed that she became pregnant through fornication and Umar ordered her to be stoned to death. Ali (a.s.) learnt of this and asked: "What is the story of this woman?"

They replied: "Umar has ordered her to be stoned to death."

Ali (a.s.) sent her away and said: "You have the discretion to punish her, but what power do you have on the unborn child? Perhaps her confession was forced."

Umar said: "It was like this." Ali (a.s.) said: "Have you not heard that Messenger of Allah (s.a.w.a.) said: There is no penalty who confesses after torture? And confession is not acceptable from one, who is chained and imprisoned. Or one who is threatened."

Umar released that woman and remarked: "Women are helpless to give birth to the like of Ali Ibne Abi Talib (a.s.). If Ali had not been there, Umar would have perished."¹

14. The Caliph's ignorance about the Sunnah

Ibne Mubarak has narrated from Ashath from Shobi from Masruq that: Umar learnt that a man from the Thaqif had married a girl from Quraish, while she was during her waiting period. So Umar sent a messenger to that woman and had the couple separated and punished them and said to that man: Don't marry this woman at all. [she has become unlawful for you forever] and he seized the dower of that woman and placed it in the Public Treasury.

This matter became public. When it came to the notice of Imam Ali (a.s.), he said: "May God forgive the chief of believers; how can he seize the dower and place it in Public Treasury?" This couple married in unawareness and the recourse was not as Umar acted. The imam should allow them to reconcile according to the Sunnah.

His Eminence was asked: "O Ali, how did you arrive at the solution?" He replied: "The dower is related to amount that woman takes from the man; and they should separate from each other. Since they were unaware, they cannot be punished. The woman should complete the waiting period of her previous husband and also complete the waiting period of this husband. Then this man can propose to her."

When Umar came to know about the verdict of Ameerul Momineen (a.s.), he said: "O people, you should refer to the Sunnah, when you don't know the solution to some problem."²

Allamah Amini says: What was the justification of the Caliph in lashing

¹ *Riyazun Nazara*, 2:196 [3/143]; *Al-Manaqib*, Khwarizmi, 48 [Pg. 81, H. 65].

² *Sonan Kubra*, Baihaqi, 7:441-442; *Riyazun Nazara*, 2:196 [3/144]; *Zakhaerul Uqbah*, 81.

them? And why did he seize the dower from the woman? Under the authority of which verse or traditional report did he deposit the dower in Public Treasury and considered it Sadaqah? Why he declared the partners as unlawful to each other forever ?

I don't know:

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٢٩﴾

“So ask the followers of the Reminder if you do not know.”¹

Alas, if the Caliph had not forgotten himself and before adjudicating the matter against Quran and Sunnah, had acted according to his words: “Turn back the ignorant to the Sunnah.”

15. Deduction of Caliph regarding the grandfather

In his *Sunan*, Darami² has narrated from Shobi that the first grandfather, who got inheritance, was Umar, as he obtained all the property. At that time Ali (a.s.) and Zaid objected to him saying that all of it was not his share as he should inherit like one of the two brothers (which is the second rank of inheritance).

It is narrated from Saeed bin Musayyab that Umar said: I asked the Messenger of Allah (s.a.w.a.) about inheritance of grandfather. The Prophet (s.a.w.a.) said: “Why do you ask me about this again and again, I am afraid that you would die, before you know this.” Saeed bin Musayyab said: “Umar died before he could understand this issue.”³

In *Sunanul Kubra*,⁴ Baihaqi has also narrated from Ubaidah: “I remember a hundred incidents about Umar, in which he committed errors regarding inheritance of grandfather.”

In *Sharh Nahjul Balaghha*,⁵ Ibne Abil Hadeed says:

Umar often delivered a judgment and after that contradicted himself and delivered a verdict against it. Regarding inheritance of grandfather with the brother he issued varied laws, then he feared delivering a judgment regarding this and said:

“One who wants to fall into the pit of Hell should express his personal opinion regarding inheritance of grandfather.”

Allamah Amini says: I don't know how it is lawful for the Caliph of Muslims to be ignorant regarding something, which Holy Prophet (s.a.w.a.) had explained; and that too to such an extent that his ignorance made him contradict! Whereas in view of the author of *Washiya*, he was during his time, the most

¹ Surah Nahl 16:43

² Sonan Darami, 2:354.

³ *Mojamul Awsat*, Tibrani [15/135, H. 3914].

⁴ Sonanul Kubraa, 6:245.

⁵ *Sharh Nahjul Balaghha*, I:61 [1/181, Sermon 3].

learned among companions of Prophet!

16. The Caliph and the female singer¹

It is narrated from Hasan that he said: Umar bin Khattab sent for a female singer, whose assemblies men attended. So Umar regarded it as crime and sent someone in pursuit of that woman. They told her: Umar has summoned you, reply to him.

On hearing this, she was extremely terrified and she said: "Woe upon me, what has happened to him?" Then she set out to meet Umar, but due to excess of trepidation, she developed premature labor pains and she entered a house and delivered an immature infant, which cried for sometime then died.

Umar was informed of this and he sought the counsel of companions in this matter. Some suggested that Umar was not liable to any penalty. Indeed, you are the guide, teacher and trainer. Ali (a.s.) was silent during this. Umar turned to him and asked: "Ali, what is your opinion concerning this?"

Ali (a.s.) replied: "If they delivered a judgment according to their personal opinion, indeed their opinion is an error. And if they expressed their view to please you, know that they were not concerned for you and did not offer good advice to you. My view is that the blood money of that child is your responsibility; because you terrified that woman and she aborted the child on the way."

Umar said: "Distribute the blood money of that child among Quraish." That is recover the blood money from Quraish: since Umar is from Quraish and the mistake was from him. [and blood money of murder by mistake is upon the sane killer; that is the paternal relatives.]

Another instance

Umar summoned a pregnant fornicator woman in order to question her. Due to terror she aborted the child she was carrying. After that Umar asked the companions of Prophet to present their views about it. They said: "O Umar, you have no liability and you are only a punisher."

But Ali (a.s.) said: "If they are fearful of you, indeed they deceive you and if they give this opinion seriously, they are making a mistake. It is obligatory on you to free a slave."

Thus Umar and companions acted according to the verdict of Ali (a.s.).

Allamah Amini says: What kind of a Caliph is this, who does not have any beneficial knowledge in the religion of God, so that it may save him from being thrown into a ditch, does it prevent him from inappropriate adjudication?

With what justification did he rely on the views of people in every easy and

¹ In *Kanzul Ummaal* and also in *Musannaf* of Abdul Razzaq instead of the term Mughniyya, Mughiba is mentioned and it implies a woman, whose husband has disappeared.

difficult problem in Islamic laws, even to the extent of important issues, like sexual relations and blood monies? And those people, due to his fear, deceived him and even their guesses were wrong.

17. Condemning the rape victim

It is narrated from Abdur Rahman Salmi that a woman was brought to Umar, who had been extremely weak due to thirst and in that condition she met a shepherd and asked him for a drink of water. The shepherd refused to give water to her unless she submitted to him sexually.

The woman was helpless and she agreed. The Caliph sought the counsel of companions regarding this. Ali (a.s.) said: "She was under compulsion and in my view, you must free her, without penalizing her in any way." So, the Caliph freed her.¹

Explanation

They brought to Umar bin Khattab, a woman accused of fornication and she had also confessed to the crime. Umar sentenced her to be stoned to death.

Ali (a.s.) said: "She might have an excuse." Then he asked her: "What impelled you to fornicate?"

She replied: "I was traveling with a companion, who had water and milk in his litter, whereas I did not have anything. I was extremely thirsty, so I asked him for a drink of water. He refused to give water unless I allowed him sexual favors. I pleaded to him three times, but he did not relent. When I was overpowered by thirst and feared for my life, I surrendered to him. Then he gave me water."

Ali (a.s.) said in the position of adjudication: God is the greatest:

فَمَنْ أَضْطَرَّ غَيْرَ بَاغِعٍ وَلَا عَادِ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ^④

"But whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful."²

Allamah Amini says: Alas, if the Caliph knew something about Quran and Sunnah he would have given rulings according to command of Almighty Allah.

Alas, if I only knew that if Ali Ameerul Momineen (a.s.) had not been present in the Ummah and if he had not corrected their deviation, what would have befallen him, and where the consequences of this wrong rulings would have taken him?

How true was his confession: "If Ali hadn't been there, Umar would have perished."

¹ Sonan Baihaqi, 8:236; Riyazun Nazara, 2:196 [3/144].

² Surah Baqarah 2:173; Kanzul Ummaal, 3:96 [5/456, H. 13596].

18. The Caliph doesn't know what he is saying

An African couple came to Umar and the husband said: "As you see, I am black with black ancestry and my wife is also black, but she has given birth to a red skinned child!"

The woman said: "O chief of believers, I swear by God, I have not been unfaithful and this child is his only."

Umar was confused, so he asked Ali (a.s.) about it. His Eminence (a.s.) asked that black man: "Would you tell me the truth, if I ask you about something?"

He replied: "Yes, by God."

He asked: "Did you copulate with your wife when she was in menses?"

"Yes," he replied.

Ali (a.s.) said: "God is the greatest! The seed mixed with blood and Allah, the Mighty and Sublime created from it a red colored child. So don't disown the infant as you have oppressed yourself."¹

19. Incidents of the Caliph patrolling in the nights and spying on people

1. Umar bin Khattab roamed through the streets and spied on activities of people. He passed by a house, from which he heard some voices. He became suspicious and climbed over the wall into the house. He saw a man, drinking liquor in company of a woman.

Umar said: "O enemy of God, you thought that if you sinned in secret, God will keep your sin concealed?"

That man said: "Chief of believers, don't make haste in punishing me! If I committed one error, you committed three! Allah says in Quran:

وَلَا تَجْسِسُوا

"And do not spy."²

And you spied. And He says:

وَأُنُوا الْبُيُوتَ مِنْ أَبْوَابِهَا

"And go into the houses by their doors."³

You climbed over the wall. And He says:

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا

¹ Al-Tarqul Hukmiya, 47.

² Surah Hujurat 49:12

³ Surah Baqarah 2:189

“So when you enter houses, greet your people with a salutation from Allah.”¹

And you did not greet?”

Umar asked: “Have you performed some other good deed, so that I may overlook this mistake?”

He replied: “Yes, by God and I will not repeat this act.”

“Go, I have forgiven you,” said Umar.

2. Umar bin Khattab came to some people, who were drinking liquor and had lighted a fire in a hut, and said:

“I forbade you to drink liquor and you drank it; and I forbade you to make a fire in a hut and you made it.” He decided to penalize them.

They said: “Chief of believers, Almighty Allah has forbidden you from spying and you spied and forbidden you from entering, without taking permission and you entered.”

Umar said: “Your two offences against my two offenses!” He returned from there saying to himself: “O Umar, all the people are more knowledgeable than you.”²

20. The Caliph’s view on liquor

It is narrated from Anas bin Malik that they brought an inebriated man to the Messenger of Allah (s.a.w.a.), and His Eminence (s.a.w.a.) had him lashed with a couple of green branches. Anas says: Abu Bakr also acted according to this rule during his tenure. But Umar, during his Caliphate, counseled with the people regarding this and Abdur Rahman bin Auf said: The minimum penalty is eighty lashes, and Umar adjudicated according to it.

Allamah Amini says: What is the value of the viewpoint of Abdur Rahman before that of Holy Prophet (s.a.w.a.), and Umar who regarded himself as the Caliph of Muslim, what right he has to seek counsel and seek verdict of people against a proven definite legal point?

21. The Caliph and a falsely accused woman

A woman was brought to Umar; who being infatuated by an Ansari youth had tried to entice him to have relations with her. But the man was not attracted to her. So that female devised a plot thereby, in which she brought an egg, broke it; then threw away its yolk and applied the white to her legs and garments.

She came with other ladies and complained to Umar: “Chief of believers, this man forced me to commit fornication and degraded me among my people.”

Umar asked the ladies to investigate the matter. After examining the girl,

¹ Surah Nur 24:61

² *Iqdul Fareed*, 3:416 [6/278].

they concluded that traces of semen were visible on her body and clothes. Umar decided to punish the youth. The young man wailed: “Chief of believers, hold your hand, by God, I am not guilty. On the contrary this woman invited me to sleep with her, but I declined.”

Umar asked Ameerul Momineen (a.s.): “O Abul Hasan, what is your opinion?” His Eminence (a.s.) glanced at the garments of that woman and said: “Get some boiling water.”

Then he poured the hot water on the dress and suddenly the white albumen thickened and all could smell it. They even tasted it and found that it was egg. At this moment His Eminence (a.s.) reproached the female and she confessed.¹

22. Caliph and the rule of Kalalah

1. It is narrated from Madan bin Abu Talha Yamari that:

Umar delivered a sermon on Friday and reminisced about the Prophet and Abu Bakr and then said: “Nothing is as important to me as the issue of Kalalah that I should leave after me: because I did not ask the Prophet regarding Kalalah and His Eminence also did not warn me about anything other than Kalalah. So much so that he hit at my chest and asked me if the last verse of Surah Nisa was not sufficient for me?”²

2. It is narrated from Masruq that he asked Umar bin Khattab regarding the inheritance of Kalalah. He held his beard and said: “Kalalah...Kalalah...then said after a moment: if I had understood it, it would have been better than all what is present in the world.”³

3. In *Sunanul Kubra*, Baihaqi has narrated from Umar bin Khattab that: “If I the Prophet had clarified three important issues for me, I would have preferred it over having red-haired camels: Caliphate, Kalalah and usury.”⁴

4. In his *Tafseer*,⁵ Tabari has narrated from Umar that he said: “If I come to know the rule of Kalalah, it would be preferable to me than the palaces of Shaam.”

5. It is narrated from Shobi that they asked Abu Bakr about Kalalah and he said: “At this moment, I am expressing my view about Kalalah; if it is right it is

¹ Al-Tarqul Hukmiya, 47.

² The verse of Kalalah is also called as the verse of Saif, because it was revealed in summer in the year of the Farewell Hajj and it is: “They ask you for a decision of the law. Say: Allah gives you a decision concerning the person who has neither parents nor offspring; if a man dies (and) he has no son and he has a sister, she shall have half of what he leaves, and he shall be her heir if she has no son; but if there be two (sisters), they shall have two-thirds of what he leaves; and if there are brethren, men and women, then the male shall have the like of the portion of two females; Allah makes clear to you, lest you err; and Allah knows all things.” (*Surah Nisa* 4:176)

³ *Tafseer Tabari*, 6:30 [No. 4, Vol. 6/44]; *Tafseer Durre Mansoor*, 2:251 [2/757].

⁴ *Sunanul Kubraa*, 6:225.

⁵ *Jaameul Bayan*, [No. 4, Vol. 6/43]; *Kanzul Ummaal*, 6:20 [11/80, H. 30692].

from Almighty Allah and if it is an error, it is from myself and from Satan.” In my view, Kalalah are heir other than the parents and children. When Umar came to power, he said: “I am ashamed to reject Abu Bakr’s ruling.”¹

Allamah Amini says: What has made the issue of Kalalah so difficult and why its meaning and rule was so ambiguous, whereas its connotation is clear?

When Umar asked the Prophet many times about this issue, did the latter reply to him or not? If he replied, then why he did not remember? Perhaps he failed to understand. An issue, which was more precious for him than red-haired camels, the whole world or the palaces of Shaam.

If they say that the Prophet did not reply, we would say: A Prophet, who knows that he would become his successor and queries would be posed to him, and the most obvious of them being the matter of Kalalah, how he did not clarify it and delayed explaining its rule.

The Holy Prophet (s.a.w.a.) definitely did not commit this error. But the fact is that he told Hafasa: “In my view your father will not remember it.”² Or: “In my view, he would not apply it.”³

This statement has clarified the facts and the reader, provided he is honest, will become aware of the truth. His great humiliation is that he, after all this, and after his own statement that: The facts about Kalalah have not become clear to me, yet he did not refrain from giving decisions, without paying attention to the command of Almighty Allah:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۖ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادُ كُلُّ أُولَئِكَ كَانَ
عَنْهُ مَسْأُولًا ﴿١﴾

“And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that.”⁴

And the words of Almighty Allah:

وَلَوْ تَقُولَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٢﴾ لَا خَدْنَا مِنْهُ بِالْيَمِينِ ﴿٣﴾ ثُمَّ لَقَطَعْنَا مِنْهُ
الْوَتِينِ ﴿٤﴾ فَمَا مِنْكُمْ مَنْ أَحَدٍ عَنْهُ لِجِزِيرَةٍ ﴿٥﴾

“And if he had fabricated against Us some of the sayings, We would certainly have seized him by the right hand, Then We would certainly have cut off his aorta. And not one of you could have withheld Us from him.”⁵

¹ Sonan Darami, 2:365; Sonanul Kubraa, 6:223.

² Kanzul Ummaal, 6:2 [11/78, H. 30688].

³ Tafseer Ibne Kaseer, 1:594.

⁴ Surah Isra 17:36

⁵ Surah Haqqah 69:44-47

And he acted according to personal opinion and regarded it as following Abu Bakr, whereas he was himself aware that Abu Bakr was similar to him and he heard him say: "I express my opinion about it. If it is correct, it is from Almighty Allah and if it is wrong it is from myself and Satan."

إِنَّ يَتَبَعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٦﴾

"They do not follow anything but conjecture, and surely conjecture does not avail against the truth at all."¹

23. The Caliphs viewpoint about retaliation

It is narrated from Ibne Abi Husain that:

"A man hit at the head of a person from the People of the Book. Umar bin Khattab decided to take retaliation from him. Maaz bin Jabal asked:

'Do you know that you have no right to this? And it has come down from the Prophet.'

So Umar bin Khattab gave a dinar to that man and he was satisfied."²

24. The Caliph's opinion regarding the slain from the People of Book

The following incident is narrated from Mujahid:

When Umar bin Khattab entered Shaam, he learnt that a Muslim man had slain a person from the People of Book.

So Umar decided to take retaliation from him. At this point Zaid bin Thabit asked:

"Do you want to take retaliation from your brother for the sake of your slave?

So instead of taking retaliation from him, Umar paid him blood money.³

25. The Caliph's verdict regarding human fingers

Saeed bin Musayyab says:

Umar bin Khattab fixed 13 percent of the whole blood money for the thumb; 12 percent for the index finger, 10 percent for middle finger, 9 percent for the finger next to it and 6 percent for the small finger.

It is narrated from Abu Ghatfan that: Ibne Abbas said: The blood money of each finger is one-tenth. (that is one-tenth of blood money of a complete man). Marwan came to know about the verdict of Ibne Abbas. He summoned him and asked:

¹ Surah Najm 53:28

² Kanzul Ummaal, 7:304 [15/97, H. 40243].

³ Al-Musannaf, Abdul Razzaq, [10/100, H. 18509]; Kanzul Ummaal, 7:304 [15/97, H. 40242].

“O Ibne Abbas, why do you give uniform verdict about fingers? Have you not heard the verdict of Umar?”

Ibne Abbas said: “May God forgive Umar; the statement of the Messenger of Allah (s.a.w.a.) is having precedence over the decision of Umar.”¹

Allamah Amini says: As Ibne Abbas has given the verdict, in the Sihah and Musnad books, there are definite traditional reports from the Prophet that he said: “The blood money of each and every finger is one-tenth.”

This is the proven practice of Prophet and the verdict of Umar is his personal view and the matter is as Ibne Abbas said:

“The statement of Prophet is more worthy to be followed than the decision of Umar.”

I don’t know if the Caliph was even aware of the statement of Prophet and had opposed it unintentionally or he was ignorant of it.

“If he was ignorant it is a calamity, and if he was aware, then it is a greater calamity.”

26. The Caliph’s view regarding the thief

It is narrated from Abdur Rahman bin Ayez that a thief with an amputated hand and a foot was brought to Umar.

He ordered them to cut off his foot. Ali (a.s.) said: Allah, the Mighty and Sublime says:

إِنَّمَا جَزْوُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقْتَلُوا
أَوْ يُصْلَبُوا أَوْ تُقْطَعَ أَيْمَانُهُمْ وَأَرْجُلُهُمْ مِّنْ خَلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ
ذَلِكَ لَهُمْ حُزْنٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ^۲

“The punishment of those who wage war against Allah and His apostle and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned; this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement,”²

Now his one hand and one foot was amputated, so it is not proper that his another foot, with which he moved about, should also be amputated and that he should be left without any foot. Instead, he should be lashed or imprisoned.

So, he was made a prisoner.³

¹ Kitabul Umm, Shafei, 1:58 & 134 [1/151]; Sonan Baihaqi, 8:93.

² Surah Maidah 5:33

³ Kanzul Ummaal, 3:118 [5/553, H. 13928].

27. All, even elderly ladies are more knowledgeable than Umar

When Umar returned to Medina from Shaam, he went among the people to learn about their condition, he passed by the tent of an aged lady. He went to her and she asked:

“O man, what has Umar achieved?”

Umar replied: “He has just returned from Shaam.”

She said: “May God not keep him secure.”

Umar asked: “Woe on you, why?”

She replied: “Because since he came on the seat of Caliphate, till now, by God, I have not received any stipend from him.”

Umar said: “Woe upon you, how can Umar know about your condition, while you are living in this remote place?”

The old woman said: “How nice of a person to be the ruler when he does not know what goes in his kingdom!”

He (the narrator) says: Umar came out from there while wailing:

“Woe on Umar! Woe upon him for the complaints. O Umar all are more knowledgeable than you.”

It is mentioned in another report:

“O Umar, all are knowledgeable, except you; even old ladies.”¹

Allamah Amini says: The lesson we learn from this story is that the viewpoint of knowledge of Imam regarding everything or more than that, what to say about laws of religion, is a clear belief and known by all. It is a natural thing and is not concealed from anyone. The Caliph lacked this specialty and on the basis of his own confession, all people, even old ladies, were more knowledgeable than him.

28. Viewpoint of Caliph regarding the tree of Rizwan

It is narrated from Nafe that: People went to the tree of allegiance of Rizwan, under which they had paid allegiance to the Prophet, in order to pray and seek benediction from it.

Umar was informed of this and he warned the people to desist. Then he ordered that tree to be removed.²

Ibne Abil Hadeed has mentioned this in *Sharh*, and he says:³

¹ *Riyazun Nazara*, 2:57 [2/332]; *Al-Futuhatul Islamiyya*, 2:408 [2/261]; *Nurul Absar*, 65 [Pg. 133].

² *Tabaqatul Kubra*, Ibne Saad, 607 [2/100]; *Tareekh Umar bin Khattab*, Ibne Jauzi, 107, [Pg. 115].

³ *Sharh Nahjul Balagha*, Ibne Abil Hadeed, 1:60 [1/78, Sermon. 3].

“After the passing away of Messenger of Allah (s.a.w.a.), people went to the tree of the allegiance of Rizwan and prayed there. Umar said: ‘O people, I see that you have worshipped the idol of Uzza! Know that after this, if anyone does this again I would strike off his head as punishment for apostasy.’ After that he ordered them to cut off the tree.”

29. Caliph's view regarding the relics of the prophets

It is narrated from Maroor that:

“I performed the pilgrimage of the House of God in company of Umar. In the Morning Prayer, he recited Surah Feel and Surah Quraish. When the prayer ended, people looked at the Masjid and gathered there. Umar asked: What place is this? They replied: It is the Masjid, in which the Holy Prophet (s.a.w.a.) prayed. Umar said: Before you, the People of the Book did the same and they were destroyed, because they build churches at the locations of the relics of prophets. When it is time of prayer, you may pray there or just pass by [and this Masjid has no specialty that you should seek benediction from it].”¹

Allamah Amini says: I don't know how according respect to relics of prophets - and the foremost of them, Muhammad (s.a.w.a.) - is against monotheism, like: prostrating to an idol or deeming it as the prayer direction (*Qibla*) - what is the problem in that?

وَمَنْ يُعَظِّمْ شَعَابَ اللَّهِ فِي أَنْهَا مِنْ تَقْوَى الْقُلُوبِ²

“And whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.”²

When were the nations destroyed as a result of constructing buildings over the relics of prophets?

Praying in which Masjid brings one closer to God than praying in the Masjid of Prophet?

Which place is more blessed than the place where Prophet entered and where people paid allegiance to him and obtained nobility of divine pleasure?

Does it not bring auspiciousness to the place, so that praying there would make one proximate to God?

What was the sin of the tree that it was uprooted? Did that tree not have any supporter and defender?

Is it not disrespect to the place where Prophet had been present?

Does religious etiquette allows the Caliph to say: I see that you have turned back to the worship of Uzza? Because one, who frequented those places and

¹ Seerah Umar, Ibne Jauzi, 107 [Pg. 116]; Sharh Nahjul Balagha, Ibne Abil Hadeed, 3:122 [12/101, Sermon 223], here instead of Maroor, Mughira bin Suwaid is mentioned; Fathul Bari, 1:450 [1/569].

² Surah Hajj 22:32

considered it unlawful to destroy the relics, and accorded honor to them and prayed over there, all were people of knowledge and just companions of Prophet and responsibility of answering to the Caliph rested upon them.

When he was unable to reply to a question, he referred to them and remarked: "O Umar, all people are more knowledgeable than you." And among companions, who sought benedictions from these places and who prayed over there, was Abdullah bin Umar.¹

One, who refers to the *Sihah* and *Musnad* books, would come across numerous such reports and understand that it was only the viewpoint Caliph and undeserving to be followed.

30. The Caliph beat up people without any reason

Ibne Asakir has narrated from Akrama bin Khalid that:

"A son of Umar bin Khattab dressed up in nice garments and went to see Umar. When Umar noticed this, he suddenly began to lash him with whip or a stick and he started weeping. Hafasa asked: Why are you beating him Father? Umar replied: I saw that he had become conceited, so I wanted to degrade his self."²

Allamah Amini says: I don't argue about how the Caliph was aware of the inner thoughts of the boy and that he was conceited and proud; I also don't argue against his personal deduction about method of punishing his son. And whether there was possibility of guidance in case of presence of conceit and there was no need to warn and beat him. On the contrary, I ask those two great tradition scholars how they regard this story to be among merits and positive traits of the Caliph?

31. The Caliph prohibited weeping for the dead

It is narrated from Ibne Abbas that:

"When Zainab,³ daughter of Prophet, passed away, Messenger of Allah (s.a.w.a.) said: Join her with our righteous one, Uthman bin Mazun, who has passed away. So the ladies began to lament and Umar beat them with a lash. Suddenly the Messenger of Allah (s.a.w.a.) caught his hand and said: 'Umar, stop this and allow them to lament.' He also told the ladies: 'Don't make satanic statements when you lament.'

Then Ibne Abbas says: The Messenger of Allah (s.a.w.a.) wept at the side of the grave along with Fatima and His Eminence (s.a.w.a.) wiped Fatima's tears

¹ *Saheeh Bukhari*, Kitabus Salat, Chapter of Masjids enroute to Medina where the Prophet prayed. [1/183, H. 269].

² *Taareekhul Kholaqa*, 96 [Pg. 133].

³ Zainab died during the eighth year of Hijra and the Prophet was extremely aggrieved on her death.

with his garment.”¹

Allamah Amini says: I don’t know that when the owner of the Shariah (Prophet) was present and himself aware of what was going on, how Umar committed the affront and lashed those ladies? If there was some illegality in their weeping, the Prophet was most deserving to make them desist [and in presence of Prophet, others do not have the right to command and prohibit]. And in spite the Prophet’s opposition to him, how he concluded that weeping of ladies was unlawful?

Why he did not consult the Prophet before threatening them? What was the motivation of his nasty behavior? And how he dared to beat up the ladies to such an extent that the Prophet had to seize his hand and make him desist? Were the ladies, who had gathered there, not relatives and wives of Prophet? I don’t know whether Lady Fatima Zahra (s.a.), who was among the weeping ladies, also suffered the audacity of Umar or not. She was in any case seated beside her father, lamenting.

During the lifetime of Prophet, Umar is reported to have committed many such acts, which were opposed to the directions of the Messenger of Allah (s.a.w.a.).

Among them being: A report which Hakeem has narrated from Abu Huraira and which he regards as authentic.² And Dhahabi has also admitted that one day, the Holy Prophet (s.a.w.a.) attended a funeral. When Umar heard the lamentation of ladies, he forbade them. The Holy Prophet (s.a.w.a.) said: Umar, leave them in their condition, because they are aggrieved and the tragedy is fresh; that is why the eyes weep.

History narrates that these statements about the conduct of the Prophet did not reform him and he continued to hold on to his personal opinion and did not refrain from making conclusions based on his own views. Arguing through fabricated reasonings opposed to intellect, justice and nature, he attributed falsehood to the Prophet that: “Weeping of the survivors causes chastisement of the dead,” and used that same lash to whip people.

As for the report that Umar said: “The dead is punished due to the weeping of the living.” According to the narration of Hakeem in *Mustadrak*, this was refuted by Ayesha.³

Hakeem says: Both the two ‘Shaykhs’ (Bukhari and Muslim) have narrated from Ayyub Sakhtiyani from Abdullah bin Abu Malika that:

There was an argument between Abdullah bin Umar and Abdullah bin Abbas regarding weeping on the dead and they went to seek the advice of Ayesha. She said: By God, the Prophet never forbade weeping, because the dead

¹ *Musnad Ahmad*, 1:335-337 [1/393, 551, H. 2128 & 3093]; . *Mustadrak Alas Saheehain*, 3:190 [3/210, H. 48691 and he has regarded this report as authentic.

² *Mustadrak Alas Saheehain*, 1:381 [1/537, H. 14061.

³ *Mustadrak Alas Saheehain*, 1:381 [1/537, H. 14071.

is punished due to weeping of someone else. On the contrary, he said that when the survivors of a dead disbeliever are weeping for him, the chastisement is increasing on the dead. Because:

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ﴿٢﴾

“And that He it is Who makes (men) laugh and makes (them) weep;”¹

And also:

وَلَا تَتِرُّ وَإِذْرَةٌ وَزَرَّ أُخْرَى

“And no bearer of burden shall bear the burden of another.”²

Shafei says in Ikhtelaaful Hadees:³

According to the evidence of Quran and Sunnah, the quotation of Ayesha from the Messenger of Allah (s.a.w.a.) is most correct and reliable, because Almighty Allah says:

وَلَا تَتِرُّ وَإِذْرَةٌ وَزَرَّ أُخْرَى

“Nor can the bearer of a burden bear the burden of another.”⁴

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٥﴾

“And that man shall have nothing but what he strives for;”⁵

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا أَيْرَهٌ طَ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا أَيْرَهٌ طَ ﴿٦﴾

“So he who has done an atom’s weight of good shall see it. And he who has done an atom’s weight of evil shall see it.”⁶

لِتُجْزِي كُلُّ نَفْسٍ بِمَا تَسْعَى ﴿٧﴾

“So that every soul may be rewarded as it strives.”⁷

And if you ask which Sunnah proves this matter, it would be said: The Holy Prophet (s.a.w.a.) asked a man: “Is he your son?” “Yes,” he replied. His Eminence said: “His sin would not be placed on your neck and your sins would not be on your neck.”

Through this statement, the Prophet has like Almighty Allah announced that the crime of everyone shall be upon the doer and not anyone else, just as the

¹ Surah Najm 53:43

² Surah Anaam 6:164

³ This book is printed on the margin of his *Kitabul Umm*, 7:267 [Pg. 537].

⁴ Surah Isra 17:15

⁵ Surah Najm 53:39

⁶ Surah Zilzal 99:7-8

⁷ Surah Taha 20:15

reward of a good deed is given to the doer and not to anyone else.

In addition to the above, the weeping of Holy Prophet (s.a.w.a.), his companions and righteous companions of companions, who wept on their dead, is the best evidence of legality of weeping.

The Messenger of Allah (s.a.w.a.) wept upon the passing away of his son, Ibrahim, and remarked: “The eyes weep and the heart is aggrieved, but we don’t say, but what Almighty Allah approved. Indeed, O Ibrahim, we are shattered at your loss.”¹

Moreover, the Prophet also lamented on the passing away of his son, Tahir and remarked: “The eyes weep and the heart is aggrieved, but we definitely do not commit disobedience of Almighty Allah.”²

Also, during the tragedy of Hamza, when Safiya binte Abdul Muttalib (sister of Hamza and aunt of Prophet) was searching him and Ansar stood between her and the body of Hamza such that she was unable to see the body. The Holy Prophet (s.a.w.a.) told the Ansar: “Allow Safiya to come to Hamza’s body.”

She went and sat besides the corpse; she wept and Messenger of Allah (s.a.w.a.) also wept with her. When she wailed aloud, the Prophet also wailed aloud. Lady Fatima Zahra (s.a.) also wailed and along with her the Prophet wailed and he said: “I never faced a tragedy more serious than your tragedy.”³

When the Messenger of Allah (s.a.w.a.) returned from the Battle of Uhad, the women of Ansar began to lament upon their martyrs. This was reported to the Prophet, and he said: “But is there no one, who may lament for Hamza?”

When Ansar learnt of the Prophet’s wish, they told their ladies: “From now on you don’t have the right to lament on your relatives, except after first lamenting on Hamza.”

He says: This became customary among Ansar and continues to this day. Whenever they wish to mourn ones dead, they first lament Hamza and then lament for their dead.⁴

Also, when His Eminence visited the grave of his respected mother, he wept and those present with him, too wept.⁵ In the same way, when Uthman bin Mazun passed away, His Eminence (s.a.w.a.) kissed him and tears flowed upon his face.⁶

Similarly, Lady Fatima Zahra (s.a.) wept on the Messenger of Allah (s.a.w.a.) and remarked:

“O father, who have become proximate to Almighty Allah. O father, who harkened to the call of the Lord. O father, we present our complaints to Jibreel.

¹ Sonan Abi Dawood, 3:58 [3/193, H. 3126]; Sonan Ibne Majah, 1:482 [1/506, H. 1589].

² Majmauz Zawaad, 3:18.

³ Imta, Miqrizi, 154.

⁴ Majmauz Zawaad, 6:120.

⁵ Sonan Baihaqi, 4:70; Tareekh Khateeb Baghdadi, 7:289 [No. 3791].

⁶ Sonan Abu Dawood, 2:63 [3/201, H. 3163]; Sonan Ibne Majah, 1:445 [1/468, H. 1456].

O father, who has occupied the Firdos Paradise.”¹

Moreover, Fatima stood at the grave of the Prophet, picked up a handful of dust, placed it over her eyes, wept and said:

“One, who smells the dust of the grave of Prophet, how can he ever smell another fragrance? Such calamities have befallen me; that if they had fallen on days, they would have turned into nights.”

This is the Sunnah of Prophet, which was followed by companions of Prophet as well; but the Caliph, through his tradition: “The dead is punished because of weeping of living,” has opposed them. This view was only followed by him and his son, Abdullah. Whereas following the truth is worthier.²

32. Sacrifice and deduction of the Caliph

It is narrated from Huzaifah bin Usaid that:

“Abu Bakr and Umar, fearing that lest the sacrifice should be attributed to someone else, did not offer sacrifice from their families; but my family learnt about Sunnah of Prophet (s.a.w.a.) and compelled me to take the trouble to present sacrifice from their side.”³

Shafei says in his *Al-Umm*:⁴

“It has reached us that Abu Bakr and Umar refrained from sacrificing, lest people follow them thinking that it was obligatory.”

“It is narrated from Shobi that Abu Bakr and Umar participated in rituals of Hajj, but did not slaughter animals.”⁵

Allamah Amini says: Were those two aware of a command about which the Prophet was unaware? And [due to unawareness], he gave sacrifice and also ordered others to do so and encouraged them for it? And whether the point that: It is possible that people imagined this act to be obligatory, remained concealed from the Prophet and those two were aware of that?!

Or that they were more kind on the people than the Prophet? And they wanted that people should not fall into trouble to pay for the cost of sacrifice? Or that those two feared that a heresy would be formed in religion and people would regard it as obligatory?

But all these reasonings are invalid: because the Messenger of Allah (s.a.w.a.), when he ordered the giving of sacrifice, he also mentioned the absence of its incumbency and his companions also understood and they acted according on this basis. The companions of companions received this command in the same way; and this issue exists in its originality as the Prophet stated and acted. If the

¹ *Saheeh Bukhari*, [4/1619, H. 4193], Chapter of the illness and death of the Prophet.

² *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 444-445.

³ *Al-Mojamul Kabeer*, Tibrani, [3/182, H. 3058].

⁴ *Kitabal Umm*, 2:182 [2/224].

⁵ *Kanzul Ummaal*, 3:45 [5/219, H. 12664].

belief of Abu Bakr and Umar is correct, all recommended acts would have to be given up.

Is it justified to forsake a practice of Prophet fearing that people would come to regard it as incumbent? Because the Sunnah belongs to him and the religion is one, which he has brought. And there is nothing in his statements, which can justify such a conduct. Then why these two, who call themselves Caliphs of Messenger of Allah (s.a.w.a.), have not acted like him?

More amazing is the fact that the second Caliph, fearing that people would regard it as incumbent, opposed the proven Sunnah of Prophet. On the other hand, he has innovated so many practices, which have no basis at all. Like Zakat on horses, Tarawih prayer and hundreds of other heresies; and in any of these, he neither had fear, nor hesitation or consideration.

33. Viewpoint of Caliph regarding puberty

Abu Malika says: Umar wrote to the people of Iraq regarding the boy, who committed theft; that his height should be measured; and if it was six spans, his hand should be amputated. So they measured his height and it came to be one finger less; so they freed him.¹

Allamah Amini says: The signs of puberty according to authentic traditions of Prophet, is ejaculation. Thus, His Eminence (s.a.w.a.) says regarding persons, who are exempted: The youth, before they have ejaculation or hair growth in pubic region or reaching specified age as is mentioned in Saheeh books from Abdullah bin Umar.² There is no fourth sign of puberty. As for measuring the height of the boy; it is an innovation of Caliph and that's all and he was himself aware of his caliber.

34. Reducing the penalty

It is narrated from Abu Rafe that they brought a drunkard to Umar. Umar said:

“I am sending you to a person, who would be severe with you and he will not leave you easily.”

Then he sent him to Muti bin Aswad Adawi and said: Apply the punishment on him tomorrow morning. The following morning when Muti was busy in carrying out the orders Umar arrived and saw that he was lashing hard.

Umar said: “You have almost killed him. How many lashes have you delivered so far?”

“Sixty,” he replied.

Umar said: “Reduce twenty lashes (from eighty).”

Abu Ubaidah says: It means that the severity of lashes was considered in

¹ *Kanzul Ummaal*, 3:116 [5/5444, H. 13887].

² For reports on this chapter refer *Sonanul Kubraa*, Baihaqi, 6:54-59.

lieu of the remaining twenty lashes.¹

Allamah Amini says: Ponder well upon his conduct and you will see how he modifies orders. When the penalty for drinking wine, which according to Ahle Sunnat is forty lashes, he increases to eighty lashes² and when his heart was moved for the accused, he reduced twenty lashes and that also after handing him over to a man, who was cruel and merciless and about whose ferocity he was aware.

It is remarkable that he later compensated the ferocity with reduction in number of lashes. Now, all this is beyond commands of Allah and Sunnah of Prophet.

It is mentioned in traditions that:

On Judgment Day, a person will brought, who had given more lashes than legal punishment prescribed for a crime. Almighty Allah would ask: "Why did you give more lashes than prescribed?"

He will say: "My Lord, I was enraged on him for Your sake."

Allah would ask: "Does your rage surpass Mine?"

In case, he reduced punishment, Allah would ask: "Why did you punish less than what was prescribed?"

He would say: "I had pity on the accused."

Allah would ask him: "Does your mercy surpass Mine?"

This report contains a number of views, which scholars of traditions have discussed in detail.³

35. "O Abul Hasan, may God not put me in a difficulty, where you are not there to solve it."

It is narrated by Ibne Abbas that:

"The case of Bughr Naji was brought to Umar bin Khattab. He went up and down; became anxious and nervous. In other words, no matter how much he tried, he could not solve it. Till he summoned the companions and mentioned the problem to them and asked them to solve it.

They said: 'O chief of believers, you are the refuge and point of reference.'

Umar was infuriated and he said: 'Have fear of God and say that, which may be beneficial to you.'

They said: 'Chief of believers, we don't have the reply to your question.'

Umar said: 'But, I know someone, who is the source of wisdom and who can solve all difficulties. And he knows the perfect solution to this problem.'

¹ Sonanul Kubraa, 8:317; Sharh Nahjul Balagha, Ibne Abil Hadeed, 3:133 [12/136, Sermon 223].

² Barguzida Jaame' Al-Ghadeer, Muhammad Hasan Shafei Shahroodi, Pg. 526.

³ Kanzul Ummaal, 3:196, [5/854, H. 14551-14556].

They said: ‘Perhaps you imply the son of Abu Talib?’

He replied: ‘Yes, by God, has any free woman ever given birth to a son like him and has brought such a perfect man in this world? Come let us go and consult him.’

They asked: ‘Do you want to approach him? Let it be, he would come to you.’

Umar said: ‘Never! Don’t you know that in that house is a branch and section of Bani Hashim and a branch and section of Messenger of Allah (s.a.w.a.) and a sign of knowledge and it is necessary to go towards him. He does not go to anyone, and wisdom is taken from his house, so let us hasten to his place.’

In the company of Umar, they went to His Eminence and saw him seated against a wall, reciting the verse:

اَيْخَسِبُ الْاَنْسَانُ اَنْ يُتَرَكَ سُدًّى

“Does man think that he is to be left to wander without an aim?”¹

He was repeating it and weeping.

Umar said to Shuraih: ‘Mention the issue to Abul Hasan.’

Shuraih said: I was a judge, when this person came to me and entrusted to me a woman, who was married at a heavy dower and another female, who was a slave mother, and said: “Provide ration to them till I return.” On the first night, both women delivered a child each. One gave birth to a male and another to a female; and both claimed a higher inheritance. Each claiming that the male child was hers and each of them disowned the female child.

Ameerul Momineen (a.s.) asked: How did you judge between them?

Shuraih said: If I had been able to judge between them, we would not have approached you.

Ameerul Momineen (a.s.) picked up a straw and showed it to Shuraih, saying: The solution to this enigma is simpler than this straw. Then he asked for a vessel, and told one of the women: Put a little of your breast milk in this, which he weighed and then asked the second woman to put her milk, which was also weighed and found that the milk of one of them was twice heavier than the milk of the other. His Eminence (a.s.), told the second woman: Pick up your daughter and said to the first one: You may also take your son.

Then he asked Shuraih: Do you not know that the weight of the milk of a female child is half in weight to that of the male? And the inheritance of female is also half that of a male? And that her intellect is half that of male? And her testimony is also half that of male? And her blood money is also half that of a male? And in all matters she is half that of male?

¹ Surah Qiyamah 75:36

Umar was absolutely bewildered; he said: O Abul Hasan, may Allah not put me in a problem, where you not present to solve it and may He not put me in a town, where you are not present.”¹

36. Viewpoint of the caliph about three divorces

It is narrated from Ibne Abbas that:

“Pronouncing three divorces in one sitting was counted as one divorce during the lifetime of Messenger of Allah (s.a.w.a.), during the reign of Abu Bakr and initial years of Umar’s reign. But Umar said: Verily people have begun to hasten in a matter, in which they are required to observe respite. So we imposed this upon them, and he imposed it upon them.”²

Allamah Amini says: Indeed, it is amazing that haste of people should be an impetus to disregard Book of God and to act according to wish of people. It is the Holy Quran, which clearly says:

الْطَّلاقُ مَرْتَنٌ فِي مَسَاكٍ مَعْرُوفٍ أَوْ تَسِيرٌ حَجَّ يَاجْهَانٍ

“Divorce may be (pronounced) twice, then keep (them) in good fellowship or let (them) go with kindness.”³

Till it says:

فِإِنْ طَلَقَهَا فَلَا تَحْلُلَ لَهُ مِنْ بَعْدِ حَتْنِ تَنْكِحَ زَوْجًا غَيْرَهُ

“So if he divorces her she shall not be lawful to him afterwards until she marries another husband.”⁴

In this verse, Almighty Allah considers pronouncing two divorces necessary and deemed unlawfulness after third divorce. This cannot be combined by reconciling the divorces with the term ‘thrice’ (that the man should say: I divorce you thrice) or recitation of the formula of divorce one after another and without any gap of marriage contract.

As for the first case: Since one divorce is not more and by getting the term of ‘three times’ in the formula of divorce; three divorces are not achieved. It is similar to the case of Prayer, in which it is obligatory to recite Surah Fatiha once in every unit, now if someone recites it once and after that adds the condition of ‘five times’ or ‘ten times’; it cannot be said that he repeated the recitation and that he recited the Surah five or ten times.

Every command, in which repetition and number is the condition, is the same. Like the stoning of satans during Hajj, in which it is necessary to cast

¹ Kanzul Ummaal, 3:179, [5/830, H. 14508].

² Musnad Ahmad, 1:314 [1/516, H. 2870]; Saheeh Muslim, 1:574, [3/276, H. 15, Kitabut Talaq].

³ Surah Baqarah 2:229

⁴ Surah Baqarah 2:230

seven pebbles and throwing a number of pebbles once won't be sufficient. Or four testimonies during cursing, in which one testimony is given and then adding the condition of 'four' is not sufficient. On the contrary, the cursing should be repeated four times.

Also, in case of *Adhan*, each part is supposed to be recited twice or four times: and reciting Allahu Akbar once and saying 'four' will not suffice and it will not be counted as four. Also, like recitation of Allahu Akbar five times in the Eid Prayer according to us and seven times according to Ahle Sunnat before Qiraat.¹ To say once and then add 'five times' or 'seven times' is not saying it five times or seven times.

In case of *Tasbih Prayer*², in which glorifications are recited ten or fifty times. Hence, to recite the glorification once and then say: 'ten times' or 'fifty times' will not suffice; and it cannot be said that the worshipper has recited ten or fifty times. There is no difference in what is mentioned.

As for the second one (recitation of divorce formula in one sitting): Divorce is achieved by the first word and the formula of marriage is deployed and the husband and wife are separated from each other. And the contract of marriage does not remain in force that formula of divorce should be effective upon it. Thus, recitation of formula of divorce the second and the third time would be useless.

Because for the woman, who is divorced, it is meaningless for her to be divorced twice and the tie, which is deployed, is not deployed the second time. And the repetition which is the conditions here, will not be established in this manner. On the contrary, when it is repeated after contract of marriage, even though this contract of marriage took place by reconciling with a stranger male, otherwise the later divorce will be void

Thus, according to Messenger of Allah (s.a.w.a.): There is no divorce, except after marriage. And: There is no divorce before marriage. And: One, who has no wife, cannot divorce³.⁴

Till the time there is no contract of marriage, the second divorce would be meaningless.

Jassas says in *Ahkamul Quran*:⁵

The verse of divorce:

أَلْطَّلُقْ مَرْتَنْ

¹ *Sonanul Kubraa*, Nasai, 3:285-291 [Pg. 554, H. 1804].

² In our sect, *Tasbih Prayer* is known as *Namaz Ja'far Tayyar*: and there is no difference in its form and importance between *Shia* and *Ahle Sunnat*, except for some differences, which *Ahle Sunnat* have narrated from Ibne Abbas.

³ *Sonan Darami*, 2:161, *Sonan Abu Dawood*, 1:342; [2/258, H. 2190].

⁴ *Sonan Darami*, 2:161, *Sonan Abu Dawood*, 1:342; [2/258, H. 2190].

⁵ *Ahkamul Quran*, 1:447 [1/378].

“Divorce may be (pronounced) twice.”¹

Divorce, in which reconciliation is possible, is two times: Firstly, it is commanded that there should be a gap between two divorces. And secondly, while pronouncing the command, reconciliation is in less than three divorces; because He says:

الطلاق مرتان

“Divorce may be (pronounced) twice.”²

And the requirement of:

الطلاق مرتان

“Divorce may be (pronounced) twice.”³

...is that there should be a gap between two divorces; because if someone recites the divorce formula twice without any gap, it is incorrect to say: Divorce has occurred twice. Just as when two dirhams are given to a person, it is not said that he is paid two times, except when he is paid twice.

This was the command of Quran and every command and its like other than that is playing with Book of God. The Holy Prophet (s.a.w.a.) has clarified this in a tradition narrated in *Sunan Nasai* through Mahmud bin Lubaid:

The Holy Prophet (s.a.w.a.) was informed that a person his divorced his wife through three divorces in a single sitting. His Eminence (s.a.w.a.) was infuriated. He stood up and said: “Are they playing with the Book of Allah in my presence?”

A person asked: “Messenger of Allah (s.a.w.a.), would you execute this man?”

Some Ahle Sunnat personalities have daringly and without fear discussed this matter in detail and more amazing is the statement of Aini, who says in his *Umdatul Qari*:⁴

“The divine command mentioned in Quran is abrogated.”

Now, if it is asked: In spite of the fact that Umar cannot abrogate, what is the reason of this abrogation? And how abrogation took place after the Prophet?

In reply, we say: As Umar mentioned it to companions and they did not deny, consensus is achieved. And according to some scholars, abrogation of verse of Quran is possible through consensus of companions; as it is said that consensus is similar to definite traditional report and it brings certainty; thus abrogation of Quranic verse is lawful by it.

If you say: This consensus is not valid, because they have themselves

¹ Surah Baqarah 2:229

² Surah Baqarah 2:229

³ Surah Baqarah 2:229

⁴ *Umdatul Qari*, 20:233.

fabricated this consensus.

We would say: "There is possibility that they had access to a definite traditional report abrogating this verse, which has not reached us."

What reasoning?!

The report of this abrogation has not reached to any of the past scholars till the arrival of Aini and he came and claimed what no one claimed before him!

He blindly followed a path and played with Book of Allah and does not believe in any value of Allah's Book and traditions of Messenger of Allah (s.a.w.a.)!

If consensus abrogated the verse, then how Abu Hanifah, Malik, Awzai and Laith believe that combining three divorces is heretical?

How Shafei, Ahmad and Abu Thawr say: It is not unlawful, but it is better not to combine them and keeping them separate is preferable?

How Sanadi says: The apparent connotation of tradition proves that combining of divorces is unlawful.¹

Also, the imagined possibility that perhaps there reliable consensus or definite traditional report existed, which have not reached us, is just nonsense as clear cut statements of caliph himself and other companions as well, clearly falsify that.

In addition to that, the viewpoint of the caliph was his personal opinion and a political stance.

How apt is the statement of Shaykh Salih Muhammad Umari Fulani (d. 1298 A.H.) in his *Humam Ulul Absar*:²

"It was well known among the companions, companions of companions and righteous followers till Judgment Day and among all Muslim scholars that whenever the judgment of religious judge is opposed to clear injunction of Quran or statement of Prophet it is obligatory to oppose that order and to resist its application. And with logical possibilities, selfish thoughts and satanic prejudices, it is not possible to oppose Quran and traditions and to say: Perhaps this jurist was having access to this text and with a proof, which was clear to him, he has abandoned it, or he was aware of some other proof and statements like this, which some foolish jurists have issued and which their stupid followers have followed."

37. The caliph's view about non-Arabs

Malik – the leaders of the Malikis – has narrated from a trustworthy person that he heard from Saeed bin Musayyab that:

"Umar bin Khattab deprived the non-Arabs from inheritance, except that he

¹ Gloss of Imam Sanadi on the margins of *Sunan Nasai*, 6:143.

² Iqaz *Humam Ulul Absar*: 9.

or she should be born among the Arabs.”

Malik says: If a pregnant woman comes from enemy land to Arab lands and she delivers the child there, it would be regarded as her child and if she dies that child would inherit her, and if the child dies, the mother would inherit from it, and its inheritance is specified in the Book of Allah.¹

Allamah Amini says: This command is the product of concealed prejudice, because it is from the needs of religion that inheritance is there for all Muslims, whether they are Arabs or non-Arabs, wherever they may be born and wherever they might reside; and the declarations of Quran and Sunnah also prove this point

And generalities of Quran are not restricted, and it is not from the conditions of inheritance that one should be an Arab or that one should be born among Arabs. Neither is it necessary to be born among Arabs in order to be able to inherit and neither is being an Arab a condition of Islam. And such prejudices are numerous, which destroy social ties and create disunity among Muslims. But it is not on the basis of statement of Almighty Allah:

إِمَّا الْمُؤْمِنُونَ إِخْوَةٌ

“The believers are but brethren.”²

And:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقُلُكُمْ

“Surely the most honorable of you with Allah is the one among you most careful (of his duty).”³

And:

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَجَمِيعًا لَقَالُوا لَوْلَا فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“And if We had made it a Quran in a foreign tongue, they would certainly have said: Why have not its communications been made clear? What! a foreign (tongue) and an Arabian!”⁴

Muslims are also like the teeth of a comb (equal) and they are not superior to each other, except in piety.

This is the message that the great Prophet delivered in his sermon to the huge crowd when he said:

“O people, indeed the believers are brothers and the property of none of the believers is lawful for another, except through his inner approval...O people, your Lord is one and your father is one, all of you are the children of Adam, and Adam was created from dust, the most honorable among you in the sight of God

¹ Muwattah Malik, 2:12 [2/520, H. 14, Kitabul Faraid].

² Surah Hujurat 49:10

³ Surah Hujurat 49:13

⁴ Surah Fussilat 41:44

is one, who is the most pious, and no Arab has any precedence over a non-Arab, except through piety...”¹

It is mentioned in the report of Ahmad that:²

“Know that no Arab has any superiority over a non-Arab and no non-Arab has any superiority over an Arab; and no black skinned one has any superiority over a red skinned one and no red skinned one has any superiority over a black skinned one, except through piety.”

Haithami says:³ “The chain of narrators of the above tradition is authentic.”

The teachings and exhortations of the Holy Prophet (s.a.w.a.) and restriction of His Eminence to personalities imbued with different virtues was placed before the view of everyone; like: “Salman is from us, Ahle Bayt.”⁴

And: “Even if knowledge were to be placed on the Pleiades, some people of Persia would access it.”⁵

And many of his statements are as such.

On the basis of this, it is incumbent on every Muslim to avoid such divisive views and to not forget the statement of Messenger of Allah (s.a.w.a.), when he says:

“One, who invites to racial prejudice is not from us and one, who confronts through prejudice is not from us, and one, who dies with prejudice is not from us.”⁶

Also:

“One, who fights blindly under a standard in such a manner that his anger, call and help is from the aspect of prejudice, he is killed on the belief of Ignorance (*Jahiliyya*).”⁷

38. Taking permission from Ayesha

It is narrated from Amr bin Maimoon that:

Umar bin Khattab said to his son, “Abdullah: Go to Ayesha, mother of believers and say: Umar conveys his greetings to you – and don’t say ‘chief of believers’, because today I am not the chief of believers – and seeks your permission for my burial besides Messenger of Allah (s.a.w.a.) and his friend, Abu Bakr.”

¹ *Al-Bayan wat Tabaiyin*, 2:25 [2/23]; *Iqdul Fareed*, 2:85 [3/238]; *Tareekh Yaqubi*, 2:91 [2/111].

² *Musnad Ahmad*, [6/570, H. 22978].

³ Majmauz Zawaad, 3:266.

⁴ *Mustadrak Hakeem*, 3:598 [3/691, H. 6539].

⁵ *Musnad Ahmad*, 2:420 & 422 [3/149, H. 9153; & 153, H. 9177] Ibne Qane has narrated through his authorities: If knowledge was hanging from the Pleiades star, people of Persia would definitely have obtained it.” *Al-Isabah*, 3:459 [No. 8211].

⁶ *Sunan Abi Dawood*, 2:332 [4/332, H. 5121].

⁷ *Sunan Baihaqi*, 8:156.

Abdullah went to Ayesha and greeted her and sought permission to enter. When he entered, he saw Ayesha weeping and said:

“Umar conveys greetings to you and asks your permission for burial besides Messenger of Allah (s.a.w.a.) and Abu Bakr.”

Ayesha said: “I myself wanted to be buried at that place, but now I prefer him over myself.”

So, Abdullah returned from there. When people saw him, they remarked: Abdullah has returned. Umar said: “Raise me up.”

People helped him to rise up. Umar asked: “What happened?”

Abdullah replied: “Permission is granted for what the chief of believers requested.”

Umar said: “Praise be to Allah, nothing was more important to be than this place of burial; thus, when I pass away, carry my body there and if Ayesha changes her view and prevents the burial, take me to the cemetery of Muslims and bury me there.”¹

Allamah Amini says: Alas, if the Caliph had only mentioned for us the reason of seeking permission from Ayesha. Did Ayesha inherit the chamber of Prophet and became its owner? If it is as such, then what will happen to the imaginary and fabricated tradition attributed to Messenger of Allah (s.a.w.a.) that:

“We prophets do not leave anything in inheritance; and whatever we leave is charity.”?²

The same tradition, on which they based their argument for usurpation of Fadak from Lady Fatima Zahra (s.a.) and Abu Bakr deprived Ayesha and other wives of Prophet from their one-eighth share of their inheritance.²

If Umar had understood at that time that this traditional report was not authentic, he would have changed his previous view, then why did he not take permission from heirs of daughter of Prophet? Because taking permission from them was more important than taking permission from others. As they were the actual owners and Ayesha was eligible for only one-ninth from one-eighth of inheritance.

Because the Prophet was survived by nine wives and from this aspect one-ninth from one-eighth of the chamber would come in share of Ayesha and perhaps her share was only one hand-span or less than two hand-spans and this much was not sufficient to accommodate the body of Caliph.

Supposing even if the share of his daughter, Hafasa, is added to it, even then, it will not have the capacity to accommodate his body. On the basis of this, for Ayesha to exercise discretion over that house, owned by the holy progeny of

¹ *Saheeh Bukhari*, 2:263; and 5:226 [1/469, H. 1328; and 3/1355, H. 3497].

² *Seeratul Halabiyya*, 3:390 [3/361].

Messenger of Allah (s.a.w.a.) and the mothers of believers, was not compatible to Islamic law.

How often at this point the reader sees the statement of Ibne Battal, who says:

“Umar sought permission of Ayesha, as her house was located at that place and she had a right to it.”¹

And he imagines that Ayesha had a right in that house and from this aspect her permission was necessary. But one should know that Ayesha only had the right to live in that house and the house was only attributed to her and this does not make her the owner of that place!

Ibne Hajar says in *Fathul Bari*:² “In order to prove that Ayesha owned that house, by her residence there and her inheriting, they have argued it through Umar’s taking permission from her for burial over there.

But this reasoning is invalid; because at the most the right Ayesha had was only the right of residing over there and to benefit from that. And right to benefit is not like right to inherit (that she may allow it for Abu Bakr) and the order for the wives of Prophet is same as order for women during waiting period, because after passing away of Prophet, they cannot remarry. [That is why, they, like wives during waiting period, had only the right of residence in the house of husband].

Thus, the mother of believers, like wives during waiting period, only had the right of residence in the chamber of Prophet and she had no right of ownership.”

The great tragedy is that scholars, without paying attention to the general law of Islam regarding discretion on property, regard this taking of permission and burial of Caliph there as an excellence of Umar!

And I don’t know by which right the holy grandson of Prophet – Imam Hasan (a.s.) – made a bequest to be buried in that chamber?

Did Ayesha prevent the burial of Imam Hasan (a.s.) there Or not? Or she gave permission, but they did not obey her?

And ‘one, who is not obeyed has no opinion’; because Bani Umayyah took up arms and said:

“We will not allow him to be interred besides Messenger of Allah (s.a.w.a.),” and discord was about to appear.³

39. The Caliph’s sermon at Jabiya

It is narrated from Ali bin Rabah Nakhai that:

Umar delivered a sermon saying: “One, who has a query about the Holy

¹ *Fathul Bari*, 3:200 [7/66].

² *Fathul Bari*, 7:53 [7/66].

³ *Tareekh Ibne Kaseer*, 8:44 [8/48, Incidents of the year 49 A.H.].

Quran, should address it to Ubayy bin Kaab; and one, who has a query regarding the lawful and the unlawful, should address it to Maaz bin Jabal; and one, who has a query about obligations (inheritance) should ask Zaid bin Thabit; and one, who has a query about monies should refer to me, because I am the treasurer.”

It is mentioned in another version: “Because Allah, the Mighty and High has appointed me as caretaker and distributor of monies.”¹

In this authentic and narrated sermon from the Caliph, which is narrated through correct chains of authorities and its narrators also being reliable, and Hakeem and Dhahabi have also considered it authentic, the admission is that in those three sciences, only those three mentioned were point of reference for Caliph and the Caliph had no duty, except to control funds.

Is it logical that someone, who is ignorant of these three sciences, whose points of reference were some other people – as is clear from his account – and that he should be regarded as successor of Prophet in matters concerning religion and issues related to Quran and Sunnah, and its branches?

How much is the disparity between the issuer of this statement one, who, always cast himself into intricate problems and intellectual difficulties and without any qualms solved issues of religion! One, who declared from the pulpit:

“Ask me, before you are deprived of me. As after me, you will not get anyone like me whom you can ask.”²

And he says: “You will not ask me about any verses of Quran and tradition of Messenger of Allah (s.a.w.a.), except that I would reply to you.”³

He also says: “O people, ask me. By God, you will not ask me of the reports of future till Judgment Day, but that I would reply to you; and ask me about Book of Allah, by Allah, there is not a verse in it, but that I know whether it was revealed during the night or day; in the plains or on mountain.”⁴

He also says: “Is there no one, who would ask me, so that he would benefit himself and his companions?”⁵

He also says: “By God, no verse was revealed, but that I know about whom it was revealed and where it was revealed; because my Lord has bestowed me with a very grasping mind and a very vocal tongue.”⁶

¹ *Kitabul Amwal*, Abu Ubaid (d. 224 A.H.): 223 [Pg. 285, H. 548], through authorities whose narrators are trustworthy; *Mustadrak Alas Saheehain*, 3:271 & 272 [3/305, H. 5187; and 306, H. 5191].

² Hakeem has mentioned this traditional report in his *Mustadrak Alas Saheehain*, 2:466 [2/506, H. 3736] and he and Zahabi regard it as authentic.

³ Ibne Kaseer, in his *Tafseer* 4:231, has narrated this through two chains of narrators and remarked: It is narrated through many channels.

⁴ *Jami Bayanul Ilm*, Abu Amr, 1:114 [Pg. 137, H. 673]; *Riyazun Nazara*, Mohib Tabari, 2:198 [3/147].

⁵ *Jami Bayanul Ilm*, Abu Amr, 1:114 [Pg. 137, H. 671]; [Mukhtasar Jaameul Bayanul Ilm, 104, No. 82].

⁶ Abu Nuaim has narrated this in *Hilyatul Awliya*, 1:68 and has also mentioned it in *Miftahus*

He also says: "Ask me before you are deprived of me. Ask me about Book of Allah and know that there is no verse in it, except that I know the place of its revelation; whether it was revealed on mountain or on plains. And ask me about calamities and mischiefs, because there is no mischief, except that I know, who would create it and who would be killed in it."

This tradition is mentioned by Ahmad, the imam of Hanbalis, who adds the remark:

"Many such statements are narrated from him."¹

Also, when His Eminence was seated on the pulpit at Kufa, wearing the coat of mail of Prophet, carrying sword of His Eminence (s.a.w.a.) and had the Prophet's turban on his head, he pulled up his garments and declared:

"Ask me, before you are deprived of me. Indeed, there is excess of knowledge in my breast. This is the casket of perfume of knowledge, this is the syrup of knowledge of Prophet, and this is knowledge, which Holy Prophet (s.a.w.a.) placed in my breast grain by grain. By Allah, if I occupy the chair of knowledge, I would definitely reply to Jews through their Taurat and Christians through their Injeel till Almighty Allah makes Taurat and Injeel speak up: Ali is right, indeed your reply is according to what is revealed in me. *While you read the Book; have you then no sense?*"²

Saeed bin Musayyab says: "Except for Ali Ibne Abi Talib (a.s.), no companion ever declared: 'Ask me.'"³

Note

Before our master, Ameerul Momineen (a.s.), his brother, the Holy Prophet (s.a.w.a.), time and again declared: "Ask me whatever you like." And his statement: "Ask me, ask me"; and his words: "Ask me; you will not ask me anything, except that I would inform you of it."⁴

In history, I have not seen anyone, who places himself before most intricate problems and difficult issues and numerous queries, and on gatherings of knowledge, announces aloud and with courage says: "Ask me, whatever you like."

And after His Eminence, no one uttered this statement, except that he was humiliated and caught in quagmire of disgrace and with his own hands removed the veil; persons like:

1. Moosa bin Harun Hammal says:

It was reported to me that Qatada entered Kufa and organized a gathering for

¹ *Saada*, 1:400.

² *Yanabiul Mawaddah*: 274 [1/72, Chapter 14].

³ *Faraaezus Simtain*, [1/341, H. 263, Chapter 63].

³ Ahmad has narrated this in *Manaqib*, [Pg. 153, H. 220]; and Mohib Tabari in *Riyaz*, 2:198 [3/146]; and Ibne Hajar in *Sawaiq*, 76 [Pg. 127].

⁴ *Saheeh Bukhari*, 2:46; 10:240 & 241 [1/200, H. 515; & 6/2660, H. 6864].

himself, in which he said: “Ask me about Sunnah of Prophet so that I may reply to you.”

Some people said to Abu Hanifah: “Get up and ask a question.”

Abu Hanifah rose up and asked: “Abu Khattab, what do you say regarding the person, who disappears from his family and his wife marries someone else and after that he returns and tells her: You fornicatress, in spite of the fact that I am alive, you got married? At this point the second husband arrives and asks: What has happened?”

Qatada said: “I will not reply to such questions. Ask me about Quran.”

Abu Hanifah asked: “What do you say about the statement of Almighty Allah:

قَالَ اللَّهُمَّ إِنَّمَا عِلْمُكَ أَنَا أَتَيْكَ بِهِ

“One who had the knowledge of the Book said: I will bring it to you.”¹

And what was the implication of that person?

Qatada said: “He was the cousin of Sulaiman bin Dawood, who knew the great name of Allah (*Isme Aazam*).”

Abu Hanifah asked: “Was Sulaiman also knowing the great name of Allah (*Isme Aazam*)?”

“No,” replied Qatada.

Abu Hanifah said: “God forbid, how is it possible that there should be someone more knowledgeable than a prophet in his presence?”

Qatada said: “I will also not reply to queries related to Quranic exegesis. Ask me about what the people differ in.”

Abu Hanifah asked: “Are you a believer?”

He replied: “I hope so.”

Abu Hanifah asked: “Then why didn’t you reply like Prophet Ibrahim (a.s.) as Allah has mentioned in Holy Quran?

أَوَلَمْ تُؤْمِنْ قَالَ بَلٌ

“What! and do you not believe? He said: Yes.”²

Qatada said: “Take my hand and lift me up, as by Allah, I will never come back to this place!”³

2. It is narrated about Qatada that: He arrived in Kufa and people gathered around him and he said: “Ask me whatever you like.”

¹ Surah Naml 27:40

² Surah Baqarah 2:260

³ *Al-Intifa*, Abu Amr, 156.

Abu Hanifah, who was a youth at that time was present in that gathering, and he said: "Ask him about the ant of Prophet Sulaiman (a.s.), whether it was a male or a female?"

People asked him and Qatada was unable to reply. But Abu Hanifah said: "It was female."

They asked: "What is the proof?"

He replied: "On the basis of statement Allah: 'She said'; if it had been a male, it would have been 'he said'; like in case of 'Hamama' and 'Shaha', that in spite of 'ta' of femininity being used in the masculine as well as feminine."¹

3. Ubaidullah bin Muhammad bin Harun says:

I heard Shafei saying in Mecca: "Ask me, whatever you want, so that I may reply through Quran and Sunnah." They asked: What is your opinion about the person in Ihram, who kills a wasp? He replied:

وَمَا أَتَكُمُ الرَّسُولُ فَخْذُوهُ

"And whatever the Apostle gives you, accept it."²

40. The Caliph and learning of Surah Baqarah

Khatib in *Ruwatul Malik* and Baihaqi in *Shaabul Imaan*,³ and Qurtubi in his *Tafseer*, have narrated through reliable channels from Abdullah bin Umar that:

"Umar memorized Surah Baqarah in twelve years and when he accomplished it, he sacrificed a camel."⁴

In his *Tafseer*, Qurtubi says:⁵ "Umar learnt Surah Baqarah and obtained its understanding and knowledge in twelve years."

Allamah Amini says: This shows that he was not having attachment to Quran, which is the most important source of Islam and encompassing knowledge regarding the needs of humanity and he did not give any importance to it; that he took such a long time to memorize a chapter from it.

Perhaps, as it is mentioned in numerous writings; and which he himself and some companions have admitted that his excessive interest and time spent in the market prevented him from learning the Quran.

Or it was due to lack of capability and weak memory that he could not remember the issues properly and that is why he needed to repeat and practice a great deal to retain the verses.

¹ *Hayatul Haiwan*, 2:368 [2/377].

² Surah Hashr 59:7; *Tazkeratul Huffaaz*, Zahabi, 2:288 [2:755, No. 756].

³ *Shaabul Imaan*, [2/331, H. 1957].

⁴ *Tafseer Qurtubbi*, 1:34 [1/30; and it is mentioned on Pg. 31: He memorized Surah Baqarah in ten years.]; *Seerah Umar*, Ibne Jauzi: 165 [Pg. 171]; Sharh Ibne Abil Hadeed, 3:111 [12/66, Sermon 223]; *Durre Mansoor*, 1:21 [1/54].

⁵ Al-Jaameul Ahkamul Quran, 1:132 [1/107].

The previous statement¹ of Messenger of Allah (s.a.w.a.), which he addressed to him: “Indeed, I think that you will leave the world before learning that.”

And the statement of His Eminence² regarding him, addressed to Hafasa: “I don’t think your father would learn that.”

And the above-mentioned statement of His Eminence to him: “I think that you would pass away before learning that.”

And statement of Prophet regarding him when he said to Hafasa: “I don’t think your father would remember that.”

And the statement of His Eminence (s.a.w.a.): “I don’t think that he would learn it.”

All of them support the second possibility. And the support of this point is mentioned in books:

“Umar was more intelligent and knowledgeable than Uthman, but memorizing Quran was difficult for him.”³

Whatever the reason may be, it is certain that he was unable to memorize Surah Baqarah during lifetime of Prophet, because Surah Baqarah, except for some verses revealed in Farewell Hajj, according to the opinion of all exegists, was revealed in Medina, and Ayesha says:

“Surah Baqarah and Surah Nisa were not revealed, but that I was with Holy Prophet (s.a.w.a.).”⁴

The Holy Prophet (s.a.w.a.), according to Ahle Sunnat, passed away in Rabiul Awwal of 11th year of Hijra. From this aspect, he had not learnt Surah Baqarah from the Prophet. On the contrary, he learnt it from one or more companions; and they were the same persons about whom the sayer says:

“The Caliph was generally the most knowledgeable of companions.”

Also, this shows that he was unaware of most of the sciences present in other Surahs, and memorizing Quran in this manner, keeping in mind its length, would have required at least 130 years.

Thus, by this calculation the Caliph would have needed a period of 150 years to memorize the whole Quran. And the age of Caliph was not sufficient for him to memorize Quran; especially when rules contained in other Surahs are more than what is contained in Surah Baqarah.

So, he was the Caliph as well as a learner, whereas the Caliph is supposed to be a teacher and not a learner. That is why he was unaware of numerous laws present in the Quran. And he regarded the simplest issue to be most difficult and claimed:

¹ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 523.

² *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 528.

³ *Umdatul Qari*, 2:733 [5/203] quoting from *Nihaya*.

⁴ *Fathul Bari*, 8:130 [8/160].

“It is prohibited to discuss or analyze this issue.”¹

He often mentioned the statement: “One, who wants to inquire something related to Quran, should contact Ubayy bin Kaab...” till the end as was mentioned above.²

This was the condition of the Caliph, before he was involved in forgetfulness. As for after forgetting:

Muhammad bin Sirrin narrates that Umar, in the last part of his life, became so absent-minded that he used to forget the number of units in prayers. Therefore, he used to make a person stand beside him who may remind him when he is in doubt. So, when that person gestured for Umar to arise, he rose up and when he hinted to him to perform genuflection, he used to genuflect.³

Indeed, man should be amazed at the fact that he, with all these conditions, and inspite of excessive errors committed by him, and which became clear; how he did not restrain from issuing decrees and commands??!

Like father like son

In *Muwattah*, Malik narrates that:⁴

“Abdullah Ibne Umar spent eight years in learning Surah Baqarah by heart.”

Aini says in *Umdatul Qari*:⁵

“It took twelve years for Abdullah Ibne Umar to learn Surah Baqarah by heart.”

Viewpoint of Caliph regarding Hajje Tamatto and Fixed time marriage

41. Hajje Tamatto

1. It is narrated from Abu Rijaa that Imran bin Husain said:

“The verse of Hajje Tamatto was revealed in Quran and following it the Holy Prophet (s.a.w.a.) ordered us to act upon it. And after that neither any verse was revealed abrogating it, nor the Messenger of Allah (s.a.w.a.) prohibited it till he passed away. On the contrary, a man according to his wish, issued an opinion.”⁶

¹ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 517.

² *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 542.

³ *Seerah Umar bin Khattab*, Ibne Jauzi, 135 [169]; *Sharh Ibne Abil Hadeed*, 3:110 [12/65], Sermon 223].

⁴ *Muwattah*, Malik, 1:162 [1/205, H. 11]; *Al-Jaameul Akkamul Quran*, 1:34 [1/30, 107].

⁵ *Umdatul Qari*, 2:732 [5/203].

⁶ *Saheeh Muslim*, 1:474 [3/71, H. 172, Kitabul Hajj]; also Ref: *Saheeh Muslim* [3/71, H. 169-171, Kitabul Hajj]; Qurtubbi has also mentioned it in the same words in his *Tafseer*, 2:365 [2/258]. Also refer to *Saheeh Bukhari*, 3:151 [2/569, H. 1496], published 1272 A.H. am *Saheeh Bukhari*, Kitabul Tafseer, Surah Baqarah, 7:24 [4/1642, H. 4246], published 1277 A.H.

It is mentioned in some copies of *Saheeh Bukhari* that Muhammad Bukhari said: ‘That person’ implies Umar.

Qastalani says in *Irshad*:¹

“Since it was he (Umar), who prohibited it.”

Ibne Kathir in his *Tafseer*,² quoting from *Bukhari*, says:

“This issue, which *Bukhari* has said in concealed manner, in another place, he has clearly mentioned that Umar forbid Hajje Tamatto.”

2. It is narrated from Abu Moosa that he issued verdict for the lawfulness of Hajje Tamatto. A person said to him: Exercise restraint in delivering some of your religious verdicts, for you do not know what the Commander of Believers has introduced in the rites (of Hajj) after you (when you were away in Yemen). He (Abu Moosa) met him (Umar) subsequently and asked him (about it), whereupon Umar said: I know that Allah’s Apostle (s.a.w.a.) and also his companions did that (observed Tamatto’), but I do not approve that married persons should have intercourse with their wives under the shade of the trees, and then set out for Hajj with water trickling down from their heads.”³

3. It is narrated from Saalim that:

“I was seated in the Masjid with Ibne Umar when a Syrian arrived and inquired about Hajje Tamatto. Ibne Umar said: “It is a good thing.” The Syrian said: “Your father prohibited it?” Ibne Umar said: “Woe upon you, my father may have prohibited it, but the Holy Prophet (s.a.w.a.) himself acted upon it and commanded it. Should I act on the orders of my father or on the commands of the Prophet? Arise and go away from here.”⁴

4. It is narrated from Ibne Abbas that he said to someone, who argued with him regarding Hajje Tamatto through the acts of Abu Bakr and Umar:

“It is near that a stone would crash on your head from heavens. I am saying: The Messenger of Allah (s.a.w.a.) said this and you are saying: Abu Bakr and Umar said such and such?”⁵

42. Fixed time marriage

1. It is narrated from Jabir bin Abdullah that: “We used to contract Fixed time marriage with women during lifetime of Messenger of Allah (s.a.w.a.) and Abu Bakr and even during a long time in the tenure of Umar, in exchange for a handful of dates or flour for a few days, till Umar prohibited it in the incident of Amr bin Huraith.”⁶

¹ *Irshadus Sari*, [10/61, H. 4518].

² *Tafseer Ibne Kaseer*, 1:223.

³ *Saheeh Muslim*, 1:472 [3/67, H. 157, *Kitabul Hajj*]; *Sunan Ibne Majah*, 2:229 [2/992, H. 2979]; *Musnad Ahmad*, 1:50 [1/81, H. 353]; *Sunanul Kubraa*, 5:153 [2/348, H. 3715].

⁴ *Tafseer Qurtubbi*, 2:365 [2/258] quoting from *Darqutni*.

⁵ *Zaadul Maad*, Ibne Qayyim, 1:215 [1/209]; gloss on *Sharahul Mawahib*, 2:328.

⁶ *Saheeh Muslim*, 1:395 [3/194, H. 16, *Kitabun Nikah*]; *Jaameul Usul*, Ibne Asir, [12/135, H.

2. Hakam says: Ali (a.s.) said: “If Umar had not prohibited Fixed time marriage, no one would have committed fornication, except one who is absolutely wretched.”¹

3. It is narrated from Ibne Jarih from Ataa that: I heard Ibne Abbas say: “May God have mercy on Umar, Fixed time marriage is nothing, but a divine mercy on the Ummah of Muhammad; and if Umar had not prohibited it, only a very few persons would have committed fornication.”²

4. Umar said: “By God, I will one leave one, who regards Fixed time marriage (*Mutah*) as lawful, but that I will have him stoned.”³

It is narrated from Nafe from Abdullah bin Umar that he was asked regarding Fixed time marriage (*Mutah*).

He replied: “It is unlawful. Know that if Umar bin Khattab apprehended anyone in this act, he invariably had him stoned to death.”⁴

Two Mutahs: Mutah of Hajj and Mutah of women

1. It is narrated from Umar that he said in a sermon:

“Two Mutahs existed during the lifetime of Prophet and they were lawful, but I prohibit both, and I would punish whoever performs them: i.e. Hajje Tamatto and Fixed time marriage.”

It is mentioned in the words of Jassas:

“If I had prohibited them before this I would have stoned to death one, who performed them.”⁵

Mamun argued its lawfulness through this same traditional report and decided to issue orders for its legality.⁶

The sermon of Umar regarding these two Mutahs in the words mentioned above is accepted by all through consensus.

2. Tabari in the book of *Mustabayyan*, has narrated from Umar that:

“Three things were lawful during lifetime of Messenger of Allah (s.a.w.a.); but I declared them unlawful, and I will punish whoever practices them: Hajje Tamatto, Fixed time marriage and *Hayya Alaa Khairil Amal*⁷ in *Adhan*.”

These were some of the traditions of two Mutahs, which exceed more than

¹ 8953]; *Kanzul Ummaal*, 8:294 [16/523, H. 45732].

² *Tafseer Tabari*, 5:9 [*Jaameul Bayan*, No. 4/ Vol. 5-13]; *Tafseer Kabeer*, 3:200 [10/50]; *Durre Mansoor*, 2:140 [2/486].

³ *Ahkamul Quran*, Jassas, 2:179 [2/147]; *Durre Mansoor*, 2:140 [2/487].

⁴ This report is mentioned Bani Umayah Sibte Ibne Jauzi in *Miratuz Zaman*.

⁵ *Sonanul Kubraa*, Baihaqi, 7:206.

⁶ *Al-Bayan wa Tabaiyyan*, Jahiz, 2:223 [2/193]; *Ahkamul Quran*, Jassas, 1:342 & 345; 2:184 [1/290 & 293 & 2/152]; *Tafseer Kabeer*, 2:167 & 3:201-202 [5/153 & 10/52-53]; *Kanzul Ummaal*, 8:293 [16/519, H. 45715 and Pg. 521, H. 45722].

⁷ *Wafayatul Ayan*, 2:359 [6/150, No. 793].

⁷ A line from *Adhan*: “Hasten to the best of deeds.”

forty. Some of them are authentic and some are good. All of them prove that both the Mutahs were allowed during lifetime of Prophet according to verses of Quran revealed regarding them and according to Sunnah of Prophet, and Umar was first to prohibit them.

Other opinions regarding two Mutahs

These were some traditions, which are narrated regarding *Mutah* of Hajj and *Mutah* of women. And as you will note, this same Quran and Sunnah is sufficient to prove lawfulness of those two during lifetime of Prophet and absence of their abrogation.

But other than these, there are other numerous traditions as well, which prove their lawfulness, but I have refrained from mentioning them due to the fact that prohibition of Umar is not mentioned in them. And without any doubt, prohibition of Umar regarding these two Mutahs was only his personal opinion and deduction without proof as opposed to clear textual declaration.

Hajje Tamatto

The only reason of his prohibition is that he was not pleased at the condition of people that after concluding the Umrah, with water of ritual bath dripping from their hair and faces, they should begin to perform rituals of Hajj. He is oblivious of the fact that Allah, the Mighty and High is more cognizant of the condition of people. And Messenger of Allah (s.a.w.a.) also, according to declaration of the above mentioned tradition and traditions soon to be mentioned, was also aware of the situation of this definite command and its permanence till Judgment Day.

Thus, whatever Umar presented, was only a kind of *Istihsaan* (application of discretion) and a baseless command lacking proof. In opposition to Quran and Sunnah, it cannot be relied upon in any way.

What was mentioned till now is the personal opinion of Caliph as he himself admitted that they were his own opinions. But in Ahle Sunnat books, in order to support these baseless verdicts and to strengthen the viewpoint of Caliph, they have provided many baseless arguments, which are not compatible with the explanation of Caliph; and all are imaginary excuses, which cannot prove that view and basically cannot make one needless of truth.

Also, the severity of Uthman on anyone, who performed Hajje Tamatto reached to such an extent that he almost had our master, Ameerul Momineen (a.s.) eliminated.

Those, who wish to learn more on this subject may refer to the book of *Zaadul Maad* of Ibne Qayyim Jauzi.¹

Fixed-time marriage

It is concluded from the statements of Umar that he regarded Fixed time

¹ *Zaadul Maad*, Ibne Qayyim, 1:177-225 [1/171-219].

marriage as fornication. That is why he has mentioned in a traditional report that:

“Narrate the command so that lawful marriage may be identified from fornication.”

At that time and during the time of companions of Prophet there no sign of abrogation of Fixed-time marriage (*Mutah*) existed and whenever there was a discussion among companions regarding this, those who believed in its lawfulness, argued through Quran and Sunnah of Prophet and those who believed in its unlawfulness, only based their arguments on the statement and prohibition of Umar.

The statement of Umar himself: “I prohibit the two,” clearly negates their abrogation.

Ameerul Momineen (a.s.) and Ibne Abbas also clearly refuted its invalidity and attributed its invalidation only to Umar and each of companions and companions of companions, who regarded them as lawful, have also argued through this.

In *Al-Ghadeer*,¹ Allamah Amini has mentioned the names of twenty companions and companions of companions, who regarded Fixed-time marriage (*Mutah*) lawful. Among them being:

1. Jabir bin Abdullah.²

2. Abdullah bin Masud. Alusi, in his *Tafseer*,³ has mentioned the tradition of Ibne Masud regarding the verse of:

فَمَا أَسْتَهِنَّ تَعْتَمِدُ بِهِ مِنْهُنَّ فَأُتُوهُنَّ أُجُورُهُنَّ

“Then as to those whom you profit by, give them their dowries as appointed.”⁴

Ibne Hazm in *Al-Mahalli*,⁵ and Zarqani in *Shark Muwattah*⁶ have included Ibne Masud among those, who believed in lawfulness of Fixed-time marriage (*Mutah*).

Scholar of traditions have also narrated from him that:

“When we participated in battles with Prophet, women used not to accompany us. So, we petitioned the Prophet if he would permit us to masturbate. His Eminence prohibited us from this, but allowed us to contract Fixed time marriages with at least a dower of a piece of cloth. Then he said:

لَا تُحِرِّمُوا طَيِّبَاتَ مَا أَحَلَ اللَّهُ لَكُمْ

¹ *Al-Ghadeer*, 6/311-314.

² *Umdatul Qari*, Aini, 8:310 [17/246]; *Saheeh Muslim*, 1:395 [3/194, H. 17, Kitabun Nikah].

³ Tafseer Alusi, 5:5.

⁴ Surah Nisa 4:24

⁵ *Al-Mahalli*, [9/519, Question 1854].

⁶ *Shark Zarqani* on *Muwattah* of Malik, [3/154, H. 1178, Kitabul Nikah].

“Do not forbid (yourselves) the good things which Allah has made lawful for you.”¹

At this point, Jassas says after mentioning this verse:

لَا تُحِرِّمُوا طَيِّبَاتٍ مَا أَحَلَّ اللَّهُ لَكُمْ

“Do not forbid (yourselves) the good things which Allah has made lawful for you.”²

That this is the verse, which Messenger of Allah (s.a.w.a.) recited at the time of legalizing Fixed time marriage.

3. Abdullah Ibne Umar.³

4. Ubayy bin Kaab, whose recitation will be mentioned further on.⁴

Yes, afterwards, some people arrived and wished to justify the prohibition of Umar. Therefore, sometimes they claimed that the verse was abrogated with another verse; and sometimes claimed that the verse was abrogated by Sunnah. So they confronted each other regarding this and falsified each other; each of them tried to refute the statements of others. Some of them said that the verse was abrogated by the verse:

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّةٍ

“O Prophet! when you divorce women, divorce them for their prescribed time.”⁵

Some of them said: It was abrogated through the verse:

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَفِظُونَ ۝ إِلَّا عَلَىٰ آزَوَاجِهِمْ أَوْ مَا مَلَكُتْ أَيْمَانُهُمْ
فَإِنَّهُمْ عَيْنُ مَلُومَيْنَ ۝

“And who guard their private parts, except before their mates or those whom their right hands possess, for they surely are not blameable,”⁶

Because a *Mutah* wife is neither a lawful wife nor a slave girl.

Some have also said: This verse was abrogated through the verse of inheritance, because the *Mutah* wife does not inherit.

These are all nonsensical statements, because in the contrary case, we will

¹ Surah Maidah 5:87; *Saheeh Bukhari*, 8:7 [2/1953, H. 4787], *Kitabun Nikah*; *Saheeh Muslim*, 1:354 [3/192, H. 11, *Kitabun Nikah*]; *Durre Mansoor*, 2:307 [3/140] quoting from nine scholars (imams and Huffaz) of traditions.

² Surah Maidah 5:87

³ *Musnad Ahmad*, 2:95 [2/225, H. 5661].

⁴ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 553.

⁵ Surah Talaq 65:1

⁶ Surah Mominoon 23:5-6

have to believe that these verses, which abrogated the verse of Fixed-time marriage (*Mutah*) were those about whom the companions were unaware. That also despite the presence of those, who believed in its lawfulness most prominent of them being our chief, Ameerul Momineen (a.s.), who was knowledgeable about all aspects of Quran.

In addition to this, the objective of Allah, the Mighty and the High in the first verse is separation through divorce and not every separation; otherwise it would have also included slave girls and it would abrogate that as well, whereas no one believes that and no one regards that as fornication.

As for the second verse

To make it as evidence for negation of wifehood of *Mutah* wife is a penalty; because all who believe in the lawfulness of Fixed time marriage believe that it is a legal marriage. On the basis of this, to reason lawfulness of Fixed-time marriage by this verse is worthier than reasoning the abrogation of verse of Fixed-time marriage (*Mutah*).

As for the verse of inheritance: It basically has no connection with this issue, because traditional reports, especially about Fixed time marriage have negated inheritance and this has no connection with the tie of marriage. It example is that in traditional reports, inheritance is negated for the killer or disbeliever son, without negating his ‘son-ship’.

As for the claim of its abrogation through Sunnah

Discussions regarding this are very lengthy and comprehensive, and there are numerous views about this, but none of them is compatible with other and the reader is also helpless to get proper awareness from traditions fabricated to oppose authentic traditions and reliable history.

It is interesting that each of those fabricators, who fabricated traditions of abrogation of this verse, were unaware of fabrications of their brothers. That is why each of them created fabrications according to their personal view.

The late Allamah Amini, in *Al-Ghadeer*, has mentioned fifty of these statements.¹

The worst of them is the author of *Al-Washiya*, Moosa Jarullah of the twentieth century, who caused a great calamity on Quran and Sunnah, which no other player of the past centuries have done. He has invented a new kind of belief, which is opposed to the views of all past scholars. Neither is it compatible with Quran or Sunnah or any source of religion.

He says:² “The Ummah has issued numerous statements about Fixed time marriage, but in my view, Fixed time marriage is from the marriage of the period of Ignorance (*Jahiliyya*) and it is possible that in the early period of Islam, some

¹ *Al-Ghadeer*, 6/315-320.

² *Al-Washiya*, 32, 121, 132, 149, 165 & 166.

people acted upon it and the Holy Prophet (s.a.w.a.) also allowed it that instance. And verse was also revealed regarding that...and this is not extraordinary, because regarding the worst prohibited things verse is revealed and what occurred before the revelation of the verse was excepted.¹

And Fixed-time marriage is a historical issue and not a legal command through permission of Holy Prophet (s.a.w.a.) and if someone claims that it was through permission of Prophet and it was absolutely lawful according to Shariat, I will say: Let it be, there is no problem, and we also don't argue in its refutation, but our question is that whether the verse of Fixed-time marriage is mentioned in Quran or not?

Shia books claim that the statement of Allah, the Mighty and Sublime:

فَمَا أُنْتَ تَعْلَمُ بِهِ مِنْهُنَّ فَأُتُوهُنَّ أُجُورُهُنَّ

“Then as to those whom you profit by, give them their dowries as appointed.”²

...was revealed about Fixed-time marriage (*Mutah*), but in my view the context and the fact that this verse is in Arabic, I don't believe it was revealed about Fixed-time marriage (*Mutah*), because in that case the structure of the verse will be confused and its arrangement would be destroyed.

Thus, regarding Fixed time marriage (*Mutah*), nothing is revealed in Quran and we have formed this chapter to clarify this point so that I may refute the gossip mentioned in Shia books, who say that the captioned verse was revealed about Fixed time marriage (*Mutah*). Basically, Fixed time marriage (*Mutah*) was not lawful in Islam. On the basis of this, abrogation of Fixed time marriage (*Mutah*) is not abrogation of law of Shariah; it is in fact abrogation of rule of Ignorance (*Jahiliyya*) and its prohibition is forever.

The tradition of Fixed time marriage (*Mutah*) is also from unacceptable traditions, which some companions believed in; so much so that even some companions of companions believed in it like Tawus, Ataa, Saeed bin Jubair and some jurists of Mecca...and the jurist of Mecca, Ibne Jarir in his statement, regarding lawfulness of *Mutah* has committed excess, just as he committed excess in its practice. So much so that he willed to his sons regarding seventy ladies; that they should not marry them as they were their mothers...

¹ In Surah Nisa, verse 22 & 23 it is mentioned that: “And marry not woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way. Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brothers’ daughters and sisters’ daughters and your mothers that have suckled you and your foster-sisters and mothers of your wives and your step-daughters who are in your guardianship, (born) of your wives to whom you have gone in, but if you have not gone in to them, there is no blame on you (in marrying them), and the wives of your sons who are of your own loins and that you should have two sisters together, except what has already passed...” (Surah Nisa 4:22-23)

² Surah Nisa 4:24

In my view, it is highly unlikely that one, who is a believer, who is aware of specialties of Quran, who believes in its miracle and who correctly understands its arrangement, and then says that the verse of:

فَمَا أَسْتَأْتَنَتْعُمْ بِهِ مِنْهُنَّ فَأُتُوهُنَّ أُجُورَهُنَّ

“Then as to those whom you profit by, give them their dowries as appointed.”¹

...was revealed regarding Fixed-time marriage (*Mutah*) of women, has in fact issued this statement in unawareness. In books of Shia, they have attributed traditions to Baqir and Sadiq that they said: “This verse was revealed about Fixed-time marriage (*Mutah*) of women;” and the best probability regarding this tradition is that it is fabricated. Otherwise it would have to be said that Baqir and Sadiq were (God forbid) ignorant.

In other than Shia books, you will not find anyone, who says that the captioned verse was revealed about Fixed-time marriage (*Mutah*) and Islamic Ummah has consensus on unlawfulness of Fixed-time marriage (*Mutah*) and no one has said that the verse:

فَمَا أَسْتَأْتَنَتْعُمْ بِهِ مِنْهُنَّ فَأُتُوهُنَّ أُجُورَهُنَّ

“Then as to those whom you profit by, give them their dowries as appointed.”²

...has been abrogated.

Reply to Moosa

These are the statements of this man mentioned in his book of *Washiya*, regarding Fixed-time marriage (*Mutah*), which we have compiled. These dark pages are really remote from religious and academic manners and social and literary chastity; and between these statements and commands of Islam, there is a distance of the earth from the sky and we would also not confront him, except with ‘peace’³

As regards *Mutah* or Fixed time marriage with attention to the conclusions of research of scholars and their efforts, especially the latter scholars, there is no need to prolong the discussion.⁴ Though he, after stating these points, has condemned the Shia for promiscuity and used foul words regarding them in a cowardly manner and has not feared Almighty Allah.

But, what is important for us is that the minds should be made attentive to

¹ Surah Nisa 4:24

² Surah Nisa 4:24

³ The Almighty Allah says: “And when the ignorant address them, they say: Peace.” (Surah Furqan 25:63)

⁴ Great personalities like Sayyid Abdul Husain Sharafuddin, Sayyid Mohsin Amin, Shaykh Muhammad Husain Kashiful Ghita and Taufeeq Fakiki has written a separate exhaustive book regarding this subject.

falsehoods and his great crimes related to knowledge, wisdom, Quran and its people. We awaken the perception of folks of discussion and research, so that they may know how he concealed the reality and views of past persons, how through deceit, he inverted clear facts and spread points contradictory to Quran and Sunnah in academic societies.

It is interesting that he, despite such ignorance regarding Quran and Sunnah, considered himself among jurists of Islam Then goodbye to Islam [the presence of such persons is farewell to Islam].

Mutah (Fixed time marriage in Quran)

فَمَا أَسْتَهِنْتُعْتَمِ بِهِ مِنْهُنَّ فَأُتْوِهُنَّ أُجُورَهُنَّ فَرِيْضَةً طَ وَلَا جُنَاحَ عَلَيْكُمْ قِيمَةً
تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيْضَةِ طَ إِنَّ اللَّهَ كَانَ عَلَيْهِ حَكِيمًا ۝

“Then as to those whom you profit by, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed; surely Allah is Knowing, Wise.”¹

In view of Moosa, author of *Washiya*, the revelation of the verse of Fixed-time marriage (*Mutah*) is claimed only by Shia; and such a thing cannot be found in books of others and such a viewpoint is a sign of ignorance and meanness of its sayer.

After that Allamah Amini has mentioned 19 points from Ahle Sunnat books in *Al-Ghadeer*,² in order to inform the reader that to whom are the poisonous and illogical statement of this vile man are aimed at; among them being:

1. Ahmad, the leader of Hanbalis in *Musnad*,³ has narrated from Imran bin Husain, through chains, all of whose narrators are trustworthy that: The verse of Fixed-time marriage (*Mutah*) was revealed in Quran and we acted upon it during lifetime of Prophet. And after that no abrogation was revealed for this verse and Messenger of Allah (s.a.w.a.) also did not prohibit it till the end of his life.

2. In his *Tafseer*,⁴ Abu Ja'far Tabari (d. 310 A.H.), has narrated through his chains from Abu Nazara that:

I asked Ibne Abbas about Fixed time marriage. He replied: “Have you not recited Surah Nisa?”

I asked: “Why not?”

He asked: “Have you not read the following verse in it?”

¹ Surah Nisa 4:24

² *Al-Ghadeer*, 6/323. 332.

³ *Musnad Ahmad*, 4:436 [5/603, H. 19409].

⁴ *Jaameul Bayan*, 5:9 [No. 4/Vol. 5/12-13].

فَمَا أَسْتَأْتَنَتْعُثُمْ بِهِ مِنْهُنَّ

“Then as to those whom you profit by.”¹

For an appointed term...

I said: “If I had read it like this, I would not have asked.”

He said: “It is as I have recited.”

It is mentioned in traditional reports that Ibne Abbas said thrice: “By God, Almighty Allah has revealed it in this manner.”

It is also narrated from Qatada as such in the recitation of Ubayy bin Kaab.

فَمَا أَسْتَأْتَنَتْعُثُمْ بِهِ مِنْهُنَّ

“Then as to those whom you profit by.”²

For an appointed term...

3. Hafiz Abu Bakr Baihaqi (d. 458 A.H.) has narrated through his chains of authorities in *Sunanul Kubra*³ from Muhammad bin Kaab from Ibne Abbas that: “Fixed-time marriage (*Mutah*) was lawful at the beginning of Islam and it had become customary and they recited this verse regarding that and in this manner:

فَمَا أَسْتَأْتَنَتْعُثُمْ بِهِ مِنْهُنَّ

“Then as to those whom you profit by.”⁴

For an appointed term...

4. Abul Qasim Jarullah Zamakhshari Mutazali (d. 538 A.H.) say in *Kashaf*:⁵

“It is said that a verse is revealed regarding Fixed time marriage and it is narrated from Ibne Abbas that this is a clear verse and it is not abrogated and it is recited as follows:

فَمَا أَسْتَأْتَنَتْعُثُمْ بِهِ مِنْهُنَّ

“Then as to those whom you profit by.”⁶

For an appointed term...

5. Abu Bakr Yahya bin Sadun Qurtubi⁷ (d. 567 A.H.) says in his *Tafseer*,⁸ while discussion the different views regarding the verse:

“All commentators has said that the verse imply Fixed time marriage, which

¹ Surah Nisa 4:24

² Surah Nisa 4:24

³ Sonanul Kubraa, 7:205.

⁴ Surah Nisa 4:24

⁵ *Al-Kashaf*, 1:360 [1/498].

⁶ Surah Nisa 4:24

⁷ Qurtubbi, writer of *Tafseer*, he is Abdullah Muhammad bin Ahmad Ansari (d. 671 A.H.).

⁸ Al-Jaameul Ahkamul Quran, 5:130 [5/88].

was customary in the early period of Islam. Ibne Abbas and Saeed bin Jubair have recited the verse in the following form:

فَمَا أَسْتَهِنَّ تَعْتَمِدُ بِهِ مِنْهُنَّ

“Then as to those whom you profit by.”¹

For an appointed term...

فَأَتُوْهُنَّ أُجْوَرَهُنَّ

“give them their dowries.”²

6. Abu Abdullah Fakhrudin Raaza Shafei (d. 606 A.H.), in his *Tafseer Kabeer*,³ has mentioned two viewpoints and said:

First: Majority of scholars state that, secondly it is that they say: The implication of this verse is the command of Fixed-time marriage (*Mutah*) and all have consensus that Fixed-time marriage (*Mutah*) was lawful in the early period of Islam. And the argument lies in the fact whether the verse is abrogated or not.

7. Hafiz Jalaluddin Suyuti (d. 911 A.H.) says in *Durre Manthur*:⁴

Tibrani⁵ and Baihaqi in his *Sunan*⁶ have narrated from Ibne Abbas: Fixed-time marriage (*Mutah*) was lawful in the early period of Islam and the verse was recited as follows:

فَمَا أَسْتَهِنَّ تَعْتَمِدُ بِهِ مِنْهُنَّ

“Then as to those whom you profit by.”⁷

For an appointed term...

Now, stay with me

Respected reader, accompany me, so that we may ask Moosa Jarullah:

Are these books not reference points of Ahle Sunnat in the science of Quran?

Are these persons not their personalities and scholars of exegesis?

Is it not necessary for a researcher to refer to these books, before condemning anyone or before presenting an analysis?

Are these painful and harmful statement not aimed at the like Ibne Abbas, the speaking tongue of Quran: Ubayy Ibne Kaab, the most aware person about

¹ Surah Nisa 4:24

² Surah Nisa 4:24

³ *Tafseer Kabeer*, 3:200 [10/49, 51 & 53].

⁴ *Durre Mansoor*, 2:140 [2/484].

⁵ *Mojamul Kabeer*, [10/320, H. 10782].

⁶ *Sonanul Kubraa*, [7/205].

⁷ Surah Nisa 4:24

recitation of Quran in view of Ahle Sunnat; Abdullah bin Masud, expert of Quran and Sunnah; Imran bin Husain, Hakam, Habib bin Thabit, Saeed bin Jubair, Qatada and Mujahid?

Whether he considers all of them to be unaware, thoughtless and false claimants?

Whether this is not abusing companions and holy ancestors – for which Ahle Sunnat accuse the Shia?

Or he considered his own personalities Shia, then used sharp words against them? Then abused them and condemned them?

If the like of Bukhari, Muslim, Ahmad, Tabari, Muhammad bin Kaab, Abad bin Hamid, Abu Dawood, Ibne Jarih, Jassas, Ibne Anbari, Baihaqi, Hakeem, Baghawi, Zamakhshari, Andulusi, Qurtubi, Fakhre Razi, Nawawi, Baidhawi, Khazin, Ibne Jauzi, Abu Hayyan, Ibne Kathir, Abu Saud, Suyuti, Shaukani and Alusi have not value in his view; then who is his role model in religion and academics?

Yes, we are not unaware that these falsehoods and fabrications attributing the viewpoint about the revelation of verse to the Shia, is all of it not a preface for speaking ill about Holy Imams: Imam Muhammad Baqir and Imam Ja'far Sadiq (a.s.), whereas he himself and every just person knows that all the four imams of Ahle Sunnat obtained knowledge from the Holy Imams (a.s.). And if a share of knowledge and wisdom is available with the four imams, it is due to the fact that they have drank from the spring of knowledge of Imam Muhammad Baqir and Imam Ja'far Sadiq (a.s.).

Yes, Imam Muhammad Baqir and Imam Ja'far Sadiq (a.s.) are the same Imam Baqir and Imam Sadiq and Moosa Al-Washiya is also Moosa Al-Washiya. God is Himself the judge and our complaint is only to Him.

Also, come, and ask him regarding the manners of discourse, which he has understood, but great personalities and the prominent ones of the past have not understood them and the disorder in the verse, in case it is revealed about Fixed-time marriage (*Mutah*) is noticed and he understood it and they did not. That what it is? Where it is? Who has said it? What is its evidence and proof? From whom has he obtained it? Why he has concealed its beginning and end?

I don't think he would give a satisfactory reply and satisfy the intellect; and perhaps he would aim his acidic abuses to others.

Salient features of Fixed time marriage in Islam

1. Recompense
2. Period
3. Recitation of formula, which includes acceptance.
4. Separation at the end of the period or through giving up or condoning.
5. Observance of the waiting period, whether she is a free woman or a slave

girl; whether she is pregnant or not.

6. Absence of inheritance.

These are conditions and limits, which all jurists have mentioned in their books, tradition scholars in their Saheeh and Musnad books, and exegesists have mentioned under interpretation of the holy verse. All of them, whether they believe in its permanent lawfulness or in its fixed time lawfulness and before its abrogation, all have consensus that these are religious and Islamic limits and there is no option, except to observe them.

Now, we ask: what is the basis of his statement, when he says: *Mutah* is marriage of the period of Ignorance (*Jahiliyya*) and it was not as per the commands of the Holy Prophet (s.a.w.a.).

When was this kind of marriage, with these conditions, seen during the period of Ignorance (*Jahiliyya*)?

Historians have recorded the description of all kinds of marriages and customs of period of Ignorance (*Jahiliyya*); but among them we do not find any kind of marriage, which might resemble the Fixed time marriage.

Yes, he says whatever he likes; and pays no attention to his statements. Before this,¹ we mentioned some persons, who described the limits of Fixed time marriage.

Why Ibne Jarrah committed excess in a wanton deed, which according to Moosa was among the worst unlawful acts?

If Ibne Jarrah has considered religion as unimportant and has not accorded any significance to it; why scholars of traditions; that is the authors of six authentic books of traditions, have all narrated from him? Their Musnad books are full of traditions narrated on his authority. They have heard and narrated from him 12000 traditions, which jurists are needful of.² If his like or his reports were corrupted, it was necessary that innumerable pages should be deleted from collections of traditions and no more value would remain of these tradition books (*Sihah*) and if Ibne Jarrah is as Moosa Jarullah thinks, then why scholars of narrators of traditions praised and accorded respect to his works. How they named his books as the books of trust?³

Read; and laugh or cry

Qushji (d. 879 A.H.) in *Sharh Tajreed*,⁴ says in discussion of Imamate: Umar said from pulpit:

“People, three things were lawful during period of Messenger of Allah (s.a.w.a.) and I prohibit them; and I will penalize anyone, who practices them:

¹ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 357.

² *Miftahus Saada*, 2:120 [2/231].

³ *Tahzeebut Tahzeeb*, 6:404 [6/359].

⁴ *Sharh Tajreed*, [Pg. 484].

Fixed time marriage, Hajje Tamatto and Hayya Alaa Khairil Amal.”

After that Qushji justifies his act and says: This act of Umar does not cast aspersion on him, because opposition of a jurist (*Mujtahid*) to another jurist (*Mujtahid*) in matters of jurisprudence is nothing new.

We can never think that anyone with even a little academic expertise can regard Holy Prophet (s.a.w.a.) same as an ordinary human being and regard both as jurists (*Mujtahid*)! Where is he and where the Prophet? But was it not that whatever the trustworthy said is the same thing, which is recorded in Protected Tablet (*Lauhe Mahfuz*):

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ عَلَمَهُ شَدِيدُ الْقُوَىٰ

“It is naught but revelation that is revealed, the Lord of Mighty Power has taught him,”¹

What relation does this have with independent judgment (*Ijtehaad*), which comprises of application of principles of jurisprudence?

Jurisprudential opposition is allowed to the extent that a jurist can oppose a jurist like himself; and not that deduction should be opposed to the clear text of Quran or traditions and that the jurist should issue verdicts opposing clear commands of religion!

In addition to that, what factors and which logic made the views of this man comparable to those of Prophet?

What is the value of the personal viewpoints of people when they are opposed to the established statements of the holy Shariat of Islam?

But I excuse Qushji, because he has regarded necessary to refute all arguments and reasonings of Khwaja Nasiruddin Tusi lest he should be accused of helplessness and weakness. So he is compelled to mention everything that comes to his mind, whether it is proof and beneficial to him or whether it makes him culpable:

وَلَا تَقُولُوا إِلَيْهَا تَصِيفُ الْسِنَتُكُمُ الْكَذِبَ هَذَا حَلْلٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَىَ اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَىَ اللَّهِ الْكَذِبَ لَا يُعْلِمُونَ

“And, for what your tongues describe, do not utter the lie, (saying): This is lawful and this is unlawful, in order to forge a lie against Allah; surely those who forge the lie against Allah shall not prosper.”²

¹ Surah Najm 53:4-5
² Surah Nahl 16:116

43. Independent judgment (Ijtehaad) of the Caliph regarding liquor and its verse

In *Rabiul Abrar*,¹ Zamakhshari says that in the matter of pleasure, song and music parties² and Shahabuddin Abshahi in *Mustatraf*³ has said:

“Almighty Allah has revealed three verses regarding liquor. The first is the statement of Allah, the Mighty and the High:

يَسْأَلُوكُمْ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَّمَنَّا فَعَلَ لِلنَّاسِ

“They ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men.”⁴

Before the revelation of this verse, some people among Muslims used to imbibe wine and some of them used to keep away from it; till a man came to prayers while being intoxicated with wine and began to utter nonsense. At the end of which the verse was revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَآتُوهُمْ سُكْرًا حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

“O you who believe! do not go near prayer when you are intoxicated until you know (well) what you say.”⁵

After the revelation of this verse, some Muslim gave up drinking and some continued to drink, till one day Umar drank wine and with a femur of camel broke the head of Abdur Rahman bin Auf and then recited the verses of Aswad bin Yafar on the killing of the infidels in the Battle of Badr:

1. In the center of the well – well of Badr – youths and nobles of Arabs were placed. 2. In the center of the well – well of Badr, generous men of Arabs embellished with greatness sleep.⁶ 3. Son of Kabsha⁷ (Prophet of Islam) frightens me from my becoming alive after death. How the decayed body, which worms

¹ Rabeeul Abraar, [4/51].

² We found numerous copies of this book in libraries of Iran and Iraq during our research.

³ *Al-Mustatraf*, 2:291 [2/260]

⁴ Surah Baqarah 2:219

⁵ Surah Nisa 4:43

⁶ This verse is not mentioned in *Al-Mustatraf*.

⁷ Idolaters used to call the Holy Prophet (s.a.w.a.) Abu Kabsha and Abu Kabsha was a man from the Khaza-a tribe, who used to oppose the Quraish because of their idol worship; and since the Holy Prophet (s.a.w.a.) also opposed their idol worship, they used to compare him to Abu Kabsha and it is said that Ibne Abi Kabsha is attributed to the maternal grandfather of the Prophet, because the agnomen of Wahab bin Abde Manaf, maternal grandfather of the Holy Prophet (s.a.w.a.), was Abu Kabsha and its implication was that the face of His Eminence resembled his maternal grandfather. Some have said that Abu Kabsha was the agnomen of Halima Saadiya, the foster mother of the Prophet or the agnomen of the brother of her husband. And sometimes Ibne Kabsha is mentioned instead of Abi Kabsha, which implies the grandfather of the Prophet, Abdul Muttalib, who was the chief of the community in Mecca and possessed great might and awe. And it is said that Ibne Kabsha is related to the grandfather of the Prophet, His Eminence, Ismail (a.s.), for whom the ram was sacrificed.

have eaten up, will become alive? 4. Does he have the power to remove death from me and make me alive after my bones have decayed. 5. Is he a messenger, who can convey to God that I omitted the fasts of the month of Ramadhan? 6. By God, tell me if you can restrain me from drinking and by God, tell me if you are able to deprive me from food.

The Prophet (s.a.w.a.) was informed about Umar's drinking liquor and reciting couplets, His Eminence was infuriated and he came out with his cloak dragging on the ground and he hit on the head of Umar with what he had in hand and Umar said: I seek refuge of God from the anger of God and His Messenger. After that Almighty Allah revealed the verse:

إِنَّمَا يُرِيدُ الشَّيْطَنُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ
وَيَصُلُّ كُلَّهُ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُّنْتَهُونَ ④

“The Shaitan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer. Will you then desist?”¹

At that moment Umar said: I give it up! I give it up!

2. It is narrated from Umar bin Khattab that when the verse of prohibition of liquor was revealed, he said:

“O God, please make the command of liquor completely clear for me.” After that the verse,

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ

“They ask you about intoxicants and games of chance.”²

...was revealed, which is mentioned in Surah Baqarah. When the verse was revealed, Holy Prophet (s.a.w.a.) summoned Umar and recited the verse to him. He said the second time: “O God, make it clearer.” After that the verse of Surah Nisa was revealed:

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَآتُوهُمْ سُكْرًا

“O you who believe! do not go near prayer when you are intoxicated.”³

After that an announcer of Holy Prophet (s.a.w.a.) announced at the time of prayers: “People, don’t approach the prayers while intoxicated.”

Again Umar was summoned and the verse was recited to him and he repeated his supplication once more. This time was revealed the verse of:

¹ Surah Maidah 5:91

² Surah Baqarah 2:219

³ Surah Nisa 4:43

إِنَّمَا يُرِيدُ الشَّيْطَنُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبُغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ
وَيَصُلَّ كُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٤١﴾

“The Shaitan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer. Will you then desist?”¹

At that point, Umar said: “I give it up! I give it up!”²

Allamah Amini says: Our aim from quoting these traditions was not to prove that Umar drank (liquor) during period of Ignorance, because Islam purifies the past acts:

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِحَاتِ جُنَاحٌ قِيمًا طَعَمُوا إِذَا مَا أَتَقَوْا
وَآمَنُوا وَعَمِلُوا الصَّلِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحَسَنُوا طَوَّلَ اللَّهُ يُحِبُّ
الْمُحْسِنِينَ ﴿٤٣﴾

“On those who believe and do good there is no blame for what they eat, when they are careful (of their duty) and believe and do good deeds, then they are careful (of their duty) and believe, then they are careful (of their duty) and do good (to others), and Allah loves those who do good (to others).”³

On the contrary, the aim was to make the reader aware about the level of Caliph’s knowledge of Quran and the quantum of his understanding the meaning of divine verses to such an extent that:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ

“They ask you about intoxicants and games of chance. Say: In both of them there is a great sin.”⁴

That he was not aware of its prohibition, whereas this verse was revealed forbidding liquor and all companions of Prophet also understood that. Ayesha says: “When Surah Baqarah was revealed, the prohibition of liquor was also revealed in it. Thus, Messenger of Allah (s.a.w.a.) prohibited it.”⁵ When restraining is better than drinking liquor, while prohibiting liquor, there will be no

¹ Surah Maidah 5:91

² Sonan Abi Dawood, 2:128 [3/325, H. 3670]; Musnad Ahmad, 2:53 [1/86, H. 380]; Sonanul Kubraa, Nasai, 8:287 [3/202, H. 5049]; Tafseer Tabari, 7:22 [Jaameul Bayan, No. 5/Vol. 7/33]; Mustadrak Alas Saheehain, 2:278 [2/305, H. 3101].

³ Surah Maidah 5:93

⁴ Surah Baqarah 2:219

⁵ Khateeb Baghdadi has mentioned this tradition in his *Taareekh*, 8:358 [No. 4457]; and Suyuti has also quoted it from him in his *Durre Mansoor*, 1:52 [1/606].

need to explain it in detail. Especially regarding the verse of ‘sin’, for example:

فُلِ إِنَّمَا حَرَّمَ رَبِّ الْفَوَاحِشَ مَا ظَاهَرٌ مِّنْهَا وَمَا بَطَنٌ وَالإِثْمُ وَالْبَغْيُ

“Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin and rebellion.”¹

...which explains and prohibits the ‘sin’ mentioned in the verse above it.

‘Ithm’ means sin, and ‘Aathim’ and ‘Atheem’ means sinner. Sometimes liquor itself is called ‘sin’. Like statement of the poet:

“I drank to such an extent that I lost my senses. Yes liquor makes one lose sense in this manner.”²

As mentioned in *Tafseer Tabari*, before its prohibition, liquor was not having more than two benefits: one was the profit earned through its sale and another, the pleasure one gets when one drinks liquor.³

The only cause, which made the Caliph ask for verse and again asked for its justification and he did not give it up before its prohibition and promise of chastisement, was his liking for liquor. Such that during the period of Ignorance, no one equaled him in drinking and he has himself confessed this fact as mentioned in the *Seerah Ibne Hisham*:⁴ “I was remote from Islam and during period of Ignorance I was always drinking liquor and was very fond of it. We used to have gatherings of wine in Hazora⁵ besides the house of Umar bin Abad bin Imran Makhzumi, where Quraish men gathered. One night, I came out of my house with an aim to participate in that gathering and to meet friends. But when I reached there, I did not find any of my friends over there. So I said to myself: If I go to that man, who sells liquor in Mecca, I might be able to get some liquor and become intoxicated...”

Another evidence is the quotation of Baihaqi in *Sunanul Kubra*,⁶ from Abdullah bin Umar regarding the statement of his father during his Caliphate; that he said:

“During the period of Ignorance, I was foremost in drinking liquor and drinking is not like fornication.”⁷

It was for this reason that the Holy Prophet (s.a.w.a.) only summoned him and recited the verse prohibiting liquor to him. He was among the persons, who

¹ Surah Araaf 7:33

² *Lesaanul Arab*, 14:272 [1/75]; *Taajul Oroos*, 8:179.

³ *Jaameul Bayan*, 2:202 [No. 2, Vol. 2/359].

⁴ *Seerah Ibne Hisham*, 1:368 [1/371].

⁵ A market in Mecca, which is a part of the Masjid even today.

⁶ *Sunanul Kubraa*, 10:214.

⁷ *Sunanul Kubraa*, 10:214 & Ref: *Seerah Umar*, Ibne Jauzi. 98 [Pg. 122]; *Kanzul Ummaal*, 3:107 [5/505, H. 13746]; *Muntakhabul Kanz* on the margins of *Musnad Ahmad*, 2:428 [2/500]; *Al-Khulafa Rashideen*, Abdul Wahhab Najjar, 238.

had justified these verses and did not give up drinking till the verse of Surah Maidah was revealed and which clearly prohibited it; and promised divine chastisement to one who drank liquor.

Surah Maidah, some of whose verses were revealed in Farewell Hajj,¹ is the last Surah to be revealed.² And due to addiction to liquor for a long time before revelation of verses of Surah Maidah in Farewell Hajj, after revelation of verse and promise of chastisement and after his statement: ‘I give up! I give up!’ again he drank Nabidh (a kind of wine), saying: I drink this wine in order to digest camel meat in my stomach, so that it may not cause discomfort to me. And if wine makes one senseless, one should mix it with water.³

And says: “I am a man with stomach full of fire;⁴ I drink this wine to soften my stomach.”⁵

And he says: “The flesh of these camels does not digest in my stomach unless I drink this thick and strong Nabidh wine.”⁶

He continued to drink this thick Nabidh wine till his last moments. Amr bin Maimoon says: “When Umar was in his last moments and lying on his deathbed, I was present there. Nabidh was brought for him and he drank it.”⁷

His wine was so sharp and strong that if someone else took a sip from it, he would become intoxicated and penalty of drinking wine would be awarded to him. But since the Caliph was so much habituated to it or it had been diluted so much and then drank it, it did not have any effect.

Shobi says: An Arab drank from the vessel of wine that belonged to Umar and the latter applied the legal penalty to him; then he said: “This penalty is for becoming intoxicated and not for drinking it.”⁸

In the words of Jassas in *Ahkamul Quran*,⁹ it is mentioned that: “An Arab drank some wine belonging to Umar and the latter decreed punishment for him. The Arab said: ‘I drank from your wine.’ Umar called for water and diluted his wine. Then he drank it and said: ‘One, who get intoxicated by wine, should dilute it and then drink it.’”

It is narrated from Abu Rafe that Umar bin Khattab said:

“Whenever you fear the sharpness and strength of liquor, you should dilute

¹ *Tafseer Qurtubbi*, 6:30 [6/22]; *Irshadus Sari*, 7:95 [10/198].

² *Mustadrak Hakeem*, 2:311 [2/340, H. 3211]; *Jaameul Tirmizi*, 2:178 [5/243, H. 3063]; *Durre Mansoor*, 2:252 [2/3]; quoting from Ahmad, Tirmizi, Hakeem, Ibne Marduya, Baihaqi, Saeed bin Mansur and Ibne Mundhir.

³ *Sonanul Kubraa*, 8:299; *Mahaziratul Raghib*, 1:319 [No. 1, Vol. 2/699]; *Kanzul Ummaal*, 3:109 [5/514, H. 13772] quoting from Ibne Abi Shaibah.

⁴ Ibne Asir in *Nihaya*, 1/275.

⁵ *Kanzul Ummaal*, 3:109 [5/514, H. 13773].

⁶ *Jami Masanid*, Abu Hanifah, 2:190 & 215.

⁷ *Tareekh Baghdad*, Khateeb, 6:156.

⁸ *Iqdul Fareed*, 3:416 [6/278].

⁹ *Ahkamul Quran*, 2:565 [2/464].

it with water.”

Nasai has narrated this statement in his *Sunan*,¹ and remarks: “Those, who regard as lawful drinking of wine have argued through this traditional report.”

More amazing is the fact that: Penalty is awarded to one, who drinks Umar’s wine and becomes intoxicated, because he was either unaware of the fact that the liquid in the vessel was liquor and he drank it; thus in that case, penalty should not be imposed on him as Abu Umar, in *Jami Bayanul Ilm*, has narrated from the Caliph:

“Penalty is not applicable on one, who drinks wine inadvertently.”²

Or that he was aware: in that case, the penalty should not be applicable to him, since he has followed the Caliph in this act. The only difference between him and the Caliph is that it intoxicated him, but it did not intoxicate the Caliph, since he was used to it. As if the criterion of lawful and unlawful and application of penalties and its absence in view of Caliph, was getting intoxicated and depends on the person. This is supported by his own statement when he says: “Wine is that which makes one lose the senses.”³

While the fact is that there is absolute prohibition for drinking wine (being intoxicated is sufficient for prohibition and penalty), even though it may be mixed with something else or diluted. From this aspect, the criterion of wine is not whether one becomes intoxicated by it, or not. Thus, everything that intoxicates in large quantity, its minuscule quantity is also unlawful.

Numerous authentic traditional reports prove this rule; like this statement of Holy Prophet (s.a.w.a.):

“I prohibit to you even lesser amounts of what intoxicates you in large quantities.”⁴

Also, the statement of Messenger of Allah (s.a.w.a.) narrated through Jabir, Ibne Umar and Ibne Amr that:

“Everything, which intoxicates in large quantities, its little quantity is also unlawful.”

44. Caliph was the founder of preference (Awl)⁵ in inheritance

It is narrated from Ibne Abbas that:

¹ *Sunanul Kubraa*, 8:326 [3/237, H. 5214].

² *Jami Bayanul Ilm*, 2:86 [Pg. 308, H. 1548].

³ From the six authors of Sihah, five have narrated this tradition; as is mentioned in *Taisirul Wusul*, 2:174 [2/213, H. 2].

⁴ *Sunanul Kubraa*, 8:301 [3/216, H. 5118].

⁵ *Awl*: It is a heresy of Umar in inheritance. It is that when the inheritance is less than the shares, the deficiency is applied to all the heirs; this is opposed to the viewpoint of Ahle Bayt (a.s.).

“Umar bin Khattab was the first to establish ‘Awl’ in obligations. When the division of heirloom was difficult for him as stipulated by Quran and dispute arose among the heirs, he said: ‘By God, I don’t know which of you Almighty Allah has preferred and which of you He has deferred.’ Being a man of piety, he said: ‘The best thing for me is to distribute according to shares and then divide the deficiency from all shareholders equally.’”

It is narrated from Ubaidullah bin Abdullah bin Utbah bin Masud that:

“I and Zafar bin Aws bin Hadsan met Ibne Abbas after he has lost his eyesight, and discussed with him rules of inheritance. Ibne Abbas said: “In your view one, who knows the number of particles of sand, regarding wealth half and half and one-third has not calculated and it half and half goes away then where is place of the third?”¹

Zafar asked Ibne Abbas: “O Ibne Abbas, who was the first one to include ‘Awl’ in inheritance and applied the deficiency to all heirs? Ibne Abbas replied: “Umar bin Khattab.” He asked: “Why?”

He replied: “When distribution of inheritance became difficult and they wanted him to adjudicate, he said: “By God, I don’t know what to do. By God, I don’t know, which of you should I prefer and which of you should I defer.” On the basis of this, he said: “Thus, it is better that I should equally distribute the deficiency among all heirs.”

At that moment, Ibne Abbas said: “By God, if you had preferred someone that Allah preferred and deferred one that Allah deferred, the obligation of ‘Awl’ would never have arisen.”

Zafar said: “Which one has Allah preferred and which one has He deferred?”

Ibne Abbas replied: “Every obligation that does not disappears, on the contrary it is transformed into another obligation is like the case of Almighty Allah preferring (Quranic share) of the husband, which is half the heirloom and in case of the presence of a son, it is changed into one-fourth and he does not get less than that.

Also the share of the wife, which is one-fourth and in case the deceased does not have a son, it will change into one-eighth and it does not become lesser than that.

And the share of two or more sisters is two-third and share of one sister is

¹ That is if the heirs are such that the Quranic share is one one-half and the share of the other is also one-half; and the share of the third is one-third, does the Almighty Allah not know that after reducing two half twice nothing would remain so that it may reach the third, because: $8/6=3+3+2/6=1/3+1/2+1/2$ and it cannot be from the property, which is divided into six, eight parts is taken away and terminologically ‘Awl’ is supposed to come when the Quranic shares are added when all the heirs are paid their shares, there will remain some extra shares, but on the basis of the religion of Ahle Bayt (a.s.) a large portion is distributed according to their shares.

one-half. Now, the presence of sisters besides them, the residue from them [daughters] will reach them. And these [sisters] are those whom Almighty Allah had deferred; thus if the beginning of the share of one, whose share Allah has advanced [husband, wife and sister], is paid and after that the residue is distributed among those, whose share Allah had deferred [like daughters in the above example] no need of ‘Awl’ will arise.

Zafar asked Ibne Abbas: “Then why didn’t you mention it to Umar?”

Ibne Abbas replied: “By God, I feared.”¹

In *Awail* of Suyuti and his *Tarikh*, and *Mahazirtus Saktawari*, it is mentioned that:²

“Umar was the first to believe in ‘Awl’ in obligations [and in case of deficiency, he distributed it equally among heirs].

Amini says: What should I say after the statement of Caliph that:

“By God, I don’t know what to do. By God, I don’t know, which of you Allah has preferred and which of you, He has deferred.”

After the statement of Ibne Abbas that: “By God, if he had preferred one that Allah has preferred and deferred one that Allah deferred, no need was there for ‘Awl’.

Now, inspite of the fact that he himself admits that he is unaware of correct solution, how did he deliver a verdict based on his personal opinion?

Whereas, he himself said in a sermon: “Know that those, who believe in validity of personal deduction are enemies of Sunnah. They are unable to memorize traditions; that is why they deliver verdict on the basis of their personal opinion and as a result of that they have become misguided and misguided others. Know that we only emulate and we do not begin delivering verdicts; we follow, but we don’t start heresies and as long as we remain attached to Sunnah and traditional reports, we shall not be misguided.”³

Is this following and emulation or it is an innovation and heresy [emulation and following one’s own opinion].

How was it lawful for the Caliph to be unaware of religious obligations whereas he himself says:

“No unawareness and ignorance is more disliked by Allah and more harmful than foolishness and unawareness of imam and Caliph.”⁴

How before gaining proficiency in religion he can sat on the seat of judgment and issue verdicts, whereas he himself says: “Before accepting a

¹ *Ahkamul Quran*, Jassas, 2:109 [2/90]; *Mustadrak Hakeem*, 4:340 [4/378, H. 7985] and he has considered it as authentic. *Sonanul Kubraa*, 6:253; *Kanzul Ummaal*, 6:7 [11/27, H. 30489].

² *Taareekhul Kholaifa*, 93 [Pg. 128]; *Mahazirtus Saktawari*, 152.

³ *Seearat Umar*, Ibne Jauzi, 107 [Pg. 116].

⁴ *Seearat Umar*, Ibne Jauzi, 100, 102 & 161 [Pg. 108, 111 & 166].

responsibility, get awareness and its proficiency.”¹

45. The Caliph’s viewpoint regarding Baitul Maqdas

It is narrated from Saeed bin Musayyab that a man sought permission from Umar bin Khattab to visit Baitul Maqdas. Umar said: “Go and make preparations and when you are ready, inform me.”

When that man was ready, he came to Umar and Umar said: “Instead of traveling there. Go to Mecca and perform the Hajj and Umrah.”

He also says: “When Umar was engrossed in receiving Zakat of camels, two persons approached him; he asked: “Where do you come from?”

They replied: “From Baitul Maqdas.” Umar raised his whip and said: “Is there a Hajj pilgrimage other than pilgrimage to the House of Allah?”

They were terrified and said: “We passed by from there.”²

Allamah Amini says: “Baitul Muqaddas is one of the Masjids, to which people travel to visit it again and again and to pray and supplicate there.”

But the Caliph was unaware of these traditional reports of Messenger of Allah (s.a.w.a.) and he had not heard them from the Prophet (s.a.w.a.) or was unable to remember them or had forgotten them. That is why that man, who had intended to travel there was discouraged from undertaking that journey. Umar raised his whip in order to hit those two persons, whom he suspected of having traveled there for Ziyarat. But those two in order to save their skins, mentioned that they had only passed from there.

Following are some traditional reports regarding this issue. You may read them and be amazed:

1. Abu Huraira has narrated from Holy Prophet (s.a.w.a.):

“Do not undertake journey, except to travel to three Masjids: Masjidul Haraam, my Masjid (Masjidun Nabi) and Masjid Aqsa.”³

2. It is narrated from Abdullah Ibne Amr Aas in chainless tradition from the Holy Prophet (s.a.w.a.) that:

“When Sulaiman bin Dawood built Baitul Muqaddas, he requested for three qualities: 1. He pleaded that he may be granted knowledge of adjudication, and it was bestowed to him. 2. He requested Almighty Allah to bestow him with such a kingdom as no one should have after him, and it was given to him. 3. He pleaded that when he completes the Masjid, no one should come to him, except that he should pray in it and Almighty Allah purifies him from all sins as if he was born

¹ *Saheeh Bukhari*, 1:38 [1/39, Chapter 15].

² Azraqi has mentioned this in *Akhbare Makkah*, 2/63. It is also mentioned in *Kanzul Ummaal*, 7:157 [4/146, H. 38194].

³ *Musnad Ahmad*, 2:238 & 278 [2/473, H. 7208 & Pg. 542, H. 7678]; *Saheeh Bukhari*, [1/398, H. 1132]; *Saheeh Muslim*, [3/183, H. 511 and 513, Kitabul Hajj].

that day.”¹

These are some traditional reports, which are recorded about Baitul Maqdas and praying over there and Allah, the Mighty and the High, His selected servant, Muhammad Mustafa (s.a.w.a.), on the night of Meraj, traveled from the Sacred Mosque (*Masjidul Haraam*) to Masjidul Aqsa to pray in it, as mentioned in *Majmauz Zawaiid*.²

Hafiz Ibne Asakir has written a separate book on this issue and entitled it: *Al-Mustaqls fee Fazail Masjidul Aqsa*.

Supposing we overlook these reports, traveling to every Masjid to which going is not prohibited, is lawful; in that case, what is the meaning of threatening people with whip in this matter?

Yes, as if the Caliph regarded going to these Masjids as revival of relics of prophets and only he had this strange viewpoint as was mentioned before.³

46. The Caliph’s viewpoint regarding Zoroastrians (Majus)

Yahya bin Saeed has narrated through his chains of authorities from Umar bin Khattab that he said:

“I don’t know how to deal with Zoroastrians (*Majus*), who are not People of the Book.”

It is mentioned in another version: “I don’t know what to do about them.”

Abdur Rahman bin Auf said: I heard from Holy Prophet (s.a.w.a.) that he said: “Deal with them like People of Book.”

It is narrated from Bajala that he said: “Umar did not collect *Jizya* from Majus till Abdur Rahman bin Auf testified that the Holy Prophet (s.a.w.a.) collected *Jizya* from the Majus of Hajar.”⁴

Allamah Amini says: Are you not amazed at one, who carries the responsibility of a great Caliphate and is unaware of its most important requirement? Identification of the command of Majus from the aspect of financial, political and religious matters is from the initial acts of an Islamic ruler.

Are you not amazed that such an important rule was not acted upon till Abdur Rahman bin Auf testified and after that it once again became applicable? And that too only for a year before the death of the Caliph.⁵ And if he was involved with such kinds of problems and Abdur Rahman and his like were far away from him, in that case, how he had acted upon it?

If the mother of Abdur Rahman had not given birth him, to whom would the

¹ *Sonan Ibne Majah*, 1:430 [1/452, H. 1408]; *Sonan Kubra*, 2:34 [1/256, H. 772].

² *Majmauz Zawaad*, 4:4.

³ *Barguzida Jaame’ Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 530 & 531.

⁴ *Al-Amwal*, [Pg. 40, H. 77]; *Muwattah*, Malik, 1:270 [1/278, H. 42]; *Saheeh Bukhari*, [3/1151, H. 2987]; *Musnad Ahmad*, 1:190 [1/312, H. 1660].

⁵ *Mishkatul Masabih*, Khateeb Tabrizi, 344 [2/413, H. 4035].

Caliph had referred? Who would have benefited him through his knowledge? How he became the caretaker of the affairs of people, whereas there existed someone, who was more intelligent than him among the people?

What would he and all caretakers of the matter of Caliphate do with this statement of Prophet:

“One, who becomes the caretaker of issues of Muslims, and appoints someone in charge of them, while he knows that among them there is someone more deserving and more wise than him regarding Book of Allah and Sunnah of Prophet, indeed he has been dishonest with God, His Prophet and all believers.¹

فَمَالِ هُؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا

“But what is the matter with these people that they do not make approach to understanding what is told (them)?”²

47. The Caliph’s viewpoint about fast of Rajab

It is narrated from Kharsha bin Hurr that he said:

“I saw Umar bin Khattab beating up some people, who kept fasts during month of Rajab to such an extent that they broke their fasts; and said:

Rajab? What is Rajab? Rajab is month, which the people of Jahiliyya used to regard as important. When Islam arrived it was given up.”³

Allamah Amini says: This matter shows negligence of Caliph from different aspects:

First aspect

A traditional report is recorded especially about fast of Rajab month and its encouragement by reminding about its considerable divine rewards.⁴

Second aspect

The statement of His Eminence regarding fasting for three days in every month, which also includes the month of Rajab.⁵

Third aspect

The statement of His Eminence regarding the sacred months, Rajab being one of them.⁶

¹ Majmauz Zawaad, Hafiz Haithami, 5:211.

² Surah Nisa 4:78

³ Ibne Abi Shaibah has mentioned this report [in *Musannaf*, 3/102] and Tibrani has also mentioned it in *Awsat*. As is mentioned in *Majmauz Zawaad*, 3:191 and *Kanzul Ummaal*, 4:341 [8/635, H. 24580].

⁴ Majmauz Zawaad, 3:191; *Kanzul Ummaal*, 4:341 [8/653, H. 24582].

⁵ Saheeh Bukhari, 3:219 [2/698, H. 1877] Sonan Tirmizi, 1:146 [3/135, H. 762].

⁶ Sonan Abi Dawood, 1:381 [2/322, H. 2428]; Sonan Ibne Majah, 1:350 [1/554, H. 1741].

Fourth aspect

They are traditional reports that His Eminence encouraged fasting throughout the year on alternate days and the month of Rajab is also a part of year.¹

Fifth aspect

They are traditional reports saying that it is recommended to fast on all days and people are encouraged for it, whichever month it might be.²

All jurists of the four schools of jurisprudence consider fasting in the month of Rajab recommended, except Hanbalis, who say that fasting in the month of Rajab is detestable, except that on one day of the month one should not fast, as in that case the detestability is removed.³ This view is also perhaps taken from the book of *Ihyaaul Uloomdeen*,⁴ where the author says:

“Some companions, regarded fasting during the month of Rajab detestable as similarity would appear with month of Ramadhan and I don’t think that after reading these reports as compared to traditional reports of Ibne Majah, which only he has narrated, you would believe it is of any value. He has narrated from Ibne Abbas that the Holy Prophet (s.a.w.a.) prohibited fasting during month of Rajab.”

Even if the report of Ibne Majah is authentic, it is opposed to widely narrated reports of the same kind. And it regards the fast of Rajab as recommended and encourages them and scholars of the four schools of Islamic law have issued verdicts on its basis. And where are these authentic and numerous traditional reports and where are the reports of Ibne Majah?

Reports, which are weak due to presence of Dawood bin Ata. Bukhari⁵ and Abu Zara have said that Dawood bin Ata is a denier of traditions. He narrated unidentified and unfamiliar traditions; traditions, whose apparent meaning is not correct and only Ibne Majah has narrated these reports. Experts of traditions do not accept such traditions.

Abul Hajjaj Mizzi says: Every tradition, which is only narrated by Ibne Majah is weak. It implies that all traditions, which only he has narrated and five other persons from the authors of Saheeh books have not narrated.⁶ I don’t know after knowing all this, what is the justification of beating up people, who were fasting to make them break the fast? And what is the meaning of his statement that:

“Rajab, what is Rajab? It was a month, which people regarded as sacred

¹ *Saheeh Bukhari*, 3:217 [1/380, H. 1097]; *Saheeh Muslim*, 1:319-321 [2/514-520, H. 181-183 & 186-193, Kitabus Siyam].

² *Sunanul Kubraa*, Nasai, 4:165 [2/92, H. 2530-2533].

³ Al-Fiqha Alal Mazahibul Arba, 1:439 [1/557].

⁴ *Ehyaaul Uloomdeen*, 1:244 [1/213].

⁵ *Taareekhul Kabeer*, 3/243, No. 836.

⁶ *Tahzeebut Tahzeeb*, 9:531 [9/269].

during period of Ignorance; but when Islam arrived it was abandoned?”

48. Independent judgment (Ijtehaad) of the Caliph regarding difficult questions on Quran

1. It is narrated from Anas that:

“Umar bin Khattab beat up Sabigh Kufi so severely that his back became bloody only because of his query regarding a letter of Quran.”

It is narrated from Zuhri that Umar beat up with lash Sabigh, as he made excessive inquiries regarding letters of Quran and his back started bleeding.¹

Ghazzali says in *Ihyhaul Uloom*.² Umar was one, who closed the path of argumentation, scholasticism and debates and he lashed Sabigh, drove him away and also asked people not to go near him as he had asked him about disparity between two verses of Quran.

2. Abdur Rahman bin Yazid says: A man asked Umar about the verse:

وَفَاكِهَةٌ وَأَبْرَقٌ

“And fruits and herbage”³

When Umar saw that they were talking about this, he went towards them with a whip.⁴

Allamah Amini says: I think that clear reply to every unknown thing is possible through the tongue of lash. The statement of the Caliph, also hints at this when he said: “We are forbidden from excessive precaution,” in reply to the simplest query, which every pure Arab knew and that is the meaning of the term of ‘Abb’, which is clearly explained in Holy Quran in the verse of:

مَتَاعًا لَكُمْ وَلَا نَعَامِكُمْ

“A provision for you and for your cattle.”⁵

I don’t know how the questioner, who posed a question about meaning of words in Quran can become eligible for their blood to be shed through the lash and that they bear pain and discomfort? Because this query is not an evidence of their infidelity and apostasy, but the story is as you see.

In addition to that, what is the sin of the person, who is aware of the meaning of ‘Abb’ and he replies? And why the Caliph attacked them with whip? In this way, would any scope remain for teaching and training?!

¹ Sonan Darimi, 1:54 & 55; Tareekh Ibne Asakir, 6:384 [23/411, No. 2846 & Mukhtasar Tareekh Damishq, 11/46]; Seerah Umar, Ibne Jauzi, 109 [Pg. 117]; Durre Mansoor, 6:111 [7/614].

² Ehyaaul Uloomdeen, 1:30 [1/28].

³ Surah Abasa 80:31

⁴ Fathul Bari, 13:230 [13/371]; Durre Mansoor, 6:317 [8/422].

⁵ Surah Abasa 80:32

Perhaps it was through the blessings of that lash that people were deprived of progress and development in knowledge and sciences. So much so that persons like Ibne Abbas were unable to ask the Caliph regarding the verse:

وَإِنْ تُظْهِرَا عَلَيْهِ

“And if you back up each other against him.”¹

Ibne Abbas says:

“I wanted to ask Umar bin Khattab about a tradition since last two years, but his ferocity restrained me.”²

And he also says:

“Since last one year I wanted to ask Umar bin Khattab about a verse of Quran; but due to his ferocity, I am unable to do so.”³

49. Viewpoint of the Caliph regarding query about future

To his independent judgment (*Ijtehaad*) regarding inquiries about difficult portions of Quran, add his unique viewpoint regarding queries about future, because he prohibited asking questions regarding these as well.

Tawus says: Umar said from the pulpit:

“By God, I would deal harshly with one, who makes inquiries about future, because God has only mentioned about what is present.”⁴

He also said: “It is not lawful to make inquiries about what has not yet come to pass, because Allah, the Mighty and the High has only mentioned and revealed commands about the present.”

He also said: “I shall deal harshly with your queries about the future and what is there for us is sufficient; and it has kept us sufficiently occupied.”

“One day, a person came to Ibne Umar and asked about something, which I don’t what it was. Ibne Umar said: Don’t ask about what has not yet happened, because I heard from Umar bin Khattab cursing one, who inquired about future.”⁵

¹ Surah Tahrim 66:4; *Majmauz Zawaaid*, Hafiz Haithami, 5:8 [Salabi in his *Tafseer*, 9:348, through his chains of narrators from Asma binte Umais that when the verse of: “**And if you back up each other against him, then surely Allah it is Who is his Guardian, and Jibreel and the believers that do good, and the angels after that are the aiders.**” (Surah Tahrim 66:4) that I heard from the Holy Prophet (s.a.w.a.) that he said: The ‘the believers that do good’ is Ali Ibne Abi Talib (a.s.), Ref: *Al-Ghadeer*, 1/684].

² *Kitabul Ilm*, Abu Umar, 56 [Pg. 135, H. 664].

³ *Seerah Umar*, Ibne Jauzi, 118 [Pg. 126].

⁴ *Sonan Darimi*, 1:50; *Jami Bayanul Ilm*, 2:141 [Pg. 372, H. 1807].

⁵ *Sonan Darimi*, 1:50; *Kitabul Ilm*, Abu Umar, 2:143 [Pg. 369, H. 1794]; and its *Mukhtasar*, 190 [Pg. 326, H. 232]; *Fathul Bari*, 13:225 [13/226]; *Kanzul Ummaal*, 2:174 [3/839, H. 8906].

50. Prohibition of the Caliph regarding traditions

Two incidents can be mentioned: that is forbidding questions about difficult portions of Quran and queries about future. The third incident, which is more exposing than these two is prohibition of Caliph to narrate traditions of Holy Prophet (s.a.w.a.) or too much inclination to them; and his threatening and confining the companions of Prophet due to this act.

It is mentioned in the text of Tabari that:¹

“Umar often said: Read only the Quran, which is written on skin and do not interpret it and narrate minimum traditions from the Prophet, as long as I am present among you.”²

Tibrani has narrated from Ibrahim bin Abdur Rahman that:

“Umar imprisoned three persons: Ibne Masud, Abu Darda and Abu Masud Ansari and said: You narrate too many traditions from the Prophet, and he confined them in Medina till they were martyred.”³

Dhahabi has narrated from Abu Salma in *Tadhkira*⁴ that they asked Abu Huraira:

“Did you narrate so many traditions during period of Umar?”

Abu Huraira replied: “If I have narrated as many traditions during period of Umar, I would have definitely been lashed.”

Abu Huraira says: “As long as Umar was alive, I was not able to say: Holy Prophet (s.a.w.a.) said...”

Allamah Amini says: The facts that apparent of Quran does not make people needless of Sunnah and Sunnah can never be separated from Quran till they would arrive to the Prophet at the Cistern of Kauthar; and the need of Sunnah is not less than the need for Quran. And need of Book for Sunnah, according to Awzai and Makhul is more than the need of the Sunnah over the Book; was the Caliph unaware of these facts.⁵

After the Caliph prohibited the Islamic Ummah from knowledge of Quran; after he forbid them from excessive discussions, academic, religious, political, social, moral, historical pursuits; and closed the path of learning; restraining them from deriving laws, whose need has not risen till then. And keeping them away from readiness for acting according to religion of God before appearance of phenomenon; stopping them from learning the holy Sunnah and prohibiting its spread among people and society.

¹ *Tareekh Umam wal Mulook*, [4/204, Incidents of 23 A.H.].

² *Sharh Ibne Abil Hadeed*, 3:120 [12/93, Sermon 223].

³ *Tazkeratul Huffaaz*, Zahabi, 1:7 [No. 2]; *Majmauz Zawaaed*, 1:149 and the writer of gloss on this book has regarded it as authentic and said: This matter is narrated from Umar through many authentic chains and Umar was dead against the narration of traditions.

⁴ *Tazkeratul Huffaaz*, Zahabi, 1:7.

⁵ *Jami Bayanul Ilm*, 2:191 [Pg. 429, H. 2071 & 2073].

How this helpless community could benefit from these teachings and get precedence on other communities? And from which Book and from which Sunnah, can we obtain the success of the world that Holy Prophet (s.a.w.a.) brought for us and laid its foundation?

This style of the Caliph was a fatal strike at the backbone of the structure of Islam and Islamic Ummah, which degraded its teachings, nobility and progress. Now, whether he was aware of this fact or not?

Among the products of this hateful behavior was the matter of writing the Sunnah, which we recount as follows:

51. Writing of the Sunnah

It is narrated from Urwah that:

“Umar decided to write and record the Sunnah of Prophet. He sought advice of companions of Prophet and they said that it was advisable. But Umar continued to draw *Istikhara* [and prayed to God to show him the right path]. Till once day he gave up his intention and said:

‘I had decided to record in writing, the reports and traditions of Prophet, but when I studied histories of previous nations, I saw that people before had written books and they became engrossed in those books and abandoned the Book of God. By God, I will never mix the Book of God with another thing.’

Some people also followed the practice of the Caliph as opposed to Sunnah of Holy Prophet (s.a.w.a.) and prohibited writing and narration of traditions.¹

52. Caliph’s viewpoint regarding books

You may add to the four issues of: Incident of difficulties of Quran, incident about inquiring about future, incident of narrating traditional reports from Holy Prophet (s.a.w.a.) and incident of writing Sunnah and traditional reports – the issue of personal view and independent judgment (*Ijtehaad*) of Caliph regarding books and authors.

A Muslim man came to the Caliph and said: When we conquered Madayan, we got hold of a book, which contained wisdom of Fars and amazing statements. Umar demanded his lash and began to strike that man. After that he recited the verse:

نَحْنُ نَقْصٌ عَلَيْكَ أَخْسَنُ الْقَاصِصِ

“We narrate to you the best of narratives.”²

And said: Woe upon you, have seen any narrative better than the narratives of Quran? The previous nations were destroyed, due to the fact that they became

¹ Sonan Darami, 1:125; Mustadrak Hakeem, 1:104-106 [1/186-187, H. 357-359]; Mukhtasar Jaameul Ilm, 36-37 [Pg. 68-72, H. 61-63].

² Surah Yusuf 12:3

involved in books of their scholars and priests and abandoned Taurat and Injeel, till the knowledge contained in them disappeared.¹

In *Tarikh Mukhtasarud Dawl*,² printed in Oxania in 1663 A.D., it is narrated from Abul Faraj Multi (d. 684 A.H.) that:

Yahya Gharama Teeqi was alive till the conquest of Alexandria at the hands of Amr Aas and he came to Amr and the latter recognized the position of Yahya and he accorded respect to him and he heard some philosophical issues from him, about which Arabs were unaware and in his view these issues were very important. He was greatly amazed, because he was a wise and broad minded man. From this aspect he took up his employment and never left him.

After that once Yahya said to Amr: "You have conquered all provinces of Alexandria and subjugated all groups and whatever is beneficial to you, I don't want to say anything about it. As for whatever is not beneficial for you, I am more worthy for that."

Amr asked: "What do you need?"

He replied: "Books of wisdom present in the treasure of regime."

Amr said: "This is a matter, about which I cannot decide, without directions of Umar bin Khattab."

So he wrote about it to Umar and expressed the request of Yahya. Reply came from Umar as follows:

"As for the books you mentioned, if they are in agreement with Quran, then in presence of Quran we are needless of them and if they are opposed to Quran, we have no need for them. So destroy them."

Amr distributed them among public baths of Alexandria to be used as fuel to heat water. For six months the public baths of Alexandria heated water by burning these books. You may read about this bitter incident and be amazed.

In the *History of Islamic Civilization*,³ George Gordon has narrated the complete statements of Multi and in the appendix, he says:

"All these statements of Multi are deleted from the printed edition of *Al-Abalii Yasueen*, and we don't know what was the reason for that."

Abdul Latif Baghdadi (d. 629 A.H.) says in *Al-Ifada wal Etebar*:⁴

"Also, regarding pillars of Sawari,⁵ I observed the relics in some of them were whole and some were broken up and from that I concluded that this palace once had pillars and that they bore the roof and there was a dome above the

¹ *Tareekh Umar bin Khattab*, Ibne Jauzi, 107 [Pg. 116]; *Sharh Nahjul Balagha*, 3:122 [12/101, Sermon 223]; *Kanzul Ummaal*, 1:95 [1/374, H. 1632].

² *Tareekh Mukhtasarud Dawl*, 180 [Pg. 103].

³ History of Islamic Civilization, 3:40 [Complete works of George Gordon, History of Islamic civilization, No. 11/635].

⁴ *Al-Ifada wal Etebar*, 28 [Pg. 132].

⁵ The hall where Aristotle delivered lectures.

pillars. In my view this is the same hall, in which Aristotle and after him, his students lectured. And this place is still the residence of the first teacher (Aristotle), which Alexander constructed at the time of building Alexandria and the treasure of kingdom, comprising of books and the great library of Alexandria, which Amr Aas burnt up at the directions of Umar was situated in this house only.”

This viewpoint of the Caliph was general and all books obtained from all areas that Islam conquered, met the same fate. The author of *Kashfuz Zunoon* says:¹

“When Muslims conquered the cities of Fars and got access to books present there, Saad bin Abi Waqqas wrote to Umar bin Khattab and inquired about them and mentioned the difficulty of transferring them. Umar replied:

‘Throw all of them into the water. If there is guidance in them, Allah has guided us to something better; and if they contain misguided things Allah has made us needless of them.’

Following this command, they threw them into water or burnt them up; and in this manner, the learning of the Iranians was lost.”

In his statements, he says regarding Muslims and their learning:² “During their conquests, whenever they came in possession of any book, they destroyed it.”

Ibne Khaldun say in his *Tarikh*:³ “Learning was present in excess among different communities. Learning, which we could not get access to were much more than what has reached us. Where is the learning of Iran, which Umar ordered to destroy at the time of the conquest?”

Allamah Amini says: It is not absolutely unlawful to study books of ancient people, especially if they were academic, technological, moral, medical, space or astronomy, mathematics, philosophy or books like that. More important than that: if books are attributed to the like of Prophet Daniyal, provided their attribution is correct and there is no distortion in it.

Yes, if they are from deviating books, which call to invalid beliefs and abrogated religions or create doubts in the foundations of Islam, for simple minded persons, who are unable to reply or refute them, studying them is not lawful.

But for those, who are capable to reason and reply against them in order to prove them wrong and their perusal takes them towards truth, reading them is the highest obedience. Between the Quran, which contains the best of stories and lessons and books mentioned above, which contained beneficial sciences and wisdoms about manufacture and arts useful to human society, there is no kind of

¹ *Kashfuz Zunoon*, 1:446 [1/679].

² *Kashfuz Zunoon*, 1:25 [Pg. 33, Preface].

³ *Taareekh*, Ibne Khaldun, 1:32 [1/50].

contradiction

Although points mentioned in Quran are very much full of meaning, profound and stable than those mentioned in those books. But lack of understanding the depth of meaning of the Holy Quran, in spite of presence of all sciences of the world in Quran impelled him to keep people away from sciences and he lashed those, who study those books; although this is not having any kind of justification from the view point of Quran, Sunnah and general law of Islam.

God knows that as result of destroying this treasure of knowledge in Alexandria and erasing the progressive culture and technology of the Iranians what loss is caused to the Muslims!

And this unique wealth of human knowledge neither has any relation to guidance or deviation in such a way as the Caliph thought regarding books of Iranians and if Muslims had benefited from knowledge of these books they would definitely not have come to any loss.

Yes, this hateful act became the cause of retreat of knowledge, poverty in the world and defamed the Arabs and Muslim in the world. Among the critics some regarded this to be wildness and some ignorance. We leave the evaluation of this act to perfect reasoning and correct logic.

Moreover, the Caliph could have chosen from them books, which were beneficial for human society and then destroyed books of deviation and polytheism. However, regrettably, he did not do that and history has recorded the events as you heard.

53. Ijtehaad of Caliph regarding names and agnomens

1. It is narrated from Zaid bin Aslam from his father that Umar bin Khattab scolded his son, because his agnomen was Abu Isa. The agnomen of Mughira bin Shoba was also Abu Isa. Umar said to him: Why did you not give yourself the agnomen of Abu Abdullah? He replied: The Messenger of Allah (s.a.w.a.) kept my agnomen as Abu Isa. Umar said: The Messenger of Allah (s.a.w.a.) has forgiven past and future sins,¹ but we are responsible for ourselves.² After that he used to address him as Abu Abdullah till he was killed.³

2. Wife of Ubaidullah Ibne Umar came to Umar and complained: "O chief of believers, will you not save me from Abu Isa?"

Umar asked: "Who is Abu Isa?"

The wife said: "Your son, Ubaidullah."

¹ In Surah Fath: 2 it is mentioned: "**That Allah may forgive your community their past faults and those to follow...**" (**Surah Fath 48:2**)

² It is mentioned in Abu Dawood that it means: We are placed in the crowd of Muslims and we don't know what happens.

³ *Sunan Abu Dawood*, 2:309 [4/291, H. 4963].

Umar said: "Woe be on you, how can you call him Abu Isa?"

And he summoned his son and asked: "Woe be on you, have you adopted the agnomen of Abu Isa?"

He warned and threatened him; after that he bit his hand till he screamed. Then he beat him up and said: "Woe be on you, did Isa have a father? Can't you have agnomens, which Arabs adopt? Like Abu Salma, Abu Hanzala, Abu Arfata and Abu Murra."¹

3. Umar wrote to the people of Kufa: "Do not name anyone on names of prophets;" and commanded the residents of Medina to change the names of their sons if they were named Muhammad, till some companions of Prophet (s.a.w.a.) said that the Holy Prophet (s.a.w.a.) himself had permitted them to name their sons as Muhammad. At that time he left them alone.²

4. Umar heard a man called another person as Zulqarnain and told him: "Now that you exhausted names of prophets; you have started naming people after angels?"

Allamah Amini says: These reports expose the ignorance of Caliph:

1. The Caliph prohibited naming people as Muhammad. And ordered changing names of persons, who were named as Muhammad, whereas the Messenger of Allah (s.a.w.a.) had said: "One who has three sons and has not named anyone as Muhammad, is ignorant."³

He also said: "When you name your son Muhammad, you must not beat him or deprive him of anything."⁴

And said: "On Judgment Day, Almighty Allah looks at one, whose name is Ahmad or Muhammad and says: O My servant, you, who is named after my beloved, Muhammad, how did you not feel ashamed to commit sin?" He would hang his head in shame and say: "Indeed, I am guilty of sins."

Allah, the Mighty and Sublime will say: "Jibreel, take the hand of My servant and admit him to Paradise. I feel ashamed to punish by Hellfire, a servant named Muhammad."⁵

The Prophet himself named most persons born during his lifetime as Muhammad. Moreover, Islam has encouraged people to name children with beautiful names and Muhammad is the most beautiful name and the best name, through which God is worshipped and praised. That is why it is narrated from the Holy Prophet (s.a.w.a.) that:

"On Judgment Day, you will be summoned by your names and names of

¹ Sharh Nahjul Balagha, 3:104 [12/44, Sermon 223].

² Umdatul Qari, 7:143 [15/39].

³ Tabari has mentioned this report in Mojamil Kabeer, 11/59 H. 11077. and Ibne Adi in Al-Kamil fee Zoofa ar-Rijal, 6/89, No. 1617; Suyuti in Jamius Saghir, under the letter 'M' [2/653, H. 9084].

⁴ Majmauz Zawaad, 8:48; Seeratul Halabiyya, 1:89 [1/83].

⁵ Al-Mudkhal, Ibne Haaj, 1:129.

your fathers; so choose good names for yourself.”¹

He also said: “Among the rights of children is that they should be given good names and trained well.”²

2. His prohibiting people from using names of prophets, which after names derived from the beautiful divine names: that is Muhammad, Ali, Hasan and Husain, are the most beautiful names.

It is mentioned in a traditional report from the Holy Prophet (s.a.w.a.) that: “There is no house having a name of a prophet, except that Allah, the Mighty and High raises an angel, who sanctifies them every morning and night.”³

And he says: “Choose your name from names of prophets and the best name in view of Allah is Abdullah, Abdur Rahman and the most true of them is Harith and Hamam and the worst of them is Harb and Murrah.”⁴

3. Umar condemned using agnomen of Abu Isa on the pretext that Isa (a.s.) did not have a father.

Did the Caliph think that everyone, who named himself as Abu Isa regarded himself as father of Isa, son of Maryam that objection should be raised against him whether Isa had a father? Or he thought that agnomens of fathers should be according to names of their children. That is why he said to Suhaib: “Why you named yourself Abu Yahya; you who don’t have a son?”

4. More amazing is the fact that the Caliph after hearing the statement of Mughira that the Prophet named him Abu Isa, he testified to it, yet he did not give up his view and regarded him to be forgiven of his sins by Prophet. He asked him and his companions not to commit sins; because he did not know what their end shall be.

I don’t know whether he proved through definite evidences that it was sin in which chastisement is followed by forgiveness. Moreover, how he understood that Messenger of Allah (s.a.w.a.) committed sins that he argued through verse of Surah Fath that sins of Prophet are forgiven. No, he does not have a proof, on the contrary, through this imaginary reasoning, he deliberated whether Isa had a father?

Now, if this statement had evidence – and I definitely don’t say that – then refuge of God, kudos to the non-infallible Prophet. And if he issued this statement due to sophistication, then woe be on one, who utters without knowing.

5. After regarding these two agnomens bad, his punishment was that before beating them up, he used to bite his hand and time has never heard of such punishment.

6. Among agnomens the Caliph liked for Arabs is Abu Murrah, whereas the

¹ Sonan Abu Dawood, 2:307 [4/287, H. 4948]; Sonan Baihaqi, 9:306.

² Majmauz Zawaad, Hafiz Haithami, 8:47.

³ Al-Mudkhal, Ibne Haaj, 1:128.

⁴ Sonan Abu Dawood, 2:307 [4/287, H. 4950]; Sonan Baihaqi, 9:306.

Holy Prophet (s.a.w.a.) prohibited using this agnomen. In addition to that as mentioned in books of language, Abu Murrah is the agnomen of Iblees.¹ That is why it is said that Iblees has a daughter named Murrah. The Messenger of Allah (s.a.w.a.) prohibited people from naming people as Hayat (life) and said: Indeed Hayat is Shaitan.

In his *Sunan*, Abu Dawood has narrated from Masruq that:² I went to meet Umar bin Khattab and he asked: "Who are you?" I replied: "Masruq bin Ajda."

Umar said: "I heard the Holy Prophet (s.a.w.a.) say: 'Ajda' means Shaitan." As if Umar had forgotten his directions when he ordered people use the agnomen of Abu Murrah. Did he not know that Abu Murrah is the agnomen of Iblees or he expressed his personal opinion as opposed to that of the Prophet? God knows best.

In the same way is the agnomen of Abu Hanzala, because as mentioned by Ibne Qayyim in *Zaadul Maad*,³ Hanzala is one of the worst names.

7. His view that Zulqarnain is the name of an angel, whereas he did not know that Zulqarnain, according to Tabari, was a Roman youth to whom rulership was given.⁴

It is mentioned in authentic reports from Ameerul Momineen (a.s.) that:

"Zulqarnain was one, who loved Allah and Allah loved him as well. And he acted sincerely for God and Almighty Allah also bestowed him with sincerity and purity. He was neither a prophet nor an angel."⁵

There are some verses in Holy Quran about Zulqarnain and it seems that the Caliph was unaware of them. Also, he was ignorant that Holy Prophet (s.a.w.a.) named Ameerul Momineen Ali (a.s.) as Zulqarnain and announced in public:

"O people, I recommend you to love Zulqarnain, that is my brother and son of my uncle; because only the believer loves him and only the hypocrite bears enmity. One, who loves him, loves me and one, who is inimical to him, has borne malice to me."⁶

He also addressed Ali (a.s.) saying: "There is a house in Paradise for you," and according to a report "there is a treasure for you" and "you are the Zulqarnain of Paradise".

Scholars of traditions say that it implies the owner of two sides of Paradise and its great kingdom, which encompasses the whole Paradise just as the whole earth was under the control of Zulqarnain. Or it implies that he is Zulqarnain of Islamic Ummah, although in place of the term of Ummah, a pronoun is given

¹ *Qaamoosul Loghaat*, 2:133 [Pg. 610]; *Taqjul Oroos*, 2:539; *Lesaanul Arab*, 7:18 [13/76].

² *Sunan*, Abu Dawood, 2:308 [4/289, H. 4957].

³ *Zaadul Maad*, 1:260 [2/6].

⁴ *Tareekh Umam wal Mulook*, Tabari, 1/575.

⁵ *Fathul Bari*, 6:295 [6/383]; *Kanzul Ummaal*, 1:254 [2/457, H. 4493].

⁶ *Riyazun Nazara*, 2:214 [3/166]; *Tazkeratus Sibt*, 17[Pg. 28]; *Sharh Ibne Abil Hadeed*, 2:451 [9/172, Sermon 154].

without naming the Ummah; like statement of Almighty Allah:

حَتَّىٰ تَوَارَثْ بِالْجَابِ

“Until the sun set and time for Asr prayer was over, (he said):”¹

...where Almighty Allah used the hidden pronoun for the sun in Taurat² without stating the name of sun. Abu Ubaid says: I prefer the second explanation; they have said that it is narrated from Ali (a.s.) regarding Zulqarnain; he called his people to worship of God, but they hit on his head twice and among you also there is someone like Zulqarnain. In my view, His Eminence implied himself. That is: I would call people to truth till I would be attacked twice on my head. As a result of that I would be martyred.

It is narrated from Thalib that: It implies that Ali is the father of two illustrious personalities of Ummah: Hasan and Husain, sons of Prophet (may God be pleased with them). [and Zuqarni means two mountains].

Or Zulqarnain implies two gashes, which appeared on his head: one of them being the strike the Amr bin Abde Wudd in Battle of Khandaq and the other being the gash of Ibne Muljim (curse of Allah be on him). Abu Ubaid says: And this is the most correct interpretation.³

And when the Caliph was unaware of points mentioned in Holy Quran and Sunnah, there is no more scope; we cannot condemn him for verses of poets from the period of Ignorance (*Jahiliyya*); because the name and mention is present in verses of Imrul Qays, Aws bin Hajar and Tarafa bin Abad.

Moreover, what is the problem in using names of angels? How numerous are people named after angels, like Jibreel, Mikaeel and Israfeel. And these are three Hebrew names and according to Ibne Hajar, their meanings in Arabic are as follows: Abdullah, Ubaidullah and Abdur Rahman.⁴

In *Saheeh Bukhari*, it is narrated from Akrama that: *Jabar*, *Meek* and *Saraaf* mean servant and ‘eel’ means God.⁵

It is also mentioned in authentic tradition that: The names liked most by Almighty Allah are: Abdullah (servant of Allah) and Abdur Rahman (servant of the Beneficent). And there is no problem in using these Hebrew names as well.⁶

¹ Surah Saad 38:32

² The conclusion of the verse is that His Eminence, Sulaiman says: I am so fond of horses that when horses are presented to me, I forgot to pray and its time lapsed and the sun set. But was wanted to train them to fight in the way of God. Ref: *Tafseer Mizan* 17/203.

³ *Nawaaderul Usul*, Hakeem Tirmizi, 307 [2/187, Principle 241]; *Mustadrak*, Hakeem, 3123 [3/133, H. 4623]; *Riyazun Nazara*, 2:210 [3/161]; *Nihaya*, Ibne Asir, 3:278 [4/51]; *Lesaamul Arab*, 17:210 [11/136]; *Kanzul Ummaal*, 1:254 [2/456-457, H. 4491-4493].

⁴ *Al-Isabah* [2/399, No. 5126].

⁵ *Saheeh Bukhari*, Chapter of one, who is inimical to Jibreel, Kitabul Tafseer [4/1628, H. 4210].

⁶ Ahmad has mentioned this report in *Musnad*, 5:456, H. 18553; and Ibne Habban in his *Saheeh*, 13/142, H. 5828.

54. The Caliph didn't know which Surahs were recited on Eid days

It is narrated from Ubaidah that: Umar came out from his house to lead the Eid prayer and summoned Abu Waqid Laithi and asked:

“Which chapter of Quran did the Prophet recite on such days?”

Laithi replied: “Surah Qaf and Surah Qamar.”

Allamah Amini says: This report is authentic, which Ahle Sunnat scholars have narrated in their *Saheeh* books.¹ On the basis of this, to regard it as chainless on the pretext that Ubaidullah bin Abdullah did not live till the time of Umar, is invalid, due to the fact that in *Saheeh Muslim*, this traditional report is narrated from Ubaidullah bin Abdullah from Abu Waqid and there is no doubt that Ubaidullah met Abu Waqid.

It is on this basis that Baihaqi, Sanadi, Suyuti and others have rejected the objection that it was chainless.

Come, let us ask the Caliph why he remained unaware of Surahs, which Holy Prophet (s.a.w.a.) recited on festivals of Eidul Fitr and Eid of Sacrifice?

Did he forget it and wanted to be reminded; as Suyuti has justified in *Tanweerul Hawalik*.²

Or his being preoccupied in market prevented him from that; as he himself admitted on numerous occasions?

It is unlikely that he should have forgotten it, because it was a common issue encountered every year and a practice carried out in public in maximum attendance and it was repeated twice; such a thing is not usually forgotten.

55. The Caliph and the meanings of terms

1. It is narrated from Umar that he asked from the pulpit: “What do you conclude from the verse:

أَوْيَ أُخْلَهُمْ عَلٰى تَخْوِفٍ

“Or that He may not seize them by causing them to suffer gradual loss.”³”

Everyone was silent. An old man from Huzail tribe arose and said: ‘to suffer gradual loss’ is from our language and it implies reduction.

Umar asked: “Is this point mentioned in Arab poetry?”

He replied: “Yes, our poet, Abu Kabeer Hazali - Zuhair describes a camel,

¹ *Saheeh Muslim*, 1:242 [2/415, H. 534]; *Sunanul Kubraa*, Nasai, 3:184 [1/546, H. 1773]; *Sunan, Baihaqi*, 3:294.

² *Tanweerul Hawalik*, 1:147 [1/191].

³ Surah Nahl 16:47

whose humps were high and fat before, but have now become thin due to long journeys, and he says:

“Due to roaming and traveling from high mountains, loads of flesh are reduced from this camel, as a branch is chafed into a bow.”

At this point, Umar said:

“People should learn their collections of poems, so that they may not be lost.”

They asked: What is our collection?

He replied: “Poems from the period of Ignorance (*Jahiliyya*), because exegesis of the Book and meaning of your discourse is present in them.”¹

2. It is narrated from Abu Sult Thaqafi that: Umar bin Khattab pronounced the ‘r’ in the term ‘strait and narrow’ (*حرجاً*) in the verse:

وَمَنْ يُرِدُّ أَنْ يُضْلَلَ يَجْعَلُ صَدْرَهُ ضَيْقَاحَرَجًا كَمَا يَصْعَدُ فِي السَّمَاءِ

“And (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as though he were ascending upwards.”²

...with vowel ‘a’ and some companions of the Prophet present there recited it with vowel ‘e’ (*Harij*). Umar said: Bring to me a shepherd from Kinana from Madlaj tribe. When they brought him, Umar asked: Young man, what is ‘Harja’. He replied: In our view ‘Harja’ is a tree and no domestic or wild animal can access it.

At that time, Umar said: “The heart of the hypocrite is same: no goodness can enter it.”³

3. Abdullah bin Umar says: Umar bin Khattab recited the verse of:

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

“And has not laid upon you any hardship in religion”⁴

Then he said: “Bring to me a man from the clan of Madlaj.” Umar asked him: “What is the meaning of *Harjin* (*حرج*) in your language?” He replied: “Trouble and difficulty.”⁵

4. Hakeem has narrated from Saeed bin Musayyab that: Umar bin Khattab concluded the recitation of the verse:

¹ *Al-Kashaf*, 2:165 [2/608 & 609]; *Al-Jaameul Akhakul Quran*, 10:110 [10/73]; *Tafseer Baizaawi*, 1:667 [1/545].

² Surah Anaam 6:125

³ *Durre Mansoor*, 3:45 [3/356]; *Kanzul Ummaal*, 1:285 [2/596, H. 4820].

⁴ Surah Hajj 22:78

⁵ *Kanzul Ummaal*, 1:257 [2/470, H. 4523].

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بُطْلَمٌ

“Those who believe and do not mix up their faith with iniquity.”¹

Then he went to Ubayy bin Kaab and asked: “Which of us have not committed injustice?”

Ubayy said: “It implies polytheism. Have you not heard the statement of Luqman to his son:

يَبْنَىٰ لَا تُشَرِّكُ بِاللَّهِ إِنَّ الشَّرِكَ لَظُلْمٌ عَظِيمٌ ﴿٢﴾

“O my son! do not associate aught with Allah; most surely polytheism is a grievous iniquity.”²

I regard the Caliph excused in the matter that knowledge of Book and Sunnah remained concealed from him or he was incapable of adjudication, because of his being engrossed in brokering quadrupeds,³ preoccupation in market⁴ and trading in yarn.

The fact is that leaves of the *salam* tree were used for tanning).⁵ During the period of poverty, when he barely had enough to survive, he was prevented from acquiring knowledge, but I don't regard him excused from his lack of awareness of his language, which he spoke day and night.

إِنَّ هَذَا الَّهُوَ الْقَصْصُ الْحُكْمُ

“Most surely this is the true explanation.”⁶

وَلَقَدْ جَعَلْنَاهُمْ بِكِتَابٍ فَصَلَّنَاهُ عَلَىٰ عِلْمٍ

“And certainly We have brought them a Book which We have made clear with knowledge.”⁷

وَمَا لَهُمْ بِنِيلَكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يُظْنَوْنَ ﴿٨﴾

“And they have no knowledge of that; they only conjecture.”⁸

إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

¹ Surah Anaam 6:82

² Surah Luqman 31:13; *Mustadrak Alas Saheehain*, 3:305 [3/345, H. 5330].

³ *Nihaya*, 1:78 [1/119]; *Qaamoosul Loghaat* [*Qaamoosul Moheet*, 754]; *Taajul Oroos*, 4:721; and he says: It implies one, who acts as an agent for hiring out donkeys and camels.

⁴ *Saheeh Muslim*, 2:234 [4/361, H. 36]; *Kanzul Ummaal*, 1:278-279 [2/567-569, H. 4741, 4744 & 4746].

⁵ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 581.

⁶ Surah Aale Imran 3:62

⁷ Surah Araaf 7:52

⁸ Surah Jaaseyah 45:24

“Surely conjecture will not avail aught against the truth.”¹

Conclusion

These were some intellectual masterpieces of Umar, which we could access and some of the points distilled are:

“1. The Caliph, used to learn Islamic issues from companions as he himself lacked this knowledge; though some of them were also completely ignorant. Before everyone, was our master, Ameerul Momineen Ali (a.s.), from whom he inquired most about knowledge and wisdom, as we mentioned before and due to which, he said:

‘If Ali had not been there, Umar would have perished.’”

And his statement: “If Ali had not been there, Umar would have lost his way.”

And his statement: “O God. Do not pose a difficulty to me, when Ali is not there to solve it.”

And his statement: “O Abul Hasan, may God not leave me alone, where you are not present.”

And his statement: “O God, don’t present a problem to me, except when Ali is at my side.”

And his statement: “If Ali Ibne Abi Talib (a.s.) had not been there, Umar would have perished.”

And his statement: “I seek the refuge of God from a difficulty, where Ali is not present.”

And his statement: “Women are unable to give birth to the like of Ali Ibne Abi Talib (a.s.). If Ali had not been there, Umar would have been destroyed.”

And his statement: “Refer the statements of Umar to Ali; if Ali were not there, Umar would have perished.”

And his statement: “May God not keep me alive after the son of Abu Talib.”

And his statement: “O Ali, you are summoned to solve every problem and difficulty.”

And his statement: “Has any free woman given birth to and reared the like of him?”

And his statement: “Alas, here is the branch of Bani Hashim, branch of Prophet and vestige of knowledge needed by everyone, while he is not needful of it, and wisdom is available in his house.”

And his statement: “O Ali, may God not leave me alone in a difficulty, where you are not present nor in the city, where you are not present.”

And his statement: “O son of Abu Talib, you are always the remover of

¹ Surah Yunus 10:36

every doubt and one, who makes all commands clear.”

And his statement: “If you had not been there, I would have been disgraced.”

And his statement: “I seek refuge of God from every difficulty where Abul Hasan is not there.”

And his statement [as he gestured to Ali (a.s.)]: “This man is the most knowledgeable about our Prophet and Book of our Prophet.”

And due to his dire need of knowledge, guidance of companions and removal of his deviation through them, on many occasions, he was compelled to seek assistance from senior companions in judicial matters and he referred to them and discussed with them. And this statement of his exposes the fact: “All people are more learned than Umar.”

And his statement: “You heard me speak in this manner and did not deny, till an uneducated old lady rejected that.”

And his statement: “O Umar, all are more accomplished than you.”

And his statement: All the people, even ladies in women’s quarters, are more accomplished than Umar.

And his statement: All the people, even ladies behind veils, are more accomplished than Umar.

And his statement: O Umar, all are more learned than you.

And his statement: O Umar, all are more learned than you, even aged ladies.

And his statement: All are more accomplished than me.

All the above mentioned traditions and hundreds of others like them, make us aware that the Caliph was not imbued with qualities and specialties which senior personalities of Ummah have mentioned regarding Imamate.

Imamal Harmain, Juwaini says in Al-Irshad Ilaa Qawatiul Adilla fee Usulul Itiqad:¹

“Among the requirements of the imam is that he should be capable of independent judgment (*Ijtehaad*) in such a way that in new problems, he should not be needful of asking others and this condition is necessary according to consensus.”

With attention to this condition, on which the whole community has consensus, what is the position of one, who does not know and is not needful of people? On the contrary, people were needless of his knowledge and stories of his asking for verdicts and his inquiries have filled all books of traditions, Sunnah, history and biography?

فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلُّ

¹ Al-Irshad Ilaa Qawatiul Adilla fee Usulul Itiqad: 426 [Pg. 358].

“And what is there after the truth but error?”¹

With attention to the above mentioned points, you will recognize the value of the statement of Ibne Hazm Andulusi in his book.²

“Every discerning person knows that the knowledge of Umar was many times knowledge of Ali.”

And the value of Ibne Taymiyyah’s statement in *Minhajus Sunnah*.³

“Jurists have collected the verdicts related to Abu Bakr, Umar, Uthman and Ali and concluded that the most accurate and most clear from them, which show the level of knowledge of its owner, are issues related to Abu Bakr and then Umar.

Because of this, verdicts, which are clearly contradicted by traditional reports, are seen to be very less from Umar than Ali. As for Abu Bakr, they are basically not seen. Abu Bakr and Umar and other senior companions did not learn anything from Ali; on the contrary it is well known that Ali obtained his knowledge from Abu Bakr.”

It is strange that this man has deceived himself and imagines that he can also cheat and deceive others by this!

How is it possible to believe that Ali (a.s.), being the gate of the city of knowledge of Prophet (s.a.w.a.), as mentioned before,⁴ - and inheritor of his knowledge and wisdom,⁵ should have obtained knowledge from Abu Bakr! Such a thing is impossible even though Ibne Taymiyyah, who claims to be Shaykhul Islam, has invented it. Evaluate his other falsehoods as well from this statement and derive your conclusion. And after statements of Ibne Hazm and Ibne Taymiyyah come the above mentioned statements⁶ of author of *Washiya*.

2. Also, with attention to the above mentioned points, the value of interpretation and justification of Ahle Sunnat regarding this traditional report will be understood: “Follow my Sunnah and practice of righteous Caliphs and guided ones; and protect it through remaining attached to them and protect it with earnest and keep away from innovations (as opposed to Book and Sunnah), because every innovation is heresy and every heresy is misguidance;”⁷ as Ahle Sunnat apply this tradition to one, who sat on the seat of Caliphate through choice of people, or by appointment of Abu Bakr or by appointment of Shura committee, and they are compelled to mention Ameerul Momineen (a.s.) also with them.

Because it is not logical that Holy Prophet (s.a.w.a.) should command

¹ Surah Yunus 10:32

² Al-Fisal fil Melal wan Nehal, [4/138].

³ *Minhajus Sunnah*, 3:128.

⁴ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 507-510.

⁵ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 283.

⁶ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 511.

⁷ *Sonan Ibne Majah*, 1:20 [1/15, H. 42]; *Sonan Abu Dawood*, 2:261 [4/200, H. 4607].

following the practice of someone, who has no practice. And everything that he has from jurisprudence, Book and Sunnah, he has heard it from others or delivered verdicts according to his personal view. And he says: "I present my view herewith; if it is correct, it is from Allah and if it is a mistake, it is from me and Shaitan."¹

Thus, in this case the Prophet has ordered following the view of people and personal conjectures in the religion of God. And this has no similarity to the command of following jurists, who derive their verdicts on the basis of Book, Sunnah and consensus or even analogy; because jurists derives laws through matter, which they have understood.

Now, one who has no discernment, who fails to reply to even the clearest issues, swears that he does not know what to do,² and is unaware of every day issues regarding Tayammum, doubts in prayer, ritual bath, secondary issues of prayer, fasting, Hajj and its like; it is not possible for him to guide the Ummah and discharge responsibilities of Caliphate.

The correct meaning of the tradition is that the Holy Prophet (s.a.w.a.) mentioned the names of his Caliphs and specified their names and deemed them to be equals of Quran in this statement: "Indeed, I leave two Caliphs among you – or: I leave two heavy things among you: Book of Allah and my progeny, my Ahle Bayt (a.s.); they will not separate till they arrive at the Pool".³ He deemed them equals of Holy Quran and has not implied anyone else due to the use of Arabic 'laam' (definite article); those who are ascribed guidance.

They are folks, whose practice was exactly and without any difference, practice of Prophet, and not persons, whom His Eminence (s.a.w.a.) neither introduced or attributed or made bequest for them; nor did he appoint them as his successors; nor mentioned their number that it may apply to them.

On the contrary, he mentioned qualities, which do not fit anyone, except the infallible Caliphs of Ahle Bayt (a.s.) and to rely on this tradition to prove Caliphate in whose pursuit the Ahle Sunnat are, is relying on doubts.

3. Fabricated traditions are present in Ahle Sunnat books, which mention merits of Umar, which are not at all compatible with authentic traditions we mentioned and each of these traditions falsify those fabricated traditions.

Following are some reports falsely attributed to the Prophet:

"If I had not been appointed as a Prophet, Umar would have been appointed as one."⁴

"O Umar, if I were not sent as a prophet, definitely you would have been

¹ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 527-528.

² In *Nawaaderul Athar*, (masterpieces of the knowledge of Umar) it is mentioned a number of times.

³ This is a tradition on which all scholars of traditions have consensus.

⁴ *Al-Mauzuuat*, Ibne Jauzi, [1/320].

sent for it.”¹

“If there had been a prophet after me, without any doubt, it would have been Umar bin Khattab.”²

“In the previous nations, there were *Muhaddath* persons;³ if there is someone like this in my Ummah, it is definitely Umar.”⁴

“Almighty Allah placed truth on the tongue and heart of Umar.”⁵

“Almighty Allah struck truth on tongue and heart of Umar.”⁶

Also, among these falsehoods are what all they narrate from Ameerul Momineen (a.s.), like:

His statement that: “We said to ourselves, an angel speaks from the tongue of Umar.”⁷

And his statement: “I don’t regard it as unlikely that tranquility⁸ speaks from the tongue of Umar.”⁹

And from those falsehoods are traditional reports, which senior companions have narrated, like:

This report attributed to Ibne Masud: “If the knowledge of Umar is placed in one pan of the balance and knowledge of rest of the inhabitants of earth in the other, indeed knowledge of Umar would emerge heavier.”

And other falsehoods of this kind; because one, who holds such a position and is about to be raised as a prophet, he definitely cannot lack awareness of simple issues in case people would need to refer to him, and to such an extent that for twelve years, he cannot learn one Surah of Quran!¹⁰

Where were truth, angel and tranquility, on the day when he could not solve the most basic issues; was unable to reply and truth had not settled in his heart?

How a person having this specialty regards all people, even ladies behind veils to be more knowledgeable than him?

How he can learn the knowledge of Quran and Sunnah from women and common people in the streets and markets; what to say about elders of community?

¹ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 271.

² *Riyazun Nazara*, 1:199 [2/245].

³ To whom angels speak.

⁴ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 426.

⁵ Hilyatul Awliya, 1:42.

⁶ *Al-Amwal*, Abu Ubaid, 543 [Pg. 652, H. 1702].

⁷ Hilyatul Awliya, 1:42.

⁸ The Almighty Allah says in Surah Fath: 4: “He it is Who sent down tranquility into the hearts of the believers.” (Surah Fath 48:4) and “So He sent down tranquility on them and rewarded them with a near victory,” (Surah Fath 48:18). According to some, tranquility is an angel, who gives comfort to the heart of believers and protects them. Ref. Tafseer Alusi, 26/92.

⁹ *Al-Amwal*, Abu Ubaid, 543 [652, H. 1704].

¹⁰ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 545.

And how does he regard as undue trouble knowing the terms, which Quran has already mentioned and says: “By God, this is undue trouble, O son of Umar’s mother, no problem if you don’t know what ‘abb’ is.”¹

How can he obtain his knowledge from those numerous companions and seek their opinion about Islamic laws?

How can he apologize for his lack of awareness about the clearest traditional reports, saying: “My involvement in the market place hindered me from this.”²

How helpless he was in giving verdict on ‘Kalala’, its application and inheritance of grandfather and Holy Prophet (s.a.w.a.) said regarding this:

“I don’t think he would ever learn this issue.”

Or: “I don’t think he would enforce it.”

He also said: “I think he would die, before he learns this.”³

How can someone like Ubayy bin Kaab be harsh on him and trading in yarn, ropes and *salam* leaves (used for tanning)⁴ prevented him from learning Quran?

How does Ameerul Momineen (a.s.) regard him ignorant about interpretation of Quran?⁵ How can? How can... and hundreds of how can’s?

فَاحْكُمْ بَيْنَ النَّاسِ إِنْ كُنْتَ تَعْلَمُ وَلَا تَنْهَى عَنْ سَبِيلِ اللَّهِ إِنَّ
الَّذِينَ يَضْلُلُونَ عَنْ سَبِيلِ اللَّهِ مُهُومُونَ عَذَابٌ شَدِيدٌ مَا نَسُوا يَوْمَ الْحِسَابِ⁶

“So judge between men with justice and do not follow desire, lest it should lead you astray from the path of Allah; (as for) those who go astray from the path of Allah, they shall surely have a severe punishment because they forgot the day of reckoning.”⁶

Return to the poetry of Shamsuddin Maliki

3. Among the other merits of Ameerul Momineen (a.s.), which our poet, Maliki has hinted at in his poem, is the tradition of Mastership (*Wilayat*) or

¹ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 517.

² *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 546, 576 & 721.

³ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 528.

⁴ Ubayy said to Umar: “The Quran kept me engrossed, while you were busy in the market.” *Sonan Baihaqi*, 7:69 and *Kanzul Ummaal*, 1:279 [2/569, H. 4746]; he also said: “You had no concern, except with trading.” *Kanzul Ummaal*, 1278 [2/567, H. 4741]; and also said: “By God, the Prophet read it out to me when you were involved in trading yarn.” In another version: “The Prophet taught it to me when you were selling *Salam* leaves in Baqi.” Ref: *Jaameul Bayan*, 1:7 [No. 7/ Vol. 11/8]; *Al-Mustadrak alas Saheehain*, 3:305 [3/345, H. 5329]; *Al-Jaameul Ahkamul Quran*, 8:238 [151-152]; *Tafseer*, Ibne Kaseer, 2:383; *Al-Kashaf*, 2:46 [2/304]; *Durre Mansoor*, 3:269; *Kanzul Ummaal*, 1:285-287 [2/605, H. 4858, Pg. 597, H. 4823]; *Fathul Qaazir*, 2:379 [2/398]; *Ruhul Maani*, Muniriya edition, 11:8.

⁵ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 518-519.

⁶ Surah Saad 38:26

tradition of Ghadeer, which is the topic of our book.

4. Tradition of *Manzilah* (rank): “You are to me as Harun was to Moosa, except that after me, there is no prophet.”

Previously, we discussed about this tradition¹ and stated that according to clarification of scholars of traditions, it is authentic and proved.

5. Tradition of precedence of Ameerul Momineen (a.s.) in Islam, which was explained in detail.²

6. Tradition that the Holy Prophet (s.a.w.a.) named Ameerul Momineen (a.s.) as Abu Turab. Selection of this agnomen was in the Battle of Asheera, which occurred in the second year of Migration, when Holy Prophet (s.a.w.a.) saw Ameerul Momineen Ali (a.s.) and Ammaar sleeping in soft sand, he woke them up and shaking Ali (a.s.) said: “Rise up, Abu Turab, shall I inform you about the most wicked of human beings? They are two: Ahimar, who hamstrung the she-camel of Thamud and one, who would strike here: that is on your head and who would dye your beard with the blood of your head.”

The chains of authorities of this tradition is correct and Hakeem Abu Abdullah Nishapuri has mentioned it is in *Mustadrak* and Haithami has regarded it as authentic and the following persons have narrated it: Imam of Hanbalis, in his *Musnad*; Hakeem in *Mustadrak*, Tabari in his *Tarikh*; Ibne Hisham in *Seeratun Nabawiyya*; Ibne Kathir in his *Tarikh*...³

Yes, Ibne Ishaq has narrated from scholars that:⁴ The Messenger of Allah (s.a.w.a.) named Ali as Abu Turab as whenever he had an argument with Fatima and he was angry with her, he did not speak to her and did not mention a word to her lest she might be distressed; he only picked dust and placed it on his head.

Ibne Ishaq says: Whenever the Messenger of Allah (s.a.w.a.) saw him smeared in dust, he understood that he had a tiff with Fatima, so he asked: “What’s the matter, O Abu Turab?”

Allamah Amini says: This statement is full of prejudice and malice, to smear the pure reputation of Ameerul Momineen (a.s.) and to malign his pure and chaste wife, so that it may bring down the rank of the greatest truthful one (*Siddiqe Akbar*) and the most truthful lady (*Siddiqah Kubra*) with regard to morals and manners.

Although those two personalities, according to clarification of Quran, possessed infallibility of every kind. Seeds of malice and hatred, which they had

¹ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 319.

² *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 324-329.

³ *Musnad Ahmad*, 4:263. 264 [5/326, H. 17857, Pg. 327, H. 17862]; *Al-Mustadrak alas Saheehain*, 3:140 [3/151, H. 4679]; *Tareekh Umam wal Mulook*, 2:261 [2/408, Events of year 2 A.H.]; *Seerah Nabawiyya*, 2:236 [2/249]; *Al-Bedaya wa al-Nehaya*, 3:247 [3/303, Events of the year 2 A.H.].

⁴ Ibne Hisham has mentioned it in *Seerah Nabawiyya*, 2:237 [2/250]; and Aini in *Umdah*, 7:630 [22/214 & 263].

sown yesterday, are being harvested today by writers of the present age, who have blackened pages of history¹ through such propaganda.

Like: After every argument Ali, used to be enraged and he went away till he slept in the Masjid and his cousin, held his shoulders and advised him and made peace between them for a period of time. Among the arguments, which erupted among them was that one day, the Holy Prophet (s.a.w.a.) came home to find Fatima crying, because of the slap she had got from Ali (a.s.).

Hakeem Abu Abdullah Nishapuri says:

“Bani Umayyah, regarded as a defect of Ali (a.s.), this title, which the Messenger of Allah (s.a.w.a.) had bestowed and they used to curse him by this name from the pulpits throughout their reign and ridiculed him by this name. Yes, they also ridiculed one, who gave him this title. Allah Almighty says:

قُلْ أَيُّلِهِ وَأَيْتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهِنُونَ ﴿٤٥﴾ لَا تَعْتَذِرُوْا قَدْ كَفَرْتُمْ بَعْدَ
إِيمَانِكُمْ

“Say: Was it at Allah and His communications and His Apostle that you mocked? Do not make excuses; you have denied indeed after you had believed.”²

Nobility regarding the tradition

Shaykh Alauddin Sakatwari says in *Mahaziratul Awail*:³

“The first one to be named as Abu Turab, was Ali Ibne Abi Talib (a.s.). When the Messenger of Allah (s.a.w.a.) saw him sleeping smeared in dust, he said to him kindly: ‘Rise up, O Abu Turab.’ And this was his (Ali’s) favorite title and after that through the blessings of the self of Muhammad, nobility was obtained by him and the dust informed him of the future and past events. Understand this issue, which is a remarkable secret.”⁴

The talented poet, Abdul Baqi Effendi Umari, has mentioned a beautiful and profound point; he says:

“Almighty Allah created Adam from dust; thus Adam is the son of dust and you are the father of dust.”

7. Among the special qualities of Ameerul Momineen (a.s.), which our poet, Maliki has hinted at, is the tradition of immunity and its announcement.

It is that the Messenger of Allah (s.a.w.a.) first deputed Abu Bakr to announce the initial verses of Surah Baraat. At this point Jibreel came down from Almighty Allah and said: This mission cannot be performed, except by you,

¹ *Barguzida Jaame' Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 249.

² Surah Taubah 9:65-66

³ *Mahaziratul Awail*, 113 [Pg. 123].

⁴ *Dalailun Nubuwah*, Baihaqi, [3/12].

or someone, who is from you.

The Messenger of Allah (s.a.w.a.) sent Ali (a.s.) in pursuit of Abu Bakr on his own camel, Ghazba or Jada saying: Go to him; and when you reach him, take the verses from him, go to Mecca and announce them to Meccans.

Ali (a.s.) caught up with Abu Bakr at Arj, Zul Halifah, Zajnan or Johfa. He took the letter from him and set out for Mecca. He performed the Hajj and announced those verses.

This traditional report is mentioned by numerous scholars through different authentic chains of narrators to such an extent that in view of some Ahle Sunnat, even if it had been less frequently narrated, it would have been widely narrated (*Mutawatir*).

In *Al-Ghadeer*, the late Allamah Amini has mentioned names of seventy-three persons, who mentioned this traditional report.¹

The following are some of them:

1. Hafiz Abu Muhammad Abdullah Darami, author of *Sunan* (d. 255 A.H.).
2. Hafiz Abu Abdullah Ibne Majah Qazwini, author of *Sunan* (d. 273 A.H.).
3. Hafiz Abu Isa Tirmizi, author of *Saheeh* (d. 279 A.H.).
4. Hafiz Abu Abdur Rahman Ahmad Nasai, author of *Sunan* (d. 303 A.H.).
5. Hafiz Abu Ja'far Muhammad bin Jarir Tabari, (d. 310 A.H.).
6. Hafiz Abu Bakr Ahmad bin Husain Baihaqi, author of *Sunan* (d. 458 A.H.).
7. Hafiz Abu Qasim Jarullah Zamakhshari Shafei, (d. 538 A.H.).
8. Hafiz Abu Abdullah Yahya Qurtubi, author of *Tafseer Kabeer*, (d. 567 A.H.).
9. Hafiz Izzuddin bin Abil Hadeed Mutazali, (d. 655 A.H.).
10. Hafiz Jalaluddin Abdur Rahman Suyuti Shafei, (d. 911 A.H.).

The chains of narrators of these scholars in the event of announcement of immunity reach upto to some companions of Prophet. Allamah Amini in *Al-Ghadeer*, has mentioned the names of thirteen persons from them, among whom are:

1. Ameerul Momineen Ali (a.s.), through the chains of Zaid bin Yasi. He has narrated from His Eminence (a.s.) that when ten verses of Surah Baraat were revealed on Prophet, he summoned Abu Bakr and asked him to announce them to the Meccans. After that he summoned me and said:

"Follow Abu Bakr [enroute to Mecca] and when you reach him take the letter from him and go to the people of Mecca and announce it to them."

I caught up with him at Johfa, took the letter from him and he returned and asked the Prophet: "O Messenger of Allah (s.a.w.a.), was something revealed about me." His Eminence replied: "No, but Jibreel came and said to me: Only

¹ *Al-Ghadeer*, 6/477-480.

yourself or someone from you, can announce this.”

Abdullah bin Ahmad in *Zawaaidul Musnad*, Hafiz Abu Shaykh and Ibne Marduya have mentioned it and in the same way, Suyuti in *Durre Manthur*, *Kanzul Ummal*, Shaukani in his *Tafseer*, have quoted from them and it can be seen In *Tafseer al-Manar* as well.¹

2. Abu Bakr bin Abu Qahafa: He says: The Messenger of Allah (s.a.w.a.) sent him to announce the verses to Meccans that from the following year, the polytheists will not have the right to perform Hajj and no one would circumambulate in nude. And that except for Muslims, none would enter Paradise. Also, any pact that exists between Prophet and someone else, will continue as it is till the end of the period. And Allah and His Messenger are immune from the polytheists.

Abu Bakr was gone for three days when the Messenger of Allah (s.a.w.a.) summoned Ali (a.s.) and said: Catch up with him and send Abu Bakr back to me; and you announce the verses yourself. He says: Ali did that and when Abu Bakr came to the Prophet, he cried and asked: ‘O Messenger of Allah (s.a.w.a.), am I facing a difficulty?’ His Eminence said: ‘Regarding you, nothing, except good has happened, but I was commanded that only I could announce them or a man from me.’

Ahmad has mentioned this tradition in *Musnad* and Ibne Kathir in his *Tarikh*.²

3. Ibne Abbas:

Tirmizi in *Jami*, Baihaqi in *Sunan* and...have narrated this report from him.³

4. Jabir bin Abdullah Ansari:

Darami in his *Sunan*, Nasai in *Khasais* and...have narrated the following report from him:⁴

The gist of these traditions is that: The incidence of the actual event is having wide narration or its idea is widely narrated (*Mutawatir*); it is that the verses were taken away from Abu Bakr and Ameerul Momineen (a.s.) announced them and revelation arrived commanding the Prophet that only he or a persons from him can announce it. This indicates that he was not considered worthy for announcing some verses of Quran; then how he can be vested with promotion and teaching of whole religion and informing about all issues?

¹ Zawaaidul Musnad, 353, H. 146; Durre Mansoor, 2:209 [4/122]; Kanzul Ummaal, 1:247 [2/422, H. 4400]; Fathul Qaazir, 2:319 [2/334].

² Musnad Ahmad, 1:3 [1/7, H. 4]; Al-Bedaya wa al-Nehaya, 7:357 [7/394, Events of the year 40 A.H.].

³ Sonan Tirmizi, 2:35 [5/257, H. 3091]; Sonanul Kubraa, Baihaqi, 9:224-225.

⁴ Sonanul Kubraa, 2:67 [5/129, H. 8463]; Khasais Ameerul Momineen (a.s.), 20 [Pg. 93 H. 78].

Introduction to the poet

Abu Abdullah Shamsuddin Muhammad bin Ahmad bin Ali Hawari Maliki Andulusi Nahwi, famous as Ibne Jabir Aami, was from the province of Mariya.¹ He was a poet, a literary person and had expertise in grammar, history, biography and traditions. He was born in the year 698 A.H. and he passed away in 780 A.H. He has left behind important writing, among them being: *Sharhul Feeya Ibne Malik*; in *Baghiya*, Suyuti says:

“It is a useful book, since it has diacritics on the verses. This book is really very valuable; and is beneficial for beginners.”

His biography can be found in the books of Ad-Durarul Kamina, Baghiyatul Waa fee Tabaqatul Naha and Shazaratuz Zahab.²

71. Alauddin Hilli

1. O beauty spot of the face, which fire made permanent; I don't think that before you, there was anyone in everlasting fire. 2. But one, who denies the successor whom Muhammad announced on Ghadeer day. 3. At that time he arose and while he had his hand in his hand and from the top of the saddles piled. 4. And angels had surrounded him and Almighty Allah was a witness of that. 5. He announced the truth and said: Of whomsoever I am the master, this Haider is (also) his master and Sayyid. 6. O Allah, love those, who love him and degrade his enemies, and be inimical to those, who are inimical to Haider. 7. By God, except for the righteous believer none loves him and except for the apostate and disbeliever, none is inimical to him. 8. O people, be his friend and do not humiliate him and do not leave him alone and seek his guidance that you may be guided. 9. They said: We heard your command and the instruction of trustworthy spirit, Jibreel, which he stressed. 10. We say: Ali is our Imam and Wali and we seek guidance from him, so that through him, we may be guided to the right path. 11. Till the Holy Prophet (s.a.w.a.) passed away and no one came to perform his funeral and bury him. 12. Yes, they failed to follow the recommendation of Prophet and opposed the statements of Ahmad, the best human being. 13. After they recognized the right path, they exchanged guidance for deviation and fell into misguidance. 14. The son of Abu Qahafa, who was nothing before this, became their chief.

Introduction to the poet

Abul Hasan Alauddin Shaykh Ali bin Husain Hilli Shahifi³ was famous as Ibne Shahfiya. He was an accomplished scholar and an expert litterateur. He had

¹ Mariya is a large town in Spain. [*Mo'jamul Buldaan*, 5:119].

² *Ad-Durarul Kamina*, 3:339; *Baghiyatul Waa fee Tabaqatul Naha*, 14 [1/34, No. 55]; *Shazaratuz Zahab*, 6:268 [8/262, Events of the year 780 A.H.].

³ I have not recognized the cause of this attribution. Different editions have mentioned variations of the term: Shahifi, Shafhini, Shahfani, Shafhi and Shahifini.

command on all genres of literature, had authentic views and right opinion. He was the standard bearer of the poets of Ahle Bayt (a.s.) and his panegyrics are well known and full of meaningful points, illuminated facts merged with subtle meanings and eloquent statements in praise of Ameerul Momineen (a.s.) and extolling his respected son, Imam Husain (a.s.).

These selections are the best examples of his expertise, his precedence among poets, his devotion to laws of religion and his following the imams of religion. His contemporary, the First Martyr, who was martyred in 786 A.H., has written a gloss on one of his Qasidas. When the report of martyrdom of the Martyr reached him, he praised him and composed verses on him.

The Qaazi in *Majalis*,¹ Shaykh Hurre Amili in *Amalul Amal*,² and Mirza in *Riyazul Ulama*³ have mentioned his account: and praised him for knowledge and excellence.

¹ Majaalesul Momineen, [2:571].

² *Amalul Amal*, [2/190, No. 565].

³ Riyazul Ulama, [3/427].

Poets of Ghadeer in the ninth century Hijri

- 72. Ibne Arandas Hilli
- 73. Ibne Daghir Hilli
- 74. Hafiz Bursi Hilli

72. Ibne Arandas Hilli

1. Then peace be from peace [Almighty Allah] who was handed the standard of Mastership (*Wilayat*) on the day of Ghadeer. 2. Reader of the book of God and best of its readers and senior-most successor of Messenger of Allah (s.a.w.a.), the chosen one and the guide. 3. Climbing the shoulders of Ahmad, other than relation and companionship, is another excellence (of his). 4. He was cognizant of all sciences; brief and detailed. 5. He is the most perfect and superior person for the sake of prayer, service in religion and the world. 6. With spear and wielded sword, he made the most difficult victory, easy in Khyber.

Explanation of the verses

He has mentioned some merits of Ameerul Momineen (a.s.) in this panegyric and here we hint at what is mentioned in this following verse:

“3. Climbing the shoulders of Ahmad, other than relation and companionship, is another excellence (of his).”

It is narrated from Jabir bin Abdullah that when we entered Mecca with the Prophet, 360 idols were present around the Holy House and Messenger of Allah (s.a.w.a.) ordered all of them to be toppled and there was a tall idol on the roof of Kaaba.

His Eminence (s.a.w.a.) glanced at Ali (a.s.) and said: “O Ali, either you climb on my shoulders or I climb on your shoulders in order to topple the idol of Hubal.”

Ali (a.s.) said: “Messenger of Allah (s.a.w.a.), you climb on my shoulders.”

Ali says: When the Prophet stepped on my shoulders, I was unable to bear him due to heaviness of messengership. I said: “Messenger of Allah (s.a.w.a.), permit me to climb on your shoulders.”

His Eminence (s.a.w.a.) smiled and he stepped down from my back and bent down and I climbed on his shoulders. By the one, Who split the seed and created man, if I wanted to touch the heavens, I would have been able to do so and I toppled Hubal from the roof of Kaaba and following that Allah, the Mighty and the High revealed the verse of:

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا^⑧

“And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).”¹

A number of tradition scholars, imams of traditions and history have narrated this and in the later centuries, writers have quoted from them and recorded it in their books and accepted it without any doubt in its chains of

¹ Surah Isra 17:81

authorities.

In *Al-Ghadeer*,¹ Allamah Amini has mentioned the names of forty-one authorities, among them being:

1. Ahmad, imam of Hanbalis (d. 241 A.H.), in his *Musnad* through authentic chains of narrators and through reliable narrators.²
2. Abu Ali Ahmad Mazani (d. 263 A.H.) and Nasai have narrated from him.³
3. Hafiz Shamsuddin Dhahabi (d. 748 A.H.), in *Talkhisul Mustadrak*.⁴ He says: “Its chain of narrators is perfect, but its text is unacceptable and improper.”!

Allamah Amini says: In the past centuries, no tradition scholar found its text unacceptable and improper till Dhahabi came and the tradition scorched his heart and enflamed the fire of malice in him and fortunately this allegation and imaginary denial was buried with him and no tradition scholar has supported him in his stance.

4. Hafiz Jalaluddin Suyuti (d. 911 A.H.): He has mentioned this traditional report in his book, *Jamiul Kabeer* and in its sequence⁵ and it is also mentioned in *Al-Khasaisul Kubra*.⁶
5. Nuruddin Halabi Shafei (d. 1044 A.H.) in *Seeratul Halabiyya*⁷.
6. Shaykh Abu Bakr bin Muhammad Hanafi (d. 1270 A.H.) in *Qiratul Uyun al-Mubsira*.⁸

Introduction to the poet

Shaykh Salih bin Abdul Wahab bin Arandas Hilli, famous as Ibne Arandas is from the elder Shia scholars and writers in jurisprudence and principles of jurisprudence and his verses are present in praise of Ahle Bayt (a.s.), which show his deep attachment to the Holy Family and his severe malice to enemies of Ahle Bayt (a.s.).

In *Al-Muntakhab*, the late Tarihi has mentioned some of his verses.⁹ His verses are also mentioned in *Dairatul Maarif*, dictionaries and other books.

In *Al-Taliqa*, Allamah Samawi has mentioned his biography and in that he has mentioned him to be in possession of piety, excellence, self-building and having great knowledge. Following that in *Al-Babaliyat*,¹⁰ Khatib Fazil Yaqubi has mentioned his biography and has extolled him in excess and it is mentioned in *Al-Taliya* that:

¹ *Al-Ghadeer*, 7/19-24.

² *Musnad Ahmad*, 1:84 [1/136, H. 645].

³ *Sonanul Kubraa*, [5/142, H. 8507].

⁴ *Talkhisul Mustadrak*, [2/398, H. 3387].

⁵ *Kanzul Ummaal*, 6:407 [13/171, H. 36516].

⁶ *Al-Khasaisul Kubra*, 1:264 [1/438].

⁷ *Seeratul Halabiyya*, 3:97 [3/86].

⁸ *Qiratul Uyun al-Mubsira*, 1:185.

⁹ *Al-Muntakhab*, 2/254.

¹⁰ *Al-Babaliyat*, 1/144, No. 47.

He passed away in 840 A.H. in the fragrant Hilla and was (also) buried there; and his tomb is a place of visitation where people seek blessings from it.

73. Ibne Daghar Hilli

1. He assisted the Hashemite prophet with his sword till his shoulders were severely injured. 2. And he selected only him for his brotherhood and except for the door of his house, he closed the doors of all others into the Masjid. 3. And in the years of Farewell Hajj on the day of Ghadeer, he bestowed his Wilayat to him and this was witnessed by all. 4. On the day of Ghadeer his blessings increase so much that they could not be counted. 5. Apparently, they accepted the recommendations of Prophet but concealed their malice for Aale Muhammad (a.s.). 6. When the Prophet passed away, they exposed their malice of their hearts. 7. Due to lack of perception, and deviations, they denied the manifestation of Caliphate to its owner of Caliphate and master (*Wali*). 8. And came around in groups till they deprived Lady Fatima Zahra (s.a.) from her right, who remained distressed till she passed away. 9. Fatima was filled with sorrow and she gave up her life to the creator and after that Husain was martyred and his sons were slaughtered.

Introduction to the poet

His name was Shaykh Maghamis bin Daghir Hilli. In numerous later collections – like *Al-Husunul Maniya*, by Allamah Shaykh Ali Aale Kashiful Ghita, *Al-Taliya*, by Samawi and *Al-Babaliyat*,¹ Khatib Yaqubi, is mentioned his love and attachment towards to the Holy Progeny (s.a.). Some of his verses are quoted by Shaykh Fakhrudin Tarihi in *Al-Muntakhab*.²

He was among the devotees and poets of Ahle Bayt (a.s.), but time has forgotten him. Perhaps it was this same affection and loyalty to Ahle Bayt (a.s.), which is the reason that his name is not mentioned in books of opponents of Ahle Bayt (a.s.). Such is the usual feature of these people regarding devotees of Ahle Bayt (a.s.); that either they have not recorded their name or mentioned it in a disgraceful manner as opposed to those, who have no share of excellence; they are mentioned with great respect. Yes, what crimes are not committed by history with regard to disrespect and exaltation of persons.

74. Hafiz Bursi Hilli

1. He is the beloved of the beloved of God, on the contrary the secret of the secret of God. He is the body of the command, which is the soul of creatures. 2. He is one, whose Caliphate and praise were revealed from Almighty Allah and Quran declared this clearly. 3. He is the Imam: such that whoever loves him, the balance of his deeds on Judgment Day shall be

¹ *Al-Babaliyat*, 1/132, No. 44.

² *Al-Muntakhab*, [2/284, 292, 300 & 323].

heavy. 4. He is having followers (Shia), who sparkle like stars and dazzle the eyes of the folks of the world.

Introduction to the poet

His full name was Hafiz Shaykh Razuddin Rajab bin Muhammad bin Rajab bin Bursi Mahalli. He was from the well scholars and jurists of the Imamiyah. He possessed great excellence and wisdom and was learned about traditions and most preceding authority in literature.

He had a nice diction, was an expert of letters and aware of the secrets of prosody and conclusive statements. From this aspect, his books are full of meanings and gnosis. He was having a particular style in knowledge of letters.

In the same way, with regard to affection for Ahle Bayt (a.s.), he possessed a special point of view not liked by some people and that is why they accused him of extremism in beliefs.

It is narrated from Ameerul Momineen (a.s.) that His Eminence (a.s.) said:

“Do not resort to extremism about us, on the contrary you should say that we are slaves and creatures of God. After that you can say whatever you like about us.”¹

Imam Ja’far Sadiq (a.s.) says: “Appoint for us our Lord, as our return is to Him alone. After that you can say whatever you want in our excellence.”²

And he says: “Regard us as creatures of God and you can say whatever you want regarding our excellence and you would not have exaggerated.”

And how is it possible for us to reach the end of those merits, which Almighty Allah has bestowed them with?

How can we become aware of all those excellent qualities and personal traits that Almighty Allah bestowed them with?

How far from the truth is it! Intellects have lost (themselves), imaginations have gone astray, minds have become perplexed, eyes have turned away, the great are made small, the wise have confounded themselves, those, who reflect, forever fall short, orators falter, intelligent become ignorant, poets become expressionless, prosodists incapable and the eloquent stammer in describing one of his aspects, or one of his eminences. All of them have confessed their incapacity and inadequacy.

How can his totality be described, and how can his inner essence be characterized? How can anything concerning him be understood? Who can be found to take his place and to give what he can give? No! How and where? Since he is in position of the star that hands cannot grasp. Where can someone like this be found?³

¹ *Al-Khesaal*, Shaykh Saduq, [Pg. 614].

² *Basaerud Darajaat*, Saffaar, [236 & 507].

³ Among them being: Who can recognize the Imam till this point, the tradition is narrated by

That is why, you will observe many scholars of recognition proving such qualities for them, which others do not have. Among the scholars of Qom, if there were persons, who attributed such qualities to anyone, they blamed him to be extremist; so much so that some of them said: The first foundation of extremism is that the Holy Prophet (s.a.w.a.) was free from error; till researchers arrived and recognized the reality.

Conclusion

Persons differ in concluding facts; and they do so according to their view as per their capacity. Some do not have the capacity to learn complex secrets, and some have the capacity to realize great secrets and important issues.

Naturally, the first group cannot digest the issue they are unaware of. In the same way, the second group cannot leave aside the cognitions that they obtain and this becomes a basis for disunity and malice. We appreciate the efforts of both groups and awareness of their pure intentions to reach the truth and we say:

“Everyone should make efforts according to his capacity. Even though he might not be able to succeed.”

Know that people are like mines of gold and silver¹ and it is mentioned in widely narrated traditional reports from Ahle Bayt (a.s.) that:

“Our issue or our traditions are difficult and complex and none can understand them, except for the messenger prophet, the proximate angel or the believer, whose heart Almighty Allah has tested for faith.”²

On the basis of this, we don't blame scholars of religion and we also don't reject miracles of Gnostics and don't object to anyone, who is unable to recognize the rank of those higher than him, because:

لَا يُكَفِّرُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

“Allah does not impose upon any soul a duty but to the extent of its ability.”³

Ameerul Momineen (a.s.) says: “If I take the seat of narrating traditions and relate what I have heard from Holy Prophet (s.a.w.a.), you would leave me saying: Ali is the greatest liar.”⁴

Imam Sajjad (a.s.) says: “*If Abu Zar came to know what was present in the heart of Salman, he would definitely have slain him,*” in spite of the fact that the Prophet established brotherhood between him and Salman. Then what is the meaning of your suspicion for others? (what do you expect from others?)⁵

¹ Imam Ali Reza (a.s.) in *Usul Kafi*, Seqatul Islam Kulaini. *Usul Kafi*: 99 [1/201].

This tradition is narrated from both Shia and Ahle Sunnat sources.

² *Basaerud Darajaat*, Saffaar, 6 [Pg. 20]; *Usul Kafi*, 216 [1/401].

³ Surah Baqarah 2:286

⁴ *Manahul Mannat*, Sherani, 14.

⁵ *Basaerud Darajaat*, Saffaar, 7 [Pg. 25], end of Chapter 11 from Part I; *Usul Kafi*, Seqatul

وَكُلَّا وَعْدَ اللَّهِ الْحُسْنَىٰ طَوَّفَ اللَّهُ الْمُجْهِدِينَ عَلَى الْقُعْدَيْنَ أَجْرًا عَظِيمًا^١

“And to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward:”¹

In the following verses, Imam Sajjad (a.s.) implies this same point:

1. I conceal the gems of my knowledge from ignorant; that he may not see the truth and create mischief for me. 2. Before me, Ameerul Momineen (a.s.) made such recommendation to Imam Husain (a.s.) and before that he also advised the same to Imam Hasan (a.s.). 3. How numerous are the jewels that exist, they would say: You are an idol-worshipper. 4. And Muslim men regarded my blood lawful and the worst act, which is slaying me, would be the best deed in their view.²

In *Ayanush Shia*,³ the late Sayyid Amin, in the account of late Bursi Hilli has issued statements like this, except that he has criticized him due to his reliance on letters and numbers, which are not worthy of reasoning and establishment of proof.

Although in this matter we support the late Sayyid, but we regard Bursi and those, who have such views, like Ibne Shahr Ashob and others to be excused, because these sciences are the best means to confront the specialists of this science like Ubaidi, Maliki in *Umdatut Tahqiq*.⁴

Also, we have not understood the implication of our great Sayyid Amin from this statement: In his publication, there are negative points and in this writings, obsessions and mania⁵ are mixed together and mistakes and signs of extremism are present, which are not only not needed, on the contrary, they even carry harms. Though, it is possible that he might have a valid justification. Alas, if only the Sayyid had illustrated this sample of the negative points of this poet and those opposed to principles, his statement might have carried weight.

I don't know how he interprets them to be mistakes and forgetfulness? Is it not that you should interpret the act of your brother in the best way. Bursi has followed the same accepted style in his poetry; thus where is the obsession, mania, extremism and harm, which the Sayyid, author of *Ayanush Shia* has imagined?

As for the statement of the Sayyid that he said: “His writings are not in the least beneficial and some of them are harmful. There is wisdom in creation of Allah. Allah Almighty would forgive us and him.” Among the mistakes of the pen is that it is issued unintentionally. May Almighty Allah forgive our and his

¹ Islam Kulaini, 216 [1/401].

² Surah Nisa 4:95

³ Tafseer Alusi, 6:190.

⁴ *Ayanush Shia*, 31:193. 205 [6/465-468].

⁵ *Umdatut Tahqeq*, 155 [Pg. 262].

⁵ Mischief and distress caused by touch of Shaitan.

mistakes.

Valuable writings of Bursi

1. Mashariqul Anwaarul Yaqeen fee Haqaiqq Asraare Ameerul Momineen (a.s.).
2. Risala fee as-Salawat Alan Nabi wa Aalihi Masoomeen.
3. Ad-Durre Thameen, fee Khamsa Miya Ayat Nazalat fee Maulana Ameerul Momineen (a.s.) ba Ittefaaq Aksar Mufassireen min Ahlat Deen. Maula Muhammad Taqi Zanjani in his book of Tariqatun Najat has quoted from him.
4. Lawamih Anwar Tamjeed was Jawame Asrarut Tauheed fee Usulul Aqaid.

His beautiful couplets

Hafiz Bursi composed beautiful, amazing and interesting couplets: most of whom, or rather all of them are in praise of Messenger of Allah (s.a.w.a.) and his purified Ahle Bayt (a.s.).

His non de plume in poetry is Hafiz. His biography can be found in the books of: Amalul Amal, Riyazul Ulama, Riyazul Jannah, in Rauza Four of Rauziyatul Jannat; Tatmeemul Amal, Sayyid bin Abi Shabana, Al Kuna wal Alqaab, Ayanush Shia, Al-Taliya and al-Babaliyat.¹

We were unable to find information about the date of birth and death of the poet, except the date mentioned in some of his writings and said: There was a period of 518 years between the birth of His Eminence (s.a.w.a.) and writing of this book. This would be on the basis of the report that the birth of His Eminence took place in the year 255 A.H. and thus this book must have been written in 773 A.H. In some of his books he has mentioned the date as 813 A.H. that perhaps his death was near about that time, and Allah knows best.

¹ *Amalul Amal*, [2/117, No. 329]; *Riyazul Ulama*, [2/304]; *Rauzayatul Jannat*, [3/337, No. 302]; *Al Kuna wal Alqaab*, [2/166]; *Ayanush Shia*, [6/465-468]; *Al-Babaliyat*, [1/118, No. 41].

Exaggerating excellence

Since most poets of Ghadeer, like Bursi have become targets of condemnation and objection; they are attributed with extremism and some writers¹ have targeted them from all directions, spoken ill of them and abused them; we wanted to inform the readers about this so that they may not be under the influence of this nonsense and not pay attention to this hateful talk.

So, firstly we ask: “What is extremism?”

On the basis of clarification of scholars of language like Jauhari, Fayyumi, Raghib and others,² “Extremism is crossing the limit; like saying: “The price crossed the limit and the commodity became costly,” or: “the person crossed his limits,” or: “the flesh and bones of the girl crossed its limits,” when a youth arrives fast and the maturity of that girl is more than others of her age.

In the same meaning is the statement of Prophet:

“Do not resort to extremism regarding women, as they are rain from Almighty Allah that falls on the land and people.”³⁽⁴⁾

In any case, extremism from anywhere, in any form, and in everything is hateful, especially in religion as mentioned in the holy verse:

يَا أَهْلَ الْكِتَبِ لَا تَغْلُبُوا فِي دِينِكُمْ

“O followers of the Book! do not exceed the limits in your religion.”⁵

...and:

قُلْ يَا أَهْلَ الْكِتَبِ لَا تَغْلُبُوا فِي دِينِكُمْ

“Say: O followers of the Book! be not unduly immoderate in your religion.”⁶

...which has come in two places in the Holy Quran. It is mentioned in the

¹ Like Ibne Taymiyyah, Ibne Kaseer, Khaseemi, Moosa Jarullah and their compatriots.

² Sihahul Lughat, [6/2448]; Al-Misbahul Munir, [2/452]; Al-Mufradat, [Pg. 364].

³ Al-Bayan wat Tabaiyyan, 2:21 [2/19-20].

⁴ This statement of the Prophet is a metaphor and implies compatibility of women with their husbands from Almighty Allah. Though the dower of the women be less, she is obedient to her husband and is kind to him; and sometimes she is unkind and disobedient to the man even though her dower is more. The Holy Prophet (s.a.w.a.) has compared this to rain, which God sends down: some people benefit from it and some are deprived. It falls on a city and makes the abodes benefit from it. Ref: *Al-Majazatun Nabawiyya*, Sayyid Razi, 183, *Behaarul Anwaar*, 100/353.

⁵ Surah Nisa 4:171

⁶ Surah Maidah 5:77

same meaning. And the implication is same as commentators have mentioned.¹

Extremism of Jews is about Isa (a.s.) till they made improper attributions to Lady Maryam; and extremism of Christians is that they regarded him as God. On the basis of this, extremism of both of them is evil and a sin and the reward is between these two evil extremities is as the poet says:

“Give complete rights of others and do not demand your right fully and overlook shortcomings of others. A noble man never demands his complete right. Do not be extremist in anything and follow the middle path. Because both sides of moderation are condemnable.”

Another poet says:

“Choose the path of moderation, because salvation lies in this and don’t mount the refractory animal; also do not become rebellious.”

What is necessary at this point is determination of a limit, which should not be crossed in religion, since the arrival of extremism is first of all falsehood; secondly encouraging and promoting ignorance and thirdly shortcoming in fulfilling obligatory rights. [Thus, this is extremism] and not as some have this habit of attributing extremism to statement of every speaker, with whom they are not pleased and blind prejudice compels them to hate those, whose taste is not amenable to them.

Majority of extremism blamed on Shia Imamiyah due to their belief in Holy Imams (a.s.) and narrating of their excellence is in this matter, whereas Sihah and Musnad books are full of excellence of Ahle Bayt (a.s.) and books are teeming with their merits.

One, who is in possession of some personal powers, like magnetic sleep, hypnotism or calling the souls in order to make them do some errands or know something about unseen matters, accept these views; how can they deny the return the soul to bodies by permission of Almighty Allah and through supplication of holy saints or power of truthful ones, which is a divine gift and is from the creator of the world of being? And this is not difficult for Almighty Allah:

هُوَ الَّذِي يُحْيِي وَمُمِيتُ فَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٦﴾

“He it is Who gives life and brings death, so when He decrees an affair, He only says to it: Be, and it is.”²

Also, one who sees the aircraft covering thousands of kilometers in a short time, distances, which in the past required several months on quadrupeds to cover. How his intellect permits him to deny covering of large distances by one gifted power by Almighty Allah?

¹ Tafseer Qurtubbi, 6:21 [6/16 & 163].
² Surah Ghafir 40:68

وَتَرَى الْجِبَالَ تَخْسِبُهَا جَامِدَةً وَهِيَ تَمْرُ مَرَّ السَّحَابِ

“And you see the mountains, you think them to be solid, and they shall pass away as the passing away of the cloud.”¹

Or one, who listens to radio or watches television that transfers sound and vision from thousands of kilometers. How can he deny such a thing in the being of Imam, who is helped and supported by Almighty Allah?

إِنَّ اللَّهَ يُسَمِّعُ مَنْ يَشَاءُ وَمَا آتَنَاكُمْ سَمْعًا مِّنْ فِي الْقُلُوبِ^③

“Surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves.”²

It is like the case of seeing from far away and speaking to it as if he was besides it.

وَكَذَلِكَ نُرِيَ إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ

“And thus did We show Ibrahim the kingdom of the heavens and the earth.”³

Also, examples of discoveries and recent skills that are effects of electricity and other powers, and they are numerous. Simple human intellects before this were unable to discover these things, but today they have solved the problems, which were impossible to solve yesterday and made every impossible thing possible.

Perhaps in future, science and learning would make further progress, because knowledge does not have any limits and there is no evidence and proof as well that knowledge has reached its limit.

Thus, there is no problem that the progress achieved today was in possession of the Imam at that time; and the power of the creator is higher than all. I don't want to consider the miracle acts of holy saints to be like acts of scientific progress, even though they might have occurred through natural causes, their being miracles is not invalidated.

But we believe that Imams of Ahle Bayt (a.s.) have connection with source of creation, through whom, their desires are fulfilled from outside the world of nature. And it is a necessary requirement of divine grace that He should strengthen His special servants.

It is interesting that some people find fault with the Shia and accuse them of extremism, infidelity and polytheism, whereas they have proved the same for their own saints. Many a times the merits, which they regard as extremism of Shia, they have narrated in excellence for ordinary persons. Without any kind of

¹ Surah Naml 27:88

² Surah Fatir 35:22

³ Surah Anaam 6:75

denial or doubt in chains of narrators and without any kind of hesitation in accepting the texts of reports; and made them popular in religious literature and consider them as historical.

It is because of their attachment to these persons and due their regarding them as great that they have fabricated these merits. Yes, attachment to something makes man blind and deaf.

This practice is present among them since day one till the present and no researcher and scholar had guts to attribute deviation, polytheism, extremism and leaving the consensus of Islamic Ummah to these writers, which they have attributed to the Shia.

Following are some of their examples:

Al-Ghadeer

In Quran, traditions and literature

Vol. 2

Allamah Shaykh Abdul Husain Amini (r.a.)

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Muhammad Hasan Shafi-ee Shaahroodi

English Translation:

Sayyid Athar Husain S.H. Rizvi

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Exaggerations regarding Abu Bakr

It is not very difficult to understand the limits and qualities of every companion, because in history – inspite of distortions and mix-ups, there are enough hint to reality and for the well aware critic, there is no problem in separating the pure from impure and the correct from incorrect; and it is possible to derive the facts and distinctive qualities of persons and criterions, to understand the values of the past communities.

It is necessary for us that in accounts of important persons from the past and present periods of Islam, we should look with respect and not regard with disgrace, especially those, who are recognized as righteous Caliphs in the religious society, as their Caliphate was established through supposed legal selection - although it has no reliability and value in the criterion of justice:

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمْ الْخَيْرُ^١

“And your Lord creates and chooses whom He pleases; to choose is not theirs.”¹

...and:

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمْ الْجَيْرَةُ مِنْ
أَمْرِهِمْ

“And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter.”²

And:

إِلَّا أَمْرُهُ مِنْ قَبْلٍ وَمِنْ بَعْدٍ

“Allah’s is the command before and after...”³

And:

وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ^٤

“He is their guardian because of what they did.”⁴

And:

¹ Surah Qasas 28:68

² Surah Ahzab 33:36

³ Surah Rum 30:4

⁴ Surah Anaam 6:127

وَكَذَّبُوا وَاتَّبَعُوا أَنْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقِرٌ^①

“And they call (it) a lie, and follow their low desires; and every affair has its appointed term.”¹

Therefore, to accord respect to the companion of the Prophet in the cave and the sole migrant in his company in the first group of migrants, who got precedence over others, is important for us and to reduce his right, in recognition of his good moral justice is from the great crimes.

We cannot say anything regarding the matter of Caliphate – that how it came to an end? How it took shape? How it was established? And how it did not continue? Whether views regarding that were free or not? Whether the will and advice of Prophet was followed or not? Or they followed their desires and resorted to force?

The discussions regarding all this is not important for us after the world heard the tradition of Saqifah, which those people harp upon, and news of that great calamity, and the beginning of a great deception, which appeared among Muhajireen and Ansar.

إِذَا وَقَعَتِ الْوَاقِعَةُ لَيْسَ لِوَقْعَتِهَا كَاذِبٌ خَافِضٌ رَافِعٌ^②

“When the great event comes to pass, there is no belying its coming to pass - abasing (one party), exalting (the other),”²

What can I say? While history is present before the researcher and from that he learns that on that day every person saw his well being in not joining any of the groups and not to enter that fiery atmosphere, because if he expressed his opposition or joined a group, he would be threatened with death.

After that his eyes saw the wielded swords and his ears heard the voice of the nasty speaker who said:

“I will not hear anyone say that Messenger of Allah (s.a.w.a.) is dead, except that I would hit him with my sword.”

Or: “I would strike off the head of one, who says that Messenger of Allah (s.a.w.a.) is dead. Indeed, he has gone to the heavens.”³

He cried: “I would hit my sword on his head and decapitate one, who says that Mustafa is dead.”⁴

What shall I say after this? Except that the Ummah was bewildered and they were fighting each other; and those two old men arose, each of them, before

¹ Surah Qamar 54:3

² Surah Waqiyah 56:1-3

³ *Tarikh Tabari*, 3:198 [3/201, Events of the year 11 A.H.]; *Sharh Ibne Abil Hadid*, 1:128 [2/40, Sermon 26]; *Tarikh, Ibne Kathir*, 5:242 [5/263, Events of the year 11 A.H.]; *Tarikh, Abul Fida*, 1:156.

⁴ From the verses of the Qasida of Umar. Hafiz Ibrahim [Diwan Hafiz Ibrahim, 1:81], Egyptian poet.

asking the view of anyone, presented their allegiance to each other. As if this was pre-planned.

One said to another: “Stretch out your hand, so that I may give allegiance to you,” and the other said: “On the contrary, you stretch your hand, so that I may give allegiance to you.”

Abu Ubaidah Jarrah, grave-digger of Medina,¹ accompanied them and called people to those two.²

Whereas the lawful successor, the guiding progeny and Bani Hashim were engrossed in the last rites of Holy Prophet (s.a.w.a.). The body of His Eminence (s.a.w.a.) lay before them and Ahle Bayt (a.s.) had closed their doors.³ Leaving his companions and relatives alone, they took up the responsibility for his last rites.⁴

The body of the Messenger of Allah (s.a.w.a.) remained on the face of the earth for three days;⁵ from Monday till Wednesday or its night⁶ and after that his family members buried him and only his close relatives were present at the time of his burial.⁷

They buried him at night or at the end of the night,⁸ and people became aware of this, only after hearing spades in the middle of the night,⁹ as they were in their houses; and Abu Bakr and Umar were also not present in his burial.¹⁰

After that people saw Umar bin Khattab coming and going to Abu Bakr and screaming in a terrible voice, in such frenzy that he was foaming from his mouth.¹¹

After the war cry of Badr, the great companion - Habbab bin Mundhir - was heard, while he held his sword on the side of Abu Bakr and said: “By God, no

¹ He was grave-digger of Medina. There were two grave-diggers in Mecca and Medina: Abu Ubaidah and Abu Talha.

² *Tarikh Tabari*, 3:199 [3/203, Events of the year 11 A.H.].

³ *Seerat*, Ibne Hisham, 4:336 [4/307]; *Riyazun Nazara*, 1:163 [1/203].

⁴ *Tabaqat*, Ibne Saad, 821, Leiden edition, Vol. 2 from Part 2. 76 [2/301].

⁵ *Tarikh*, Ibne Kathir, 5:271 [5/292, Events of the year 11 A.H.]; *Tarikh*, Abul Fida, 1/152.

⁶ *Tabaqat*, Ibne Saad, Leiden edition, 2:58 and 79 [2/273 & 305]; *Seerat*, Ibne Hisham, 4:343 & 344 [4/314]; *Musnad Ahmad*, 6:274 [7/309, Tr. 25817]; *Sunan*, Ibne Majah, 1:499 [1/521, Tr. 1628]; *Tarikh*, Abul Fida, 1/152 and he says: The fact is that he was buried on the eve of Wednesday. *Tarikh*, Ibne Kathir, 5:371 [5/291, Events of 11 A.H.]: He says: This view is well known in the majority. He also says: The fact is that he was buried on the eve of Wednesday.

⁷ *Tabaqat*, Ibne Saad, Leiden edition, 824, Vol. 2 from Part 2, 78 [2/304].

⁸ *Sunan*, Ibne Majah, 1:499 [1/521, Tr. 1628]; *Musnad Ahmad*, 6/274 [7/390, Tr. 25817].

⁹ *Tabaqatul Kubra*, Ibne Saad, Leiden edition, 824, Vol. 2 from Part 2, 78 [2/304]; *Musnad Ahmad*, 6/274 [7/390, Tr. 25817]; *Seerat*, Ibne Hisham, 4:344 [4/314]; *Tarikh*, Ibne Kathir, 5:270 [5/291, Events of the year 11 A.H.].

¹⁰ Ibne Abi Shaibah has mentioned this point in his *Musannaf*, 14/568, Tr. 18892 as stated in *Kanzul Ummal*, 3:140 [5/652, Tr. 14139].

¹¹ *Tabaqat*, Ibne Saad, Leiden edition, 787, Vol. 2. Part 2, 53 [2/267]; *Sharh Ibne Abil Hadid*, 1:133 [2/56, Sermon 26].

one would reject my statement, except that I would cut off his nose with my sword.¹ I am a tree, on which the camel scratches itself, I am a date palm around, around which they have placed their legs (that they may not break due to load of dates), I am a male lion, who grew up in the pride.”

He was told: “In that case Almighty Allah would eliminate you.” He said: “On the contrary He would eliminate you.” Or said: “On the contrary, I see that you would be killed.”²

They caught hold of him and stuffed mud in his mouth.³

After that the world saw Miqdad – that great man, beating his chest or saw that the nose of Habbab was broken and they were beating him severely.

Or saw someone in the house of prophethood, refuge of Ummah and house of their nobility, or had taken refuge in the house of Fatima and Ali (a.s.) while terror had stricken them.⁴

Abu Bakr sent Umar bin Khattab to them saying: “If they refuse to give allegiance, fight with them.”

Umar came out with a burning torch to burn down their place on them; Fatima saw him and said: “O son of Khattab, have you come to burn down our house?”

He replied: “Yes, unless you enter what the Ummah has entered.”⁵

[What shall I say] after those political persons laid siege to the house of revelation; after removing the curtain from the house of Fatima⁶ and heard the call of leader of that group as he called for firewood and heard him say: “By God, we would burn down the house upon you, except that you come out for allegiance,”

Or he said: “I would burn down the house with all, who are present in it.”

He was told: “Fatima is present in this house.

¹ Jizal is root of tree and stick to which the camel rubs its body and gains health. Juzail, is derived from this and it is diminutive of Jizal. This is a idiom for one, whose eyes are cure-giving and reliable [see *Majmaul Amthal*, 1/52, No. 125].

It means: Fruit bearing date tree.

² *Sahih Bukhari*, 10:45 [6/2506, 6442]; *Musnad Ahmad*, 1:56 [1/90, Tr. 393]; *Seerat*, Ibne Hisham, 4:339 [4/310]; *Tarikh Tabari*, 3:209-210 [3/220 & 223, Events of the year 11 A.H.]; *Sharh Ibne Abil Hadid*, 1:128 [2/38, Sermon 26], 2:4 [6/9, Sermon 66].

³ *Sharh Ibne Abil Hadid*, 2:16 [6/40, Sermon 66].

⁴ *Tarikh Tabari*, 3:210 [3/223, Events of 11 A.H.]; *Sharh Ibne Abil Hadid*, 1:58 [1/174, Sermon 3].

⁵ *Iqdul Farid*, 2:250 [4/87]; *Tarikh*, Abul Fida, 1:156; *Elamun Nisa*, 3:1207 [4/114].

⁶ *Al-Amwal*, Abu Ubaid, 131 [Pg. 174, Tr. 353]; *Al-Imamah was Siyasah*, Ibne Zahab, 1:18 [1/19]; *Tarikh Tabari*, 4:52 [3/222, Events of the year 11 A.H.]; *Murujuz Zahab*, 1:414 [2/137]; *Iqdul Farid*, 2:254 [4/93]; *Tarikh Yaqubi*, 2:105 [2/317].

“Even if Fatima is there, “ he responded.¹

[What should I say] after the statement of Ibne Shahna: Umar came to the house of Ali to burn it down with all, who were present inside it. Fatima saw him and Umar told her:

“Enter that in which the Ummah has entered.”²

After he heard the wails of the beloved daughter of Holy Prophet (s.a.w.a.) and while she had come out of her house and was weeping, she lamented in a loud voice:

“My father, O Messenger of Allah (s.a.w.a.); what all we had to bear at the hands of the son of Khattab and son of Abu Qahafa!”³

After he saw Lady Fatima Zahra (s.a.) wailing along with ladies of Bani Hashim clan, her voice was raised and she was calling out:

“O Abu Bakr, how soon have you attacked the Ahle Bayt of Messenger of Allah (s.a.w.a.)! By God, I will not speak to Umar till I meet Allah.”⁴

After being aware of the sanctity and greatness of Ameerul Momineen (a.s.), like a camel, in whose nose is inserted a wooden piece in order to control it;⁵ they dragged him away to take allegiance from him and saying: “Give allegiance!”

And he says: “What if I don’t?”

They reply: “In that case, we swear by God, except whom there is no other god that we would strike off your neck.”

He says: “In that case, you would have killed a servant of God and brother of Messenger of Allah (s.a.w.a.).”⁶

After that the world saw Ali (a.s.), who was same in lineage and descent as Holy Prophet (s.a.w.a.) that he took refuge at the tomb of Messenger of Allah (s.a.w.a.), wailed and wept, and said:

ابن اُمّةٍ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونِي

“Son of my mother! surely the people reckoned me weak and

¹ *Tarikh Tabari*, 3:198 [3/202, Events of the year 11 A.H.]; *Al-Imamah was Siyasah*, 1:131 [1/19]; *Sharh Ibne Abil Hadid*, 1:134, 2:19 [2/56, Sermon 26 and 6/48, Sermon 66]; *Elamun Nisa*, 3:1205 [4/114].

² *Tarikh Ibne Shahna*, Gloss on *Al-Kamil*, 7:164 [*Rauzatul Manazir*, 1/189, Events of the year 11 A.H.].

³ *Al-Imamah was Siyasah*, 1:13 [1/20]; *Elamun Nisa*, 3:1206 [4/115]; *Al-Imam Ali*, Abdul Fattah Abdul Maqsood, 1:255 [No. 1, Vol. 1/191].

⁴ *Sharh Nahjul Balagha*, 1:134 & 2:19 [2/57, Sermon 26 & 6/49, Sermon 66].

⁵ *Iqdul Farid*, 2:285 [4/137]; *Subhul Aashi*, 1:228 [1/273]; *Sharh Nahjul Balagha*, 3:407 [15/74, Letter 9].

⁶ *Al-Imamah was Siyasah*, 1:13 [1/20]; *Sharh Nahjul Balagha*, 2:8 & 19 [6/49, Sermon 66]; *Al-Imamah was Siyasah*, 1:13 [1/20]; *Elamun Nisa*, 3:1206 [4/115]; *Elamun Nisa*, 3:1206 [4/115].

had well-nigh slain me..." (Surah Araaf 7:150)¹

On the day Ali (a.s.) was taken for allegiance, Abu Ubaidah Jarrah said to His Eminence: "O cousin, you are a youth and these are elders of your community. You don't have their experience and discernment regarding issues of governance. I regard Abu Bakr more fitting and capable for this post. So leave this to Abu Bakr. If you remain alive, you can become the Caliph later due to excellence in religion, knowledge, perception, precedence in Islam, lineage and the fact that you are the son-in-law of Prophet."²

After the fact that the Ansar called out aloud: "We would not give allegiance to anyone, except Ali (a.s.)."

After the fact that Abu Bakr said to Ansar: "We shall be the rulers and you will be advisors. This matter is divided among us like two pieces of date leaf (when it is split by its length into two equal halves)."³

The Aws tribe tried to take over Caliphate and Khazraj tribe also tried to take over the rule; they competed each other in this matter and every group thought that its candidate was most worthy for Caliphate and this tussle over Caliphate created enmity and malice among the communities.⁴

What shall I say regarding that Caliphate: after the fact that Abu Bakr and Umar bin Khattab regarded it as 'an act, which occurred without thinking' they compared it to be the happening of the period of Ignorance from which Almighty Allah kept the community secure.⁵

After the fact that Umar ordered that he would eliminate one, who repeated this kind of coup.⁶

After the fact that he said on the day of Saqifah: "One, who pays allegiance to a ruler, without counsel of Muslims, the allegiance will not be valid and both of them would be eliminated."⁷

After the fact that Umar said to Ibne Abbas: "Indeed, Among you, Ali is worthier for this matter than me and Abu Bakr."⁸

After the fact that Umar said: "By God, we did not do this due to enmity; on

¹ *Al-Imamah was Siyasah*, 1:14 [1/20].

² *Al-Imamah was Siyasah*, 1:13 [1/18]; *Sharh Nahjul Balagha*, 2:5 [6/12, Sermon 66].

³ *Sahih Bukhari*, Excellence of Abu Bakr, (3/1341, Tr. 3467); *Al-Bayan wat Tabaiyyan*, Jahiz, 1:181 [3/199]; *Uyunul Akhbar*, Ibne Qutaibah, 2:234 [No. 1, Vol. 5/233-234].

⁴ Among the verses of Qasida Umariya of Hafiz Ibrahim, Egyptian poet (see *Diwan Hafiz Ibrahim*, 1/81).

⁵ *Al-Tamhid*, Baqilani, 196; *Sharh Nahjul Balagha*, 2:19 [6/47, Sermon 66].

⁶ *Al-Tamhid*, Baqilani, 196; *Sharh Nahjul Balagha*, 1:123-124 [2/26, Sermon 26]; *As-Sawaiqul Mohriqa*, Ibne Hajar, 21 [Pg. 36].

⁷ *Sahih Bukhari*, 10:44 [6/2507, Tr. 6442, Chapter of stoning for adultery]; *Musnad Ahmad*, 1:56 [1/91, Tr. 393]; *Seerat Ibne Hisham*, 4:338 [4/309]; *Al-Nihaya*, Ibne Athir, 3:175 [3/356]; *Taisirul Wasul*, 2:45 [2/54, Tr. 4]; *Sharh Nahjul Balagha*, 1:128 [2/40, Sermon 26]; *Tarikh Ibne Kathir*, 5:246 [5/267, Events of the year 11 A.H.].

⁸ *Sharh Nahjul Balagha*, 1:132 [2/57, Sermon 26], 2:20 [6/50, Sermon 66].

the contrary we found Ali young and thought that Arabs and Quraish would not unite around him due to the blood of their ancestors on his hands.”

After Ibne Abbas said to him: “The Messenger of Allah (s.a.w.a.) sent him on missions and did not regard him young. Do you and your companion regard him young?”¹

After the fact that Umar said to Ibne Abbas: “O Ibne Abbas, I don’t have any opinion about your friend, except that he is a victim.”

And Ibne Abbas replied: “By God, when Almighty Allah commanded him to take Surah Baraat from Abu Bakr, He did not regard him as young of age.”²

After the fact that the father of two grandsons of Messenger of Allah (s.a.w.a.) said: “I am the servant of Allah and brother of Messenger of Allah (s.a.w.a.); I am more deserving for this matter than you. I will not pay allegiance to you, on the contrary, you should pay allegiance to me.”

Umar says: “We will not leave you, till you give allegiance.”

Ali (a.s.) said: “O Umar, Milk the camel of Caliphate, your share is secure.”³

After the fact that Ali (*Karram Allahu Wajhu*⁴) on nights, while he carried Fatima, daughter of Messenger of Allah (s.a.w.a.) mounted on a quadruped and went to the doors of Ansar and Fatima sought help from them, they said:

“O daughter of Messenger of Allah (s.a.w.a.), we paid allegiance to this man and if your husband and cousin had approached us before, we would not have paid allegiance to Abu Bakr.”

Ali (*Karram Allahu Wajhu*) said: “Shouldn’t I have completed last rites of Prophet; and while he lay unburied in the house, come out to claim Caliphate?”

Fatima said: “Abul Hasan did only what was right and they did something for which Almighty Allah will take revenge from them and would demand our rights from them.”⁵

After the fact that Ali (a.s.) says:

“Beware! By Allah, the son of Abu Qahafah⁶ (Abu Bakr) dressed himself with it (the Caliphate) and he certainly knew that my position in relation to it was the same as the position of the axis in relation to the hand-mill. The flood water flows down from me and the bird cannot fly upto me. I put a curtain against the Caliphate and kept myself detached from it.

Then I began to think whether I should assault or endure calmly the blinding

¹ *Kanzul Ummal*, 6:391 [13/109, Tr. 36357].

² *Sharh Nahjul Balagha*, 6:45, Sermon 66.

³ *Al-Imamah was Siyasah*, 1:12 [1/18]; *Sharh Nahjul Balagha*, 2:5 [6/11, Sermon 66].

⁴ May Allah honor his countenance.

⁵ *Al-Imamah was Siyasah*, 1:12 [1/19]; *Sharh Nahjul Balagha*, 1:131, 2:5, [2/47, Sermon 26 & 6/13, Sermon 66].

⁶ The name of Abu Bakr during the period of Ignorance (*Jahiliyya*) was Abdul Uzza (slave of Uzza), which the Messenger of Allah (s.a.w.a.) changed to Abdullah (slave of Allah).

darkness of tribulations wherein the grown up are made feeble and the young grow old and the true believer acts under strain till he meets Allah (on his death). I found that endurance thereon was wiser. So I adopted patience although there was pricking in the eye and suffocation (of mortification) in the throat. I watched the plundering of my inheritance till the first one went his way, but handed over the Caliphate to Ibne Khattab after himself.

(Then he quoted al-Asha's verse):

"My days are now passed on the camel's back (in difficulty) while there were days (of ease) when I enjoyed the company of Jabír's brother Hayyan."

It is strange that during his lifetime he wished to be released from Caliphate,¹ but he confirmed it for the other one after his death. No doubt these two shared its udders strictly among themselves. This one put the Caliphate in a tough enclosure² where the utterance was haughty and the touch was rough. Mistakes were in plenty and so also the excuses therefore. One in contact with it was like the rider of an unruly camel. If he pulled up its rein the very nostril would be slit, but if he let it loose he would be thrown. Consequently, by Allah, people got involved in recklessness, wickedness, unsteadiness and deviation.

Nevertheless, I remained patient despite length of period and stiffness of trial, till when he went his way (of death)³ he put the matter (of Caliphate) in a group and regarded me to be one of them. But good Heavens! what had I to do with this "consultation"? Where was any doubt about me with regard to the first of them that I was now considered akin to these ones? But I remained low when they were low and flew high when they flew high. One of them⁴ turned against me because of his hatred and the other got inclined the other way due to his in-law relationship⁵ and this thing and that thing,⁶ till the third man of these people stood up with heaving breasts between his dung and fodder. With him his children of his grand-father, (Umayyah) also stood up swallowing up Allah's wealth like a camel devouring the foliage of spring, till his rope broke down, his

¹ Time and again Abu Bakr used to say: "Release me from this and excuse me from Caliphate, because I am not better than you."

² In some copies of *Nahjul Balagha*, the word of 'kalamaha' is mentioned, which means hard ground and 'kalam' implies wounds. Ref: Gloss of Shaykh Muhammad Abduh on *Nahjul Balagha*: 1:33.

³ Abu Bakr became the Caliph in 11 A.H. and he died in Jamadiul Aakhir, 13 A.H. Umar became the Caliph in 13 A.H. and was killed in Zilhajj, 23 A.H.

⁴ Saad bin Abi Waqqas, who is one of the members of the six-member Shura committee, was the cousin of Abdur Rahman bin Auf and both of them were from Bani Zuhra tribe; the malice of Saad towards Ali was due to his mother being Hamna bin Sufyan bin Umayyah bin Abde Shams; and Ali had put them to the sword. Ref: *Sharh Nahjul Balagha*, Shaykh Muhammad Abduh, 1:34.

⁵ Abdur Rahman bin Auf, husband of the Uthman's sister, who had veto power in Shura, because Umar had ordered that if there developed a dispute in Shura, the final say was in his hands. Umar himself during his Caliphate confessed that: If Ali had not been there, Umar would have perished.

⁶ Talha and Zubair raised the standard of revolt against Imam Ali (a.s.) in Battle of Jamal.

actions finished him and his gluttony brought him down prostrate.”

Discussion regarding this sermon

This sermon is named as Shiqshiqya; and a great many opinions are expressed regarding this and experts of literature from Shia and Sunni have quoted this and they believe that it is among sermons, proved to be definitely from Ameerul Momineen (a.s.) and there is no doubt about its chains of narrators.

That is why the foolish suggestion that it is fabricated by Sayyid Razi is not tenable (and is unworthy); because people have narrated it during the preceding centuries, long before the birth of Sayyid Razi, as the contemporaries and succeeding scholars have quoted this sermon through authorities other than those of Sayyid Razi.

In *Al-Ghadeer*,¹ Allamah Amini has mentioned the names of 28 persons, some of them being:

1. Abu Ja'far Dibil Khuzai (d. 246 A.H.): as is mentioned in *Amali* of Shaykh Tusi.² Dibil has narrated this sermon from Ibne Abbas through his chains of narrators; and Abul Hasan Ali, brother of Dibil has narrated from him.

2. Abu Ja'far bin Ahmad bin Muhammad Barqi (d. 274, 280 A.H.): as is mentioned in *Ilalush Sharai*.³

3. Abu Ali Jubai, senior personality of Mutazalites (d. 303 A.H.). As is mentioned in the book of *Al-Firqatul Najiya*, by Ibrahim Qatifi and *Biharul Anwar* of Allamah Majlisi.⁴

4. Abul Qasim Balkhi, senior personality of Mutazalites (d. 317 A.H.). As is mentioned in *Sharh Nahjul Balagha* of Ibne Abil Hadid.⁵

5. Abu Ja'far Ibne Quba, student of Abul Qasim Balkhi. As is mentioned in *Sharh Nahjul Balagha* of Ibne Abil Hadid⁶ and *Sharh Ibne Mitham*.⁷ He has mentioned this sermon in his book of *Insaf*.

6. Qadi Abdul Jabbar Mutazali (d. 415 A.H.): In his book of *Al-Mughni*,⁸ he has justified some statements of the sermon and its being a proof that it is a condemnation of the Caliphate of those, who took precedence over Ameerul Momineen (a.s.), without expressing any doubt about its chains of narrators.

7. Abul Khair, Musaddaq bin Shabib Sulhi Nahwi (d. 605 A.H.). He recited the sermon before Abu Muhammad bin Khashshab and he said:

When I read out the sermon before my teacher, Abu Muhammad bin

¹ *Al-Ghadeer*, 7/110-115.

² *Amali*, Tusi, 237 [Pg. 372-374, Tr. 803].

³ *Ilalush Sharai*, [1/181, Tr. 12].

⁴ *Behaarul Anwaar*, 8:161 [8/155], Lithographed edition.

⁵ *Sharh Nahjul Balagha*, 1:69 [1/205, Sermon 3].

⁶ *Sharh Nahjul Balagha*, 1:69 [1/205, Sermon 3].

⁷ *Sharh Nahjul Balagha*, Ibne Mitham, [1/252, Sermon 3].

⁸ *Al-Mughni*, [Pg. 295].

Khashhab, and when I reached the statement of Ibne Abbas that he said: “I never regretted anything more than the fact that Imam Ali (a.s.) was unable to continue his sermon,” my teacher said: “If I were present, I would have asked Ibne Abbas: Did your cousin leave anything he did not say? He has not left anyone from the first to last.”

Musaddaq, who was a humorous persons, says: “Master, perhaps this discourse is attributed to him and is not from His Eminence?”

He replied: “No, by God, I know that this sermon is only his discourse, just as I know that you are Musaddaq.”

Musaddaq said: “People attribute it to Sayyid Razi.”

He replied: “No, by God, it is not from Sayyid Razi. From where can Sayyid Razi bring such eloquent discourse? We have seen his style in prose and poetry and it is not anywhere near this.”¹

Then he said: “By God, I have seen this sermon in books written two hundred years before the birth of Sayyid Razi and also seen in writings of scholars and literature experts, whom I recognize and they wrote them before Abu Ahmad, father of Razi came into this world.”²

8. Izzuddin Ibne Abil Hadid Mutazali, (d. 655 A.H.) writes in *Sharh Nahjul Balagha*:³

“I say that I have seen a large part of this sermon in the writings of my teacher, Abul Qasim Balkhi, leader of Mutazila in Baghdad. He lived during the reign of Muqtadar and much before Razi came into the world.”

What can I say after the contemporary poet Egypt⁴ has enflamed the fire lying low. And has revived those fires of crimes, which lay quiet and renewed those crimes, which were forgotten. No, by God, they will never be forgotten - and he regards that as the praise of the past people, and he raises his voice after passage of centuries on those crimes, and through his composition in Qasida Umariya, under the title of ‘Umar and Ali’, he says:

“And for the statement that Umar said to Ali; how noble is the one, who heard that statement and how great is the sayer: I would burn down your house and not leave you alive in that unless you give the pledge of allegiance. And it was when the daughter of Messenger of Allah (s.a.w.a.) was present in that house. No one other than Abu Hafs (Umar) can issue such a statement to the descendants of Adnan (ancestor of Prophet)!”

¹ It is said that during the discourse of Imam (a.s.), a man from Iraq rose up and gave a letter to Imam (a.s.). [it contained something the Imam was supposed to reply.] Imam (a.s.) read the letter. When he finished, Ibne Abbas said: How nice it would be if you continue your discourse, but the Imam did not continue.

² *Sharh Nahjul Balagha*, Ibne Mitham, [1/252, Sermon 3]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:69 [1/205, Sermon 3].

³ *Sharh Nahjul Balagha*, 1:69 [1/205-206, Sermon 3].

⁴ Muhammad Hafiz Ibrahim (d. 1933 A.D., 1351 A.H.).

What should I say after some people of Egypt, at the beginning of the year 1918 A.D. recited this Qasida Umariya in a huge crowd containing these verses, and magazines and newspapers spread them all over the world and great scholars of Egypt, like Ahmad Amin, Ahmad Zain, Ibrahim Abyari,¹ Ali Jaram, Ali Amin,² Khalil Matran,³ Mustafa Damyati Bak⁴ and others⁵ praised that poet, hurting the sentiments of a large part of Muslims and destroying Muslim unity and they think that they have done something very nice!

And the *Diwan* of the poet especially the Qasida Umariya, is published many times in new editions and its commentator, Damyati says under the verse:

“It implies that if the daughter of the Prophet is silent in that house, it will not guarantee that Ali would remain safe from Umar.” He also writes:⁶

“In the report of Ibne Jarir Tabari, it is narrated from Jarir from Mughira from Ziyad bin Kulayb that Umar bin Khattab went to the house of Ali, in which Talha, Zubair and some Muhajireen were present. He said: By God, I would burn down the house over you, except that you come out to pay allegiance. So, Zubair attacked him wielding the sword. But he dropped the sword and they attacked and apprehended him. If Ziyad, in the chains of narrators is Ziyad Hanzali Abu Mashir Kufi, he is trustworthy and apparently Tabari has trusted this report.”

You will see that they have exaggerated in praising the poet and this Qasida; as if he has brought a very nice and fresh opinion for the academic society; or regards it to be a nice excellence for Umar, which pleases the Ummah and Holy Prophet (s.a.w.a.)!

Glad tiding or rather glad tidings for Holy Prophet (s.a.w.a.), whose beloved daughter, Lady Fatima Zahra (s.a.) had no sanctity and value before one, who issues this statement. And her presence in the house whose folks Almighty Allah has purified, has not restrained him from burning it down.

How nice is the selection, whose dignity is as such! And how blessed was the allegiance, which was concluded with such terror and fear and which was established with such disgrace!

At this point, I don't wish to say anything about this, except that after we have studied the history of the first Caliph; before and after embracing Islam, we

¹ These three persons published the Diwan in the year 1937 A.D. in Darul Kutub in two volumes with revision and commentary and the above mentioned verses are present in that. 1:82.

² These two persons and a third person revised the new edition of this book.

³ He wrote a foreword to the Diwan published by Maktab Al-Hilal, Year 1935 A.D. 1353 A.H. and these verses are mentioned on Pg. 184. Only the second line of the second verse is changed into the following: “Even if the daughter of Mustafa is present in the house, do not resort to extremism.”

⁴ He has written a gloss on Qasida Umariya, which was published from Chapkhana Saadat in Egypt and was printed in 90 pages. These verses are explained on Pg. 38 of that book.

⁵ In some other editions.

⁶ On Pg. 39 in his commentary.

found him in morals and habits, to be like ordinary people of that time; and that it was only the selection, which awarded him the seat of Caliphate.

We shall discuss this under two topics: Merits of Abu Bakr and his personal capacities.

1. Merits of Abu Bakr in traditional reports

Has any authentic tradition been narrated from Messenger of Allah (s.a.w.a.) regarding his excellence? Or the excessive praise that they heap upon him are justified and true?

At this point we would do what anyone, who is in pursuit of reality would do. We will not mention a single word, without undertaking an academic criticism and logical analysis.

At the end of his *Safarus Saada*,¹ Firozabadi says:

“The conclusion of the book mentions traditions, none of which are authentic and in view of scholars, who are well aware of traditions and are critics of this science, nothing is proved from them.”

Then, after some chapters, he writes:²

“Chapter on excellence of Abu Bakr: The most famous tradition is the following fabricated one: Almighty Allah manifests Himself in people generally and in Abu Bakr specially.”

And the tradition: “Almighty Allah did not reveal anything on my chest, except that He revealed it on the chest of Abu Bakr.”

And the tradition: “Whenever Holy Prophet (s.a.w.a.) became eager for Paradise, he kissed the hair of Abu Bakr.”

And the tradition: “I and Abu Bakr are like the two race horses, who are same in speed; and same in precedence and excellence.”

And the tradition: “When Almighty Allah wanted to select the souls, He chose the soul of Abu Bakr.”

And the like of this nonsense, whose invalidity is known through nature and logic.

In *Layali al-Masnua*,³ Suyuti has mentioned 30 traditions in excellence of Abu Bakr, traditional reports, which writers in recent years regarded as healthy and worthy of trust and have narrated them without chains of narrators and without any attention or concern. Then he has refuted them and adjudged them to be fabricated; and mentioned views of senior tradition scholars (*Huffaz*) regarding them.

¹ *Safarus Saada*, 2:207.

² *Safarus Saada*, 2:211.

³ *Layali al-Masnua*, 1:286-302.

As we explained before this:¹ By the order of the leaders and senior scholars of traditions, a hundred merits for Abu Bakr and his associates are falsely attributed to Messenger of Allah (s.a.w.a.). This proves the correctness of Firozabadi's statement.

Also, there were forty-five traditional reports fabricated on the topic of Caliphate: and we have rejected them² at the order of experts of the art; persons like: Ibne Adi, Tibrani, Ibne Habban, Nasai, Hakim, Darqutni, Aqeeli, Ibne Madani, Abu Umar, Juzakhani, Mohib Tabari, Khatib Baghdadi, Ibne Jauzi, Abu Zara, Ibne Asakir, Firozabadi, Ishaq Hanzali, Ibne Kathir, Ibne Qayyim, Dhahabi, Ibne Taymiyyah, Ibne Abil Hadid, Ibne Hajar Haithami, Ibne Hajar Asqalani, Hafiz Muqaddasi, Suyuti, Saghani, Mulla Ali Qari, Ajluni, Ibne Darwish Hoot and others.

Also, since the six authentic books of Ahle Sunnat (Sihah, Sunan and Musnad) are without these reports; it is the proof of their falsity and we understand that occurrence of these reports is after the period of compilation of these books and this is sufficient to prove their worth. Just as very few merits mentioned in Sihah books were fabricated after the period of Holy Prophet (s.a.w.a.).

If the Caliph himself believed that some of these traditions, even though a few of them had been issued by Prophet, no one would have regarded a person like the grave-digger of Medina, Abu Ubaidah Jarrah to be worthy of Caliphate and would not have preferred him over himself and he would not have left them on the day, when he was in dire need of them; on the day when discussion in earnest regarding Caliphate took place and every owner of merit presented his merits to qualify for Caliphate and the arguments intensified and a battle was about to erupt and which concluded with enmity.

But he and his associates had no evidence for Caliphate of Abu Bakr, except that he was a companion of Messenger of Allah (s.a.w.a.) and the second of the two in the cave and that he was most elderly of them all.

Although the fact was that the father of Abu Bakr was more aged than him. And that group selected and allegiance was given to him after confusion, bewilderment and severe turmoil; reasonings, which are actually not sustainable, and no reasonable person shall accept.

It does not improve the dignity of Ummah and does not bring unity and nothing is achieved through it. And if the companions of the early period of Islam, which was an age of humility and respect, had known something from these fabricated traditions, they would indeed have argued through them and would not have resorted to creating terror.

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 267-274; *Al-Ghadeer*, 5/476-527.

² *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 475-478 and *Al-Ghadeer*, 5/532-565.

Umar bin Khattab, on the day of Saqifah, would not have been content with that statement: “The most worthy of people for Caliphate of Messenger of Allah (s.a.w.a.) is the second of the two persons present in the cave and Abu Bakr has precedence in Islam and he is senior in age.”¹

And Salman would not have said to companions: “You acted rightly in choosing a person senior in age, but committed a mistake regarding Ahle Bayt of your Prophet.”²

And Uthman bin Affan was content with this statement in calling people to Abu Bakr: “Indeed, Abu Bakr Siddiq is the most eligible of people for Caliphate; he is the truthful (*Siddiq*) and second of the two in the cave and companion of Messenger of Allah (s.a.w.a.).”³

And elders of Muhajireen and Ansar did not refuse allegiance to him, except Ali and his two sons, and Abbas and his sons from Bani Hashim, and Saad bin Ubadah and his sons and his family and Habbab bin Mundhir and his companions, Zubair, Talha, Salman, Ammar, Abu Zar, Miqdad, Khalid bin Saeed, Saad bin Abi Waqqas, Utbah bin Abu Lahab, Baraa bin Azib, Ubayy bin Kaab, Abu Sufyan bin Harb and others.⁴

No one other than Muhammad bin Ishaq has the guts to say: “Most Muhajireen and Ansar had no doubt that after Holy Prophet (s.a.w.a.), Ali is the owner of authority.”⁵

And Utbah bin Abu Lahab would not have recited this in the crowd of claimants that day:

“1. I did not think that Caliphate would be taken away from Bani Hashim and from Abul Hasan. 2. The first of the men, who embraced faith and had precedence and who was the most knowledgeable about Quran and Sunnah. 3. And the last who met the Prophet (and the Prophet transferred relics of prophethood and Imamate to him) and one whom Jibreel helped in last rites of Prophet. 4. One, who had all their merits and they have no doubt in it, but those people did not have the merit and excellence he was having. 5. What has removed you from him? (tell me) so that I may know! Know that your allegiance (to Abu Bakr) was from the first mishchiefs.”⁶

¹ *Seerah*, Ibne Hisham, 4:340 [4/311]; *Riyazun Nazara*, 1:162-166 [2/203-206]; *Tarikh*, Ibne Kathir, 5:247-248 [5/267-268, Incidents of the years 11 A.H.]; *Sharh Nahjul Balagha*, 2:16 [6/38, Sermon 66]; *Seerat Halabiyya*, 3:388 [3/359].

² *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:131, 2:17 [2/49, Sermon 26; 5/43, Sermon 66].

³ Tarabulasi has mentioned this report in the excellence of companions as it is mentioned in *Kanzul Ummal*, 3:140 [5/653, No. 14142].

⁴ *Tarikh Yaqubi*, 2:103 [2/124]; *Riyazun Nazara*, 1:167 [2/207]; *Tarikh Abul Fida*, 1:156; *Rauzatul Manazir*, Ibne Shahna, [1/189, Events of the year 11 A.H.]; Gloss on *Al-Kamil*, 7:164; *Sharh*, Ibne Abil Hadid, 1:134 [2/56, Sermon 26].

⁵ *Sharh Nahjul Balagha*, Ibne Abil Hadid, 2:8 [6/21, Sermon 66].

⁶ *Tarikh Yaqubi*, 2:103 [2/124]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 3:259 [13/232, Sermon 238].

2. ‘Capability and spirituality’ of Abu Bakr

Here, I wish to glance at the capabilities of the Caliph and the sciences and moral character to which he was inclined, so that we may know whether it opens a way for his excellence? Or that it brings him near to open a way for his excellence through these reports? Or specifies limits for him so that shortcoming from that, injustice to him and regarding his right as worthless and reducing his rank or that exaggeration should be recognized about him?

‘Precedence’ in accepting Islam

I will not discuss regarding this; because Islam erases all the previous actions of man. From this aspect no attention is paid to the following statement of Akrama:

“Abu Bakr or Ubayy bin Khalaf and other polytheists used to gamble and this was before the prohibition of gambling.”¹

And Imam Abu Bakr Jassas Raazi Hanafi (d. 370 A.H.) has written in *Ahkamul Quran*:²

Among scholars, there is no disagreement regarding prohibition of gambling and laying bets. Ibne Abbas said: “Laying bets is gambling.” And during the period of Jahiliyya, they used to bet their money and even wives. This continued, till it was prohibited, when the verse:

الْمَوْعِدُ لِغُلَبَتِ الرُّومِ

“Alif Lam Mim, the Romans are vanquished,”³

...revealed Abu Bakr Siddiq laid bets with the polytheists (and Abu Bakr was among the gamblers of that time).

And attention will also not be paid to the traditional report, which Fakihi has narrated in his book of *Makka*, through his authorities from Abu Qamus, when he says:

“During the period of Jahiliyya,⁴ Abu Bakr drank liquor and intoned:

“O mother of Bakr, peace be on you. Do you think that after (the killing of) your relatives there is peace for me?

...till the end of the verses.”“

¹ Imam Sherani has mentioned this point in his *Kashful Ghumma*, 2:154.

² *Ahkamul Quran*, 1:388 [1/329].

³ Surah Rum 30:2

⁴ This word has been added to the report and the following traditional report also falsifies it and we shall mention the authentic history. [Fakihi has distorted the report slightly. In this report, Abu Bakr addresses the Prophet as Messenger of Allah (s.a.w.a.). How is it possible for this incident to have occurred during the period of Jahiliyya? Secondly: He refrained from quoting the remaining couplets. In these couplets Abu Bakr has lamented for the polytheists, who were killed during the Battle of Badr. The remaining verses shall be mentioned from *Tafseer Tabari*.].

“At that time the Messenger of Allah (s.a.w.a.) was informed of this and while his robe dragged on the ground, he went to Abu Bakr and found him with Umar. When Abu Bakr looked at the furious countenance of Prophet, he said: I seek the refuge of Allah from the fury of Messenger of Allah (s.a.w.a.); and Almighty Allah has definitely not made our head spin (and we did not become intoxicated). And he was the first to make liquor unlawful on himself.”

Tabari has mentioned this tradition of Abul Qamus in his *Tafseer*.¹

In the printed version (211) he has narrated from Ibne Bashir² from Abdul Wahab³ from Auf⁴ from Abul Qamus Zaid bin Ali⁵ that Almighty Allah revealed verses three times regarding liquor; in the first verse, He said:

يَسْكُنُوكُمْ عَنِ الْحَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَّمَنَافِعٌ لِلنَّاسِ ۚ وَإِثْمُهُمَا
أَكْبَرُ مِنْ نَفْعِهِمَا

“They ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit.”⁶

In spite of this, Muslims imbibed liquor. Two men had liquor and started praying and began to talk nonsense, such that Auf did not understand the meaning, thus Allah, the Mighty and Sublime revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَآتُنُّكُمْ حَقًّا تَعْلَمُونَ

“O you who believe! Do not go near prayer when you are intoxicated until you know (well) what you say.”⁷

Some people drank, but refrained from it at the time of prayers, so much so that according to Abul Qamus, a person drank and began to bewail about those killed in Badr, and said:

“1. O mother of Amr, peace be on you. Do you think there is peace for you after the killing of your relatives? 2. Give me respite, so that I may live the mornings with ‘Bakr’ as I saw death in pursuit of Hisham (and snatched him from clutches of the mother) 3. Sons of Mughira (and his relatives) wished to purchase the life of Mughira by giving thousands of men or quadrupeds. 4. (But alas) how many I see (nobles who have) vessels full of delicious meat (of camels) and these (their bodies) fallen into the well of Badr. 5. How often I see youths, who with their luxurious dresses confused in the well of Badr.”

¹ *Jamiul Bayan*, 2:203 [No. 2: Vol. 2/362].

² Hafiz Abu Bakr Muhammad bin Bashar Abdi Basari is one of the narrators of the six Sihah books of Ahle Sunnat.

³ Ibne Abdul Majid Basri is one of the narrators of the six Sihah books of Ahle Sunnat.

⁴ Ibne Abi Jamila Abdi Basri is one of the narrators of the six Sihah books of Ahle Sunnat.

⁵ As mentioned in *Tahzibut Tahzib*, 3:420 [3/363], he is a reliable person.

⁶ Surah Baqarah 2:219

⁷ Surah Nisa 4:43

The narrator says: These verses were mentioned to Messenger of Allah (s.a.w.a.). He set out in fury, his robe dragging on the ground till he reached that man. When he saw His Eminence (s.a.w.a.) that he was having something in his hand and he raised it to hit him, he said: “I seek Allah’s refuge from the fury of Allah and His Messenger. I swear by God, I will never again drink liquor.”

Thus, Almighty Allah revealed the verse of prohibition:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا أَخْمَرُ وَالْمَبِيسُرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ
الشَّيْطَنِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ④

“O you who believe! intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Shaitan’s work; shun it therefore that you may be successful.”¹

Till the words of Almighty Allah:

فَهَلْ أَنْتُمْ مُّنْتَهُونَ ⑤

“Will you then desist?”²

At time Umar bin Khattab said: I give up! I give up!³

Ibne Hajar says in *Fathul Bari*⁴ and Aini in *Umdatul Qari*:⁵

“One of the rare and unlikely traditional reports is one, which Ibne Marduya has mentioned in his *Tafseer*, through the channels of Isa bin Tahman⁶ from Anas that: Abu Bakr and Umar were among those (who were drinking liquor in the house of Abu Talha). This traditional report, in spite of the fact that its chains of narrators is strong, even then it is deniable and I regard it to be invalid. Abu Nuaim in *Hilya*⁷ in the biography of Shoba has narrated from tradition of Ayesha that she said: “Abu Bakr made liquor unlawful for himself and he did not drink it during the period of Jahiliyya and during Islam.” So, it is possible that if the tradition of Ibne Marduya is correct: Abu Bakr and Umar must had gone there to meet Abu Talha, but they did not join in drinking.⁸ Then I found this report from Bazzaz from another channel from Anas that Anas said: I was serving liquor to

¹ Surah Maidah 5:90

² Surah Maidah 5:91

³ It should be clear for the reader that Tabari, in order to protect the respect of Abu Bakr has concealed his name and mentioned ‘a man’ instead and also in the verse instead of Umme Bakr, Umme Amr is mentioned.

⁴ *Fathul Bari*, 10:30 [10/37].

⁵ *Umdatul Qari*, 20:84 [21/168].

⁶ This man Ahmad is regarded honest (in *Ghalal* and *Marifatul Rijal*, 3/456 No. 5942) and Ibne Moin [in *Tarikh*, 3/333, No. 1602] and Abu Hatim [in *Al-Jirah wal Tadeel*, 6/280, No. 1552] and Yaqub bin Sufyan [in *Al-Marifah wat Tarikh*, 3/232]; and Abu Dawood, Hakim, Darqutni have regarded him as trustworthy, *Tahzibut Tahzib*, 8:216 [8/193].

⁷ *Hilyatul Awliya*, [7/160].

⁸ Statement of Aini ends here and the rest is the statement of Ibne Hajar.

those persons and among them was a man named Abu Bakr and when he drank, he recited the following verses:

“O mother of Bakr, peace...”

Then a man from Muslims entered and said: Has the verse of prohibiting liquor been revealed...till the end of the tradition and this Abu Bakr is one, who was called as Ibne Shagub. And some think that he was Abu Bakr Siddiq, but such is not the case, but due to the context that Umar is mentioned, there is no mistake in describing the man as most truthful (*Siddiq* - and he is the famous Abu Bakr) and we have found the names of ten persons (who were present in that drinking party).

Allamah Amini says: You can see that Ibne Hajar has refrained from mentioning the tradition and loyalty to Caliph prevented him from accepting it, but its authenticity does not allow him to ignore it. Thus, initially he regards it to be strange and far-fetched and after that denies it, inspite of the fact that he knew that there was no defect in the chains of its narrators.

Sometimes he regards it invalid and sometimes correct and at the end, he does not refute its authenticity and correctness, and absolves himself through the verdict that:

“One mentioned in the captioned traditional report is Abu Bakr Siddiq by the context that Umar is also mentioned. And these two individuals are included among the eleven persons, who drank liquor in the house of Abu Talha.”

Ibne Hajar knows that the tradition of Ayesha, which Abu Nuaim has quoted in *Hilya*,¹ is not authentic. Abu Nuaim has quoted this report from Ibad bin Ziyad Saji from Ibne Adi from Shoba from Muhammad bin Abdur Rahman Abu Rijal from Umrah, his mother from Ayesha and then he says:

“This tradition from Shoba is strange and unlikely and we have only narrated it from the channels of Ibad Ibne Abi Adi.”

In view of Abdur Razzaq, there is a report from Muammar bin Thabit and Qatada and others from Anas that those (who drank liquor in the house of Abu Talha) were eleven persons.²

This drinking party took place during the year of the conquest of Mecca in 8 A.H. in the holy Medina, in the house of Abu Talha Zaid bin Sahal and the bartender was Anas; as is mentioned in *Sahih Bukhari*,³ *Kitabul Tafseer* in Surah Maidah under the verse of alcohol and *Sahih Muslim* in *Kitabul Ashraba* under the chapter of prohibition of wine,⁴ and Suyuti in *Durre Manthur*.⁵

Abd bin Hamid, Abu Yaala,⁶ Ibne Mundhir, Abu Shaykh and Ibne Marduya

¹ *Hilyatul Awliya*, 7:160.

² *Fathul Bari*, 10:30 [10/37]; *Umdatul Qari*, 10:84 [21/168].

³ *Sahih Bukhari*, [4/1688, Tr. 4341].

⁴ *Sahih Muslim*, [4/229-231, Tr. 3-7].

⁵ *Durre Manthur*, 2:321 [3/172].

⁶ *Musnad*, Abi Yaala, [6/101, Tr. 3362].

have narrated this tradition from Anas. And Ahmad in *Musnad*,¹ Tabari in his *Tafseer*,² Baihaqi in his *Sunanul Kubra*,³ Ibne Kathir in his *Tafseer*⁴ have narrated it.

And the number of persons present in that gathering as Muammar and Qatada had mentioned, were eleven, from which in *Fathul Bari*,⁵ Ibne Hajar has mentioned the names of ten persons, saying: We managed to get the names of following ten persons:

1. Abu Bakr bin Qahafa; he was aged 58 years at that time.
2. Umar bin Khattab; he was aged 45 years at that time.
3. Abu Ubaidah Jarrah, he was aged 48 years at that time.
4. Abu Talha Zaid bin Sahl; he was the host of that party and he was aged 44 years.
5. Sahl bin Baidha; he died after this incident and he was much aged.
6. Ubayy bin Kaab.
7. Abu Dujjana Samak bin Kharsha.
8. Abu Ayyub Ansari.
9. Abu Bakr bin Shughub.⁶
10. Anas bin Malik, who was their bartender and on the basis of most authentic view, was aged 18 years at that time.

In *Sahih Muslim*, in the section on drinks, in the chapter of prohibition of liquor and in *Sunan Baihaqi*,⁷ it is narrated from Anas: "I served liquor to them and I was the youngest of them."

The name of the eleventh person remained concealed from Ibne Hajar and he – as is mentioned in the tradition of Qatada from Anas – was Maaz bin Jabal.

This tradition is quoted by Ibne Jarir in his *Tafseer*, Haithami in *Majmauz Zawaid*, Aini in *Umdatul Qari* and Suyuti in *Durre Manthur*.⁸

Maaz was aged 23 years at that time, because as Ibne Jauzi has mentioned in *Sifatus Safwa*, he died in the year 18 A.H. at the age of 33 years.⁹

These were persons, who, after revelation of two verses prohibiting liquor

¹ *Musnad Ahmad*, 3:181 & 227 [4/25, Tr. 12458 & Pg. 102, Tr. 12963].

² *Jamiul Bayan*, 7:24 [No. 5, Vol. 7/37].

³ *Sunanul Kubra*, 8:286 & 290.

⁴ *Tafseer*, Ibne Kathir, 2:93-94.

⁵ *Fathul Bari*, 10:30.

⁶ In *Isabah*, 4:22, No. 142 it is mentioned that the name of Abu Bakr bin Shaghuf Laithi is Shaddad and some say that it was Aswad and some say: Shaddad bin Aswad. Shaghuf was the name of his mother and her father was from Bani Laith bin Bakr bin Kinana. Ibne Shaghuf embraced Islam after the Battle of Uhud.

⁷ *Sunan Baihaqi*, 8:290.

⁸ *Jamiul Bayan*, 7:24 [No. 5, Vol. 7/37]; *Majmauz Zawaid*, 5:52; *Umdatul Qari*, 8:589 [21/168]; *Durre Manthur*, 2:321 [3/172].

⁹ *Sharh Sahih Muslim*, 13/150.

by justification of those two verses – as was mentioned before – drank wine till the verse of Surah Maidah was revealed during the year of the conquest of Mecca:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا أَخْمَرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزَلَامُ رِجْسٌ مِّنْ عَمَلِ
الشَّيْطَنِ

“O you who believe! intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Shaitan’s work.”¹

Till the words:

فَهُلْ أَنْتُمْ مُّنْتَهُونَ ④

“Will you then desist?”²

And when they saw the fury of the of Allah (s.a.w.a.), and were threatened by the three verses and understood the warning, they desisted from it and Umar said: I give it up! I give it up!

Alusi has written in his *Tafseer*:³

“Senior companions drank wine after revelation of the verse of wine in Surah Baqarah and remarked: We drink something which has benefit for us, and we did not refrain from liquor till the verse of Surah Maidah was revealed.”

The Caliph during the period of his being a Muslim

As for Abu Bakr: during the period of his being a Muslim, we do not find any precedence for him in Jihad, prominence in good morals, initiative in worship or steadfastness.

Expertise in the science of exegesis

In this science, nothing remarkable is reported from him. Books of exegesis and traditions are before your eyes. You may sift through them, but you will not find anything, which would quench the thirst of the thirsty one, or fulfill the needs of a needy person.

Yes, regarding him and his friend, Umar bin Khattab, it is narrated that they were unaware of the term ‘Abb’,⁴ which every Arab of pure descent, even Bedouins know its meaning.

¹ Surah Maidah 5:90

² Surah Maidah 5:91

³ *Tafseer Alusi*, 2:115.

⁴ In the words of Almighty Allah in Surah Abasa: “*Then We cause to grow therein the grain, and grapes and clover, and the olive and the palm, and thick gardens, and fruits and herbage.*” (*Surah Abasa 80:27-31*)

If you are amazed at this, amazement is for those, who are inclined to him,¹ and they have presented justifications for him that he exercised precaution in commenting on Quran and that is why he restrained from guessing the meaning of ‘Abb’ and that he resorted to extreme caution!

But every sane individual understands that it is obligatory to observe precaution in explaining the objective of Holy Quran and specifying details, concise explanation, and exegesis of ambiguous, and things like that on which it is prohibited to express the view quickly, without information and research.

As for the meaning of Arabic words from one, who has grown up in Arabia, what precaution prevented him that he should understand, in spite of knowing its meaning?

Just suppose this person does not know the complete language of his community; but in the verse following:

مَتَاعًا لَكُمْ وَلَا نَعَامِكُمْ ﴿٢﴾

“A provision for you and for your cattle.”²

...is mentioned the explanation of ‘fakiha’ and ‘abb’. That he may understand that the meaning of the verse is: Allah, the Mighty and the High has advised people on fruits, which they eat and the grass, which quadrupeds benefit from; thus their diet is fruits and the diet of animals is grass [and ‘abb’ is in the meaning of grasses].

Abu Ubaidah has narrated from Ibrahim Teemi: Abu Bakr was asked about the words of Almighty Allah:

وَفَأَكْهَلَّ وَأَنْجَلَ ﴿٣﴾

“And fruits and herbage”³

He said: Which sky would shade on me and which land would carry me and where should I go and what should I do if I say a letter opposed to Book of God and what Almighty Allah has intended?”⁴

Kalala

Also, you will see that the Caliph, like his brother – Umar – was unaware of the meaning of ‘Kalala’ in the verse of ‘summer’ [verse revealed in summer] at

¹ Like Qurtubi [in *Al-Jamiul Ahkamul Quran*, 1/27 & 19/145]; and Suyuti [in *Durre Manthur*, 8/421].

² Surah Naziyat 79:33

³ Surah Abasa 80:31

⁴ Ref: *Al-Jamiul Ahkamul Quran*, Qurtubi, 1/29 [1/27 & 19/145], *Muqaddima fee Usulul Tafseer*, Ibne Taymiyyah, 30 [Pg. 47]; *Al-Kashaf*, 3:253 [4/704]; *Durre Manthur*, 6:317 [8/421].

the end of Surah Nisa:¹

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِنُكُمْ فِي الْكُلَّةِ إِنَّ امْرُوا هَلْكَ لَيْسَ لَهُ وَلَدٌ أَخْثُ
فَاهَا نَصْفُ مَا تَرَكَ

“They ask you for a decision of the law. Say: Allah gives you a decision concerning the person who has neither parents nor offspring; if a man dies (and) he has no son and he has a sister, she shall have half of what he leaves...”²

Scholars of traditions through correct chains of narrators, all of whose reporters are trustworthy, have narrated from Shobi that Abu Bakr was asked regarding Kalala; he said

“I will express my view regarding this; if it is correct it is from Almighty Allah and if it is wrong, it is from me and Shaitan, and Allah and His Messenger are immune from that. In my view, Kalala (an heir) is other than father and son.”

When Umar became the Caliph, he said: “I am ashamed from Allah to reject something, which Abu Bakr said.”

This report is narrated by Saeed bin Mansur, Abdur Razzaq, Ibne Abi Shaibah, Darami in his *Sunan*, Ibne Jarir Tabari in his *Tafseer*.³

Allamah Amini says: This is the second opinion of Abu Bakr, because in the beginning he says:

“Kalala is especially one, who has no son.”

Umar was also of the same view, then they expressed the second viewpoint⁴ and after created controversy in its meaning.

I don't know where was that severe precaution, which the first Caliph exercised in the meaning of ‘Abb’? And which sky shaded him and which earth bore his weight? And where did it go when he expressed a view in the religion of Allah about whose correctness or incorrectness he was unaware and he did not know whether it was from the side of God, or from his own side and that of Shaitan?

And how the verse of Kalala – remained unknown to him, while – as was mentioned before⁵ - the Messenger of Allah (s.a.w.a.) regarded this same verse to be sufficient for recognizing Kalala? And how the verse of:

فَسَعُلُوا أَهْلَ النَّبِيِّ كَرَانْ كُنْشَمْ لَا تَعْلَمُونَ

¹ Two verses are revealed about Kalala: one is in winter, which is at the beginning of Surah Nisa and the other is in summer, which is at the end of Surah Nisa.

² Surah Nisa 4:176

³ *Al-Musannaf*, Abdur Razzaq, [10/304, Tr. 19191]; *Al-Musannaf*, Ibne Abi Shaibah, [11/415, Tr. 11646]; *Jamiul Bayan*, 6:30 [No. 3, Vol. 4/284]; *Kanzul Ummal*, [11/79, Tr. 30691].

⁴ *Tafseer Qurtubi*, 5:77 [5/51].

⁵ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 527.

“So ask the followers of the Reminder if you do not know.”¹

...remained concealed from him? And why he did not ask them and did not pay attention to the ‘folks of reminder’ in spite of the fact that he definitely knew of their identity?

As if divine commands are not restricted, on the contrary they depend on share, and every person and everyone having a view is same. If these dreams were correct, whenever anyone is asked about Quran and Sunnah, he would issue a verdict on the basis of his personal view and say:

“If it is correct, it is from Almighty Allah and if it is a mistake it is from me and Shaitan.”

Yes, verdicts on the basis of independent judgment (*Ijtihad*) require audacity on God and His Messenger and it is not possible for everyone and is only for a few special persons; as if this is the meaning of independent judgment (*Ijtihad*) among Ahle Sunnat and not deriving commands from detailed reasonings, which have come in Quran and Sunnah

That is why they regard them to be jurists in the religion of Allah, who interpret views deviated from Islamic commands and the true path, and having divine rewards in those numerous injustices and oppressions; persons like: Abdur Rahman bin Muljim, killer of Ameerul Momineen (a.s.).²

Abul Ghadiya, killer of the great companion, Ammar bin Yasir (r).³

Muawiyah bin Abu Sufyan, killer of thousands of religious and pious persons.⁴

Amr bin Nabigha, that sinful man, son of the sinful one.⁵

Khalid bin Walid, unjust killer of Malik and fornicator with his wife.⁶

And Talha and Zubair, who staged an uprising against the rightful Imam, whose Imamate was proved through declaration of Prophet and selection of Ummah.⁷

And Yazid, the drunkard and tyrant, who created numerous turmoils in history.⁸

Ibne Hajar has written in *Isabah*.⁹

“*Husne Zann*¹⁰ about those companions in battles is that their acts should be

¹ Surah Nahl 16:43

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 90-91.

³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 93.

⁴ *Al-Fisal*, Ibne Hazm, 4:89; *Tarikh*, Ibne Kathir, 7:279 [7/310, Events of 37 A.H.].

⁵ *Tarikh*, Ibne Kathir, 7:283 [7/314, Events of the year 37 A.H.].

⁶ *Tarikh*, Ibne Kathir, 6:223 [6/355, Events of the year 11 A.H.]; *Rauzatul Manazir*, Ibne Shahna; Gloss on *Al-Kamil*, 7:167 [1/190-192, Events of the year 11 A.H.].

⁷ *Tamheed*, Baqilani, 232.

⁸ *Tarikh*, Ibne Kathir, 8:223 [8/245, Events of the year 63 A.H.].

⁹ *Isabah*, 4:151.

¹⁰ Good expectation, nice opinion etc.

justified and the jurist who commits a mistake is eligible for divine rewards. If this is proved for ordinary persons, then it will apply to companions as well with more emphasis.”

Kudos to this viewpoint! Glad tidings to you! How numerous are the jurists in Ummah of Muhammad? Even the vulgar and uncultured people of Shaam, debased and uncouth fellows of community, anti-social elements from Arabs, even groups that participated in Battle of Ahzab against Prophet; and sons of freed slaves, all are jurists and their acts would be justified!

Glad tidings to them for being in the robe of Ijtihad, germs of corruption, killers of righteous, attacker on Shariat of Islam and sanctity of Prophet, out of the pale of obedience of Quran and Sunnah, rebels and transgressors, mischief makers, enemies of the holy progeny under the banner of the freed slave, son of the freed slave and the cursed one, son of the cursed one by the tongue of Holy Prophet (s.a.w.a.).¹

How truly has Holy Prophet (s.a.w.a.) said: “Calamity of religion is in three things: Unjust jurists, cruel leader and ignorant Mujtahid.”²

These scholars with misleading views and poisonous pens have purified the unjust ones from filth of oppression and hypocrisy; and righteous and sinners; followers of falsehood and truth, the pure and impure are all considered equal

Is this not sufficient for defect and degradation of Islam?

Through these nonsensical claims, improper statements and useless views, the Islamic Ummah has deviated from the right path and these statements have belittled those great crimes against God, Messenger, Book, Sunnah, Caliph, his progeny and their followers.

كَبُرُّتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا

“A grievous word it is that comes out of their mouths; they speak nothing but a lie.”³

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا أَيْرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا أَيْرَهُ

“So he who has done an atom's weight of good shall see it. and he who has done an atom's weight of evil shall see it.”⁴

The first one to open the door of justification and independent judgment (*Ijtihad*) and purifying the reputation of criminals through these two, was the first Caliph; when he used this fabricated excuse to exonerated Khalid bin Walid and did not award him the legal penalty.

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 336.

² *Kanzul Ummal*, 5:212 [10/183, Tr.28954].

³ Surah Kahf 18:5

⁴ Surah Zilzal 99:7-8

The details of this incident shall be mentioned in the following pages.¹

These were some examples of the expertise of Caliph in science of exegesis! Moreover, whatever is narrated from him in this regard is less.

Hafiz Jalaluddin Suyuti has said in *Itqan*² that:

“Ten persons from among companions are famous in science of exegesis: the four Caliphs, Ibne Masud, Ibne Abbas, Ubayy bin Kaab, Zaid bin Thabit, Abu Musa Ashari, Abdullah bin Zubair: as for the Caliphs, one, from whom most reports are narrated regarding this, is Ali Ibne Abi Talib (a.s.); reports narrated from remaining three persons are very less. The reason is that they died very soon, as is the reason why so few traditions are recorded from Abu Bakr. I have memorized from Abu Bakr reports regarding exegesis, which do not exceed ten.”

As for Ali (a.s.), numerous reports are narrated: Muammar has narrated from Wahab bin Abdullah from Abu Tufail that I saw Ali reciting a sermon and saying:

“Ask me, by God, you will not ask me of anything, except that I would inform you of it. Ask me regarding the Book of Allah, as I swear by Allah there is no verse in it, except that I know whether it was revealed in the night or day, whether it was revealed in the plains or in mountains.”

Abu Nuaim has narrated from Ibne Masud in *Hilya*³ that: “Indeed, the Quran was revealed in seven letters; and there is no letter of Quran, except that there is an exterior and an interior for it; and that exterior and interior is present with Ali Ibne Abi Talib (a.s.).”

Also, it is narrated through channels of Abu Bakr bin Ayyash from Naseer bin Sulaiman Ahmasi from his father from Ali that:⁴

“I swear by Allah, no verse is revealed, except that I know what context it is revealed and where it is revealed. Indeed, Almighty Allah bestowed me with a perceptive heart and an inquiring tongue (from Allah and the Prophet).”

Allamah Amini says: What is this hypocrisy in the statement of Suyuti? Is there anyone, who may ask him, how when he himself was such an expert, not more than ten traditions are narrated from him on the subject of Quranic exegesis, and he was considered to be among those who were famous among companions for science of exegesis?! Yes, the need was not to leave any difference between him and Ameerul Momineen (a.s.), but he has neglected this verse:

هُل يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ط

“Are those who know and those who do not know alike?”⁵

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 640-644.

² *Al-Itqan fee Uloomil Quran*, 2:328 [4/204].

³ *Hilyatul Awliya*, [1/65].

⁴ *Hilyatul Awliya*, [1/67-68].

⁵ Surah Zumar 39:9

Precedence of the Caliph in Sunnah and narration of reports

As for his precedence in narrating reports: All what the leader of Hanbalis have narrated from him in his *Musnad* is eighty traditions, from which twenty are repeated, leaving only sixty traditions¹ and this is in the circumstances that Ahmad has recorded around 750000 traditions in his *Musnad* and had himself memorized a million traditions.²

Ibne Kathir, after making excessive efforts, has collected seventy-two traditions narrated from Abu Bakr and has named the collection as “Musnad Siddiq”.³

Suyuti, after a lot of contemplation and going up and down and in spite of his knowledge about traditions, he has added to the traditions collected by Ibne Kathir and made them reach the figure of 104 and all of them are mentioned in *Tarikhul Khulafa*.⁴

It is narrated that he has 142 traditions, from which only six traditions are narrated by Bukhari and Muslim and Bukhari alone has mentioned another eleven traditions and Muslim has alone narrated one more tradition.⁵

The researcher can have doubts in a number of these traditions from the aspect of chains of narrators and text, because some of them: are not traditions, on the contrary they are his own statements; among them being that he said to Imam Hasan (a.s.):

“May my father be sacrificed on one, who resembles the Prophet and does not resemble Ali”

And he said: “The Messenger of Allah (s.a.w.a.) counseled about hostilities”

And he said: “The Messenger of Allah (s.a.w.a.) gifted a she-camel to Abu Jahl.”

And some others, which are either fabricated or opposed to Quran, Sunnah, logic and reason or nature falsifies them; like his statements that the Prophet said:

1. “If I had not been sent among you (for prophethood), indeed, Umar would have been sent.”
2. “The sun has not shined on a person better than Umar.”
3. “Indeed, the dead are punished due to the lamentation of the survivors.”
4. “Indeed, the heat of Hell on my Ummah is like the heat of the bath.”

¹ *Musnad Ahmad*, 1:2-14 [1/5-25, Tr.1-82].

² *Tabaqatul Huffaz*, Dhahabi, 2:17 [2/431, No. 438], biography of Ahmad at the end of the last part of his *Musnad*.

³ *Tarikhul Khulafa*, Suyuti, 62 [Pg. 86].

⁴ *Tarikhul Khulafa*, Suyuti, 59-64 [Pg. 81-88].

⁵ *Sharh Riyazus Salihineen*, Siddiqi, 2:23.

First tradition

It is narrated through a number of channels, none of them being valid.¹

Second tradition

In his *Mustadrak*,² Hakim has narrated through his chains of authorities from Abdullah bin Dawood Wasti Tammar, from Abdur Rahman, cousin of Muhammad bin Munkadar from Muhammad bin Munkadar from Jabir: One day, Umar said to Abu Bakr Siddiq: O best of people after Messenger of Allah (s.a.w.a.). Thus, Abu Bakr said: If you say this, I also heard from Messenger of Allah (s.a.w.a.) that: Sun has not risen upon a person better than Umar.

In *Talkhis Mustadrak*, after this tradition, Dhahabi writes:

I say: They have regarded Abdullah as weak, and there is debate regarding Abdur Rahman (whether he is trustworthy or not) and this tradition seems to be fabricated.

Third tradition

It is clear that it is fabricated and unacceptable; and like the report narrated from Umar before this:³ The dead are punished due to lamentations of survivors, which Ayesha did not accept, this tradition from him and this statement is opposed to Holy Quran, which says:

وَلَا تَزِرْ رُوْاْزِرَةً وَرَأْزِرَةً أُخْرَىٰ

“And no bearer of burden shall bear the burden of another.”⁴

And verses of this kind as we discussed before in detail regarding this tradition.⁵

Also, it is opposed to justice, because punishing someone due to the sin of another, although if we accept that weeping on dead is a sin – it refutes Divine justice and is very far from reason and every rational person would condemn this statement.

“Almighty Allah is much higher than what they say about Him.”

Fourth tradition

This statement is most resembling falsehoods of foolish persons or one, who wants to reduce the greatness of Almighty Allah or wants to instigate weak people of Ummah to commit crimes, with the hope that the severe heat of Hell, which Allah has prepared for all sinners will not reach this Ummah and only reaches previous nations and those from this Ummah, who have not embraced

¹ Ref: *Al-Ghadeer*, 7/146-150.

² *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3-90 [3/96, Tr. 4508] and in the same in its *Talkhis* (selections).

³ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 531-534.

⁴ Surah Anaam 6:164

⁵ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, 531-534.

Islam.

And if you contemplate on these verses:

نَارُ اللَّهِ الْمُوْقَدَةُ ۝ الَّتِي تَسْطِلُعُ عَلَى الْأَفْدَةِ ۝

“It is the fire kindled by Allah, which rises above the hearts.”¹

الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتُ لِلْكُفَّارِينَ ۝

“Of which men and stones are the fuel; it is prepared for the unbelievers.”²

يَوْمٌ يُحْمَى عَلَيْهَا فِي نَارٍ جَهَنَّمَ فَتُكُوِي بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ

“On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it.”³

وَإِذَا الْجَحِيمُ سُعِرَتْ ۝

“And when the hell is kindled up,”⁴

وَبُرِزَتِ الْجَحِيمُ لِمَنْ يَرَى ۝

“And the hell shall be made manifest to him who sees.”⁵

إِنَّهَا تَرْمِي بِشَرِّ كَلْفَصِرِ ۝ كَانَهُ جَمَلَتْ صُفْرِ ۝

“Surely it sends up sparks like palaces, as if they were tawny camels.”⁶

كَلَّا إِنَّهَا كَلْلِي ۝ نَزَاعَةً لِلشَّوَى ۝

“By no means! Surely it is a flaming fire, dragging by the head,”⁷

يَوْمٌ يُسْخَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ دُوْقُوا مَسَّ سَقَرَ ۝

“On the day when they shall be dragged upon their faces into the fire; taste the touch of hell.”⁸

وَمَا آذِنَكَ مَا سَقَرُ ۝ لَا تُبْقِنَ وَلَا تَنْدِرُ ۝ لَوْاحَةً لِلْبَشَرِ ۝ عَلَيْهَا تِسْعَةُ عَشَرَ ۝

¹ Surah Humazah 104:6-7

² Surah Baqarah 2:24

³ Surah Taubah 9:35

⁴ Surah Takwir 81:12

⁵ Surah Naziyat 79:36

⁶ Surah Mursalaat 77:32-33

⁷ Surah Maarij 70:16

⁸ Surah Qamar 54:48

“And what will make you realize what hell is? It leaves naught nor does it spare aught. It scorches the mortal. Over it are nineteen.”¹

مَاسَلَكُمْ فِي سَقَرَ ۝ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ۝ وَلَمْ نَكُ نُظِعُمُ الْمُسَكِّينَ ۝ وَكُنَّا نَمُوذِّجُ مَعَ الْأَيْضِينَ ۝

“What has brought you into hell? They shall say: We were not of those who prayed; and we used not to feed the poor; and we used to enter into vain discourse with those who entered into vain discourses.”²

إِنَّ شَجَرَتِ الرَّزْقَوْمِ ۝ طَعَامُ الْأَثِيمِ ۝ كَالْمُهَلِّ ۝ يَعْلَمُ فِي الْبُطُونِ ۝ كَغَلِيَ ۝ الْحَمِيمِ ۝

“Surely the tree of the Zaqqum, is the food of the sinful. Like dregs of oil; it shall boil in (their) bellies. Like the boiling of hot water.”³

Or ponder on the verses, in which Allah, the Mighty and the High condemns those, who avoid going to Jihad on the pretext that the season was too hot.

قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۖ لَوْ كَانُوا يَفْقَهُونَ ۝

“Say: The fire of hell is much severe in heat. Would that they understood (it).”⁴

Also the verse, which warns those, who usurp the property of orphans:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَمِيِّ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَضْلَوْنَ ۝ سَعِيرًا ۝

“(As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire.”⁵

...and numerous verses of this kind.

You will not doubt that all the nations are same with regard to this chastisement, on the contrary to address these statements to the mercified nation, whose being cultured and being away from disobedience through threats, is a blessing, and is worthier to be informed about nations, which were destroyed, and who have tasted the fruits of obedience and disobedience and who left this world

¹ Surah Muddaththir 74:27-30

² Surah Muddaththir 74:42-45

³ Surah Dukhan 44:42-46

⁴ Surah Taubah 9:81

⁵ Surah Nisa 4:10

with their deeds, and through this grace is completed and the training of the righteous and this makes the righteous weep and protects the pious, and makes saintly people cry.

The chief of them being Ameerul Momineen (a.s.), who is said to be moved in such a manner that in the dark night, he writhed like once stung by a snake and holding his beard wept like one struck by a calamity and said:

‘O our Lord, O our Lord,’ and he beseeches to Him; then he tells the world: “Have you come to me?! Are you eager for me?! Never, never! Deceive someone other than me. I have divorced you three times. Your age is short and your gathering is lowly and your value is less. Ah, ah, the lack of provisions and the long and terrible journey.”¹

Moreover, what is the similarity between this flame of fire, which makes one helpless and between a bath, where heat is for health and dirts are washed off through it and it makes bodies sweat; and which removes pains and hardships and grants health to the bodies?! Would criminals, unjust and ignorant people be threatened in this manner?

Efforts of researchers

This is the extreme effort of one, who has endeavored to show Caliph’s knowledge about Sunnah and extent of his awareness.

If we compare what is narrated by the caliph – including authentic and fabricated, on the subject of exegesis and Islamic laws totaling 104 or 142 traditions - to what is narrated about the holy Sunnah of Prophet (s.a.w.a.), we would find it not even like a drop in the ocean, from which no base in Islam can be established and no pillar is fixed for religion and thirst of no thirsty one is quenched and it does not untie the knot of any difficulty.

These are Abu Huraira, Anas bin Malik, Abdullah bin Umar, Abdullah Ibne Abbas, Abdullah bin Amr Aas, Abdullah bin Masud and so on... who have narrated thousands of traditions from the Sunnah of Prophet.

Taqi bin Mukhallad in his *Musnad*, has only mentioned 5300 odd traditions from Abu Huraira.² And it is while Abu Huraira remained with the Prophet for only three years and this is Ahmad bin Furat, who has written 1050000 traditions and has selected from them 300000 traditional reports on exegesis, Islamic laws and conclusions.³

And this is Hurmula bin Yahya Abu Hafas Misri, associate of Shafei, who has only narrated 100000 traditions from the channel of Ibne Wahab, *Khulasa Tahzib*.⁴

¹ *Hilyatul Awliya*, 1:85; *Al-Istiab*, 2:463 [Part 3, 1108, No. 1855]; *Al-Ittihaf*, Shubrawi, 7 [Pg. 25].

² *Al-Isabah*, 4:205 [No. 1190].

³ *Khulasa*, Al-Khazraji, 9 [1/27, No. 104].

⁴ *Khulasa Tahzib*, 63 [1/203, No. 1284].

And this is Hafiz Muslim, author of *Sahih*, who has presented 30000 traditions that he heard.¹

And this is Hafiz Ibne Uqdah, who replies with 300000 traditions from Ahle Bayt (a.s.) and Bani Hashim, and Darqutni has narrated from him.²

And this Hafiz Abu Dawood Sajistani, who has narrated 500000 traditions from the Prophet.³

And this is Abdullah, son of Ahmad, leader of the Hanbalis, who has narrated 100000 odd traditions from his father.⁴

And this is Ahmad, the leader of Hanbalis, before whom there were more than 750000 traditions.⁵

Thus, come with me, so that we may see the Islam, which has the capacity to include all sciences and arts and is of such magnitude and a prophet, whose traditions and Sunnah is as such and these are his trusts, which reform the Ummah and this glory of the elders and trustees of knowledge and religion and these biographies and manners of scholars of this holy Sunnah, how the caliph of this Prophet should be proficient in the knowledge of Quran and Sunnah?!

And how he should bear the knowledge and sciences of one, who has appointed him as his caliph?! And whose heir he is? Should be content only with 104 traditions?

What is the relation between shortcoming of Umar after the Prophet and lack of traditional reports from Umar, because during the period of Prophet the narrators did not have any kind of restriction and they were not banned from narrating traditions. And those, who have narrated traditional reports in excess, they have not restricted the narration of traditions to the period after the passing away of Prophet. Thus, the reason for this paucity is lack of knowledge and inability for retention.

Then how is it lawful for the Caliph that the burden of Caliphate should be heavy on his shoulder and difficult problems made him weary? And he utters statements like: “Which sky would shade me...” or “I am expressing my view”; that he should make such statements as shield.

Or that after a short period passed in his Caliphate and he faced difficulties in various circumstances, he said:

“I want someone else to help me in preserving the Sunnah as I don’t have the capacity for it. Because Holy Prophet (s.a.w.a.) was secure from Shaitan and

¹ *Tadkiratul Huffaz*, 2:151 [2/589, No. 613].

² *Tadkiratul Huffaz*, 3:56 [3/840, No. 820].

³ *Tadkiratul Huffaz*, 2:154 [2/593, No. 615].

⁴ *Tadkiratul Huffaz*, 2:214 [2/665, No. 685]. In that it is mentioned: Tens of thousands of traditions.

⁵ Ref: Part I of *Musnad Ahmad*.

divine revelation descended on him from heavens.”¹

Or he says: “By God, I am not the best among you and I detest this position and I want that someone from you should relieve me of this. Or do you think that I would act among you according to Sunnah of Prophet? In that case, I can’t establish it, because Messenger of Allah (s.a.w.a.) was protected through divine revelation and an angel was present at his side; and I have a Satan, who deceives me, thus when I am angry, keep away from me, lest I tear up your hair and skin. Indeed, beware of me; thus if I am on the right path, help me and if I deviate, remove my deviation.”²

Due to meager share from knowledge of Book and Sunnah, the Caliph opened the path of personal opinion, after Messenger of Allah (s.a.w.a.) had closed this door for his Ummah; but the Caliph had no option other than that.

Ibne Saad in *Tabaqat*,³ Abu Umar in *Kitabul Ilm*⁴ and Ibne Qayyim in *Elamul Mauqueen*⁵ have written that:

“During the period of Abu Bakr, a situation arose, on which they could not find a solution from Book of Allah or Sunnah of Prophet. So he expressed his personal view saying: This is my personal view; if it is correct it is from Almighty Allah and if it is a mistake it is from me and I seek forgiveness.”

Other judgments, in addition to what we said, occurred from Abu Bakr; that inspite of his tenure being short, are sufficient to understand his knowledge; some of them are as follows:

1. Viewpoint of Caliph regarding inheritance of grandmother

It is narrated from Qabisah bin Zoeb that a grandmother came to Abu Bakr Siddiq and inquired about her share in inheritance. Abu Bakr said: “There is nothing in the Book of Allah for you and in Sunnah of Messenger of Allah (s.a.w.a.) also there is nothing, which I know of. Go back so that I may ask people about it.”

Mughira bin Shuba said: “I was with Messenger of Allah (s.a.w.a.) when he awarded one-sixth share to grandmother.”

Abu Bakr asked: “Was there anyone else with you?”

Muhammad bin Musailima Ansari arose and repeated what Mughira had

¹ *Musnad Ahmad*, 1:14 [1/24, Tr. 81]; *Riyazun Nazara*, 1:177 [2/219]; *Kanzul Ummal*, 3:126 [5/588, Tr. 14046].

² *Tabaqat*, Ibne Saad, 3:151 [3/212]; *Al-Imamah was Siyasah*, 1:16 [1/22]; *Tarikh Tabari*, 3:210 [3/224, Events of the year 11 A.H.]; *Sifatus Safwa*, 1:99 [1/261, No. 2]; *Sharh Nahjul Balaghah*, 3:8, 4:167 [6/20, Sermon 66 & 17/156, Letter 62]; *Kanzul Ummal*, 3:126 [5/589, Tr. 14050].

³ *Tabaqatul Kubra*, [3/178]; *Tarikhul Khulafa*, Suyuti, 71 [Pg. 98].

⁴ *Jami Bayanul Ilm*, 2:51 [Pg. 270, Tr. 1398].

⁵ *Elamul Mauqueen*, 19 [1/54].

said. Thus, Abu Bakr fixed the same one-sixth for her.¹

Note how the Caliph is confused by a problem when command regarding that is very much clear and known; he has no knowledge of it and he was helpless to ask people about it and had to rely on someone like Mughira, who was the most adulterous man in the tribe of Thaqif and was also the most lying person of the Ummah.²

There were instances, when Mughira distorted Sunnah and played with it. He recited the Eid-e-Qurban prayer on the day of Arafah fearing that it would lapse.³ He was also at the forefront of abusing Ameerul Momineen (a.s.) and whenever he mounted the pulpit, he used to implore His Eminence (a.s.).⁴

2. Viewpoint of the Caliph regarding inheritance of two grandmothers

It is narrated from Qasim bin Muhammad that two grandmothers: paternal and maternal came to Abu Bakr. He awarded inheritance to the maternal and did not give any share to paternal grandmother.

Abdur Rahman bin Suhail – Sahl – from Bani Harith tribe said: O Caliph of Messenger of Allah (s.a.w.a.), you awarded inheritance of someone, who if she dies (and the deceased was alive) he would not inherit from her! So Abu Bakr divided one-sixth among two grandmothers.⁵

Allamah Amini says: Are you not amazed at the ignorance of this man about law of inheritance of grandmother and his haste in changing his view upon criticism of a man from Ansar or tribe of Bani Haritha?

This criticism demands that the maternal grandmother should be deprived of inheritance; but he made both of them share the inheritance! Ahle Sunnat jurists have regarded it to be the source of their law, whereas the rule is derived from the traditional report of Mughira, regarding a grandmother!

As for the viewpoint of the Ansari man regarding grandmother, who made the Caliph turn away from his view, was not for the sake of following Quran and Sunnah; on the contrary it opposed both of them and was according to statement of a poet who says:

“Our sons are the sons of our sons, and the sons of our daughters are the

¹ *Muwattah*, Malik, 1:335 [2/513, Tr. 4]; *Sunan*, Darami, 2:359; *Sunan*, Abu Dawood, 2:17 [3/121, Tr. 2894]; *Sunan*, Ibne Majah, 3:163 [2/909, 2724]; *Musnad Ahmad*, 4:224 [5/265, Tr. 17519]; *Sunan*, Baihaqi, 6:234; *Bidayatul Mujtahid*, 2:344; *Masabihus Sunnah*, 2:22 [2/391, Tr. 2273].

² Ref: *Sharh Nahjul Balagha*, Ibne Abil Hadid, 3:163 [12/241, Sermon 223].

³ *Al-Aghani*, 14:142 [16/96].

⁴ Ref: *Musnad Ahmad*, 4:369 [5/496, Tr. 18802], 1:188 [1/307, Tr. 1634, Pg. 308, Tr. 1640 & 1641].

⁵ *Muwattah*, Malik, 1:335 [2/513, Tr. 5]; *Sunan*, Baihaqi, 6:235; *Bidayatul Mujtahid*, 2:344 [2/348]; *Al-Istiab*, 2:400; *Al-Isabah*, 2:402. He says: The reporters of this tradition are trustworthy. [2/836, No. 1424]; *Kanzul Ummal*, 6:6 [11/22, Tr. 30466].

sons of strangers.”

And Ahle Sunnat with attention to this verse:

يُؤْمِنُكُمُ اللَّهُ فِي أَوْلَادِكُمْ ۖ إِلَّا كَمْ رِمْثَلْ حَظِّ الْأُنْثَيَيْنِ

“Allah enjoins you concerning your children: The male shall have the equal of the portion of two females.”¹

...have regarded it to be restricted to the sons of the sons and not sons of the daughter and they have said that: Rules regarding the issues like share of inheritance etc. will not include daughter's children and its proof is the same statement of the poet. Baghdadi has written in *Khazanatul Adab*:²

“Although this verse is often mentioned in books of grammar and other books, its composer is unknown.”

Glory be to You, O God! What made them dare to distort the religion of God in order to exclude Ahle Bayt (a.s.) from inheritance of Messenger of Allah (s.a.w.a.)? And take such a stance for political reasons?

Also, what is the value of the statement of a poet before the following statement of Almighty Allah:

فَقُلْ تَعَالَوْ اتَّدْعُ أَبْنَاءَنَا وَأَبْنَاءَ كُمْ وَنِسَاءَنَا وَنِسَاءَ كُمْ

“Come let us call our sons and your sons and our women and your women.”³

This verse clearly says that Imam Hasan and Imam Husain (a.s.), are the two sons of Holy Prophet (s.a.w.a.).

Also, Allah, the Mighty and the High named the maternal grandsons of Nuh (a.s.) as his progeny, as mentioned in *Qamus*.⁴ Progeny is in the meaning of son. Almighty Allah says:

وَوَهَبْنَا لَهُ إِسْلَمَ وَيَعْقُوبَ طَهْلَلَهَدَيْنَا وَنُوحَاهَدَيْنَا مِنْ قَبْلٍ وَمِنْ دُرْيَتِهِ دَاؤَدَ
وَسُلَيْمَنَ وَأَيْيُوبَ وَيُوسُفَ وَمُوسَى وَهُرُونَ طَ وَكَذِيلَكَ نَجِزِي الْمُحْسِنِينَ ۝ وَزَكِيرِيَا
وَيَحِيَى وَعِيسَى وَإِلَيْإِسَ طَ كُلُّ مِنَ الْصَّلِيْحِينَ ۝

“And We gave to him Ishaq and Yaqubi; each did We guide, and Nuh did We guide before, and of his descendants, Dawood and Sulaiman and Ayyub and Yusuf and Musa and Harun; and thus do We reward those who do good (to others). And Zakariya and Yahya and Isa and Ilyas; everyone was of the good;”⁵

¹ Surah Nisa 4:11

² *Khazanatul Adab*, 1:300 [1/445].

³ Surah Aale Imran 3:61

⁴ *Qamusul Muheet*, 2:34 [Pg. 507].

⁵ Surah Anaam 6:84-85

In this verse, Almighty Allah has considered Isa (a.s.) to be in the progeny of Nuh (a.s.), although he was the son of his daughter, Maryam.

In his *Tafseer*, Raazi says:¹

“The verse of imprecation (*Mubahila*) proves that Hasan and Husain are two sons of Messenger of Allah (s.a.w.a.), because His Eminence (s.a.w.a.) challenged them to bring their sons (for *Mubahila*) and he brought Hasan and Husain; thus these two are his two sons. And one of the instances, which has emphasized this meaning [that maternal grandson is regarded as ones son] is the statement of Almighty Allah in Surah Anam:

وَمِنْ ذُرِّيَّتِهِ دَاوُدُ وَسُلَيْمَانٌ

“And of his descendants, Dawood and Sulaiman...”²

...till Almighty Allah says:

وَيَحْيَى وَعِيسَى

“And Yahya and Isa...”³

...because it is known that Isa’s relation to Ibrahim is through the mother; thus it is proved that sometimes the maternal grandson is called as son; and Allah knows best.

On the basis of this, the progeny of man is in fact considered to be his sons and the children of the daughter are also the progeny of man; so no distinction should be placed between progeny and children. And no one can call the sons of daughters to be children of strangers and they are considered as sons of father of the daughter and in this condition it is correct to regard them as the progeny of man (father of the daughter) whereas progeny is nothing, but the children of a person.

And the evidence for this language of the Holy Quran and that the maternal grandsons are in fact sons of father of daughter, are the following statements:

1. “Jibraeel informed me that this son of mine, Husain will be killed.”

And it is mentioned in another traditional report: “My Ummah would slay this son of mine.”⁴

2. He said regarding Imam Hasan (a.s.): “This son of mine is a chief.”⁵

3. He said to Imam Ali (a.s.): “You are my brother and the father of my

¹ *Tafseer Kabir*, 2:488 [8/81]; also refer: *Al-Jamiul Akhdamul Quran*, Qurtubi, 4:104 and 7:31 [4/67 & 7/22-23].

² Surah Anaam 6:84-85

³ Surah Anaam 6:84-85

⁴ Biography of Imam Husain (a.s.) from *Tabaqat Ibne Saad*, which is not printed, 44 Tr. 268; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:177 [3/194, Tr. 4818]; *Elamun Nubuwwah*, Mawardi, 83 [Pg. 137]; *Sawaigul Mohriqa*, 115 [Pg. 192].

⁵ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:175 [3/191, Tr. 4809]; *Elamun Nubuwwah*, Mawardi, 83 [Pg. 137]; *Tafseer*, Ibne Kathir, 2:155.

sons.”¹

4. Jibraeel informed me that: “Allah, the Mighty and Sublime killed 70000 persons for shedding the blood of Yahya bin Zakariya and He would also eliminate 70000 persons for spilling the blood of your son, Husain.”²

5. And his statement: “Mahdi is from my sons and his face is like a brilliant star.”³

6. And his statement: “These two: Hasan and Husain, are my two sons; whoever loves them, has loved me.”⁴

7. He said: “Call my son.” Thus Hasan bin Ali arrived.⁵

8. His statement: “O God, this is my son - that is Hasan - and I love him. Then love him and those, who love him.”⁶

9. And he said to Imam Ali (a.s.): “What have you named my son as?”

He replied: “I will not precede you in this matter.”

The Prophet said: “I will also not precede my Lord.”

So, Jibraeel came down and said: “O Muhammad, your Lord sends you His greetings and says: Ali with relation to you, is like Harun to Musa, except that there is no prophet after you. Thus, name this boy after the son of Harun.”⁷

10. When Hasan and Husain were lost, he said: “Get my two sons.”⁸

11. His statement: “These two sons of mine [Hasan and Husain] are my two blossoms in the world.”⁹

12. His statement: “I have named these two sons of mine [Imam Hasan (a.s.) and Imam Husain (a.s.)] after the names of the sons of Harun: Shabbar and Shabbir.”¹⁰

13. His statement: “If only a day remains from the tenure of the earth, Almighty Allah will prolong that day till He raises a man from my sons, whose name is my name”

Salman asked: “O Messenger of Allah (s.a.w.a.), which of your son?”

He replied: “From this son,” and he tapped the shoulder of Husain.¹¹

¹ *Zakhairul Uqbah*, 66.

² *Zakhairul Uqbah*, 150.

³ *Zakhairul Uqbah*, 136.

⁴ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:166 [3/181, Tr. 4776]; *Tarikh Medina Damishq*, 4:204 [13/199, No. 1383 and *Mukhtasar Tarikh Damishq*, 7/12]; *Kanzul Ummal*, 6:221 [12/120, Tr. 34286].

⁵ *Zakhairul Uqbah*, 122.

⁶ *Tarikh Medina Damishq*, 4:203 [13/197, No. 1383; *Mukhtasar Tarikh Damishq*, 7/10].

⁷ *Zakhairul Uqbah*, 120.

⁸ *Kanzul Ummal*, 5:108 [13/662], Tr. 37685.

⁹ *Sawaiqul Mohriqa*, 114 [Pg. 191]; *Kanzul Ummal*, 6:220, 7:109 [12/113, Tr. 34252, 13/667, Tr. 37699].

¹⁰ *Sawaiqul Mohriqa*, 115 [Pg. 192]; *Kanzul Ummal*, 6:222 [12/118, Tr. 34275].

¹¹ *Zakhairul Uqbah*, 136.

14. Statement of Imam Hasan (a.s.) to Abu Bakr when he was on the pulpit: “Come down from the pulpit of my father.”

Abu Bakr said: “You are right, this is the place of your father.”

And it is mentioned in a report: “Come down from the pulpit of my father and Abu Bakr said: “This pulpit belongs to your father and is not the pulpit of my father.”¹

15. And the statement of Imam Hasan (a.s.) in his bequest: “Bury me besides my father – that is Mustafa.”²

16. And the statement of Imam Husain (a.s.) to Umar: “Come down from the pulpit of my father.” Umar said: “This is the pulpit of your father and not my father. Who taught you this?”³

17. And statement of Imam Hasan (a.s.) according to narration of Shubrawi in *Al-Ittihaf*.⁴

“The chosen one of God among creatures after my grandfather, is my father; and I am the son of two chosen ones. Silver, that is formed from gold. Thus, I am silver, son of two golds.”

18. And also the statement of Imam Hasan (a.s.) on the basis of the quotation of *Al-Ittihaf*.⁵

“I am one, who knows his rank and he does not have the right to reveal the truth. Is the Messenger of Allah (s.a.w.a.) not my grandfather and father; I am the full moon, which when it appears, the stars disappear.”

19. And the statement of the poet:

“O sons of Ahmad, my heart is split into pieces for you. And no one has ever been as afflicted and aggrieved for you as I am.”

20. And the statement of Sahib bin Ibad:

“Is it proper for the son of Prophet to be beheaded, while among people is present, a living man on the side of His Eminence?”

[These are all testimonies that maternal grandson is considered as son.] In that case what was the motive of Caliph in ignoring what was present in Quran and Sunnah of Prophet and accepting the statement of the Ansari man, which is deviated from Book and Sunnah?

And jurist and Hafiz scholar, who regarded the viewpoint of the Ansari man as his own religion and he reasons through words of a poet, who is not identified,

¹ *Riyazun Nazara*, 1:139 [1/175]; *Sharh Nahjul Balagha*, 2:17 [6/42, Sermon 66]; *Sawaiqul Mohriqa*, 108 [Pg. 177]; *Tarikhul Khulafa*, Suyuti, 54 [Pg. 75]; *Kanzul Ummal*, 2:132 [5/616, Tr. 14084, 14085].

² *Al-Ittihaf bi Hubbil Ashraaf*, Shubrawi, 11 [Pg. 38].

³ *Tarikh Medina Damishq*, 4:321 [14/175, No. 1566; and in *Mukhtasar Medina Damishq*, 7/127].

⁴ *Al-Ittihaf bi Hubbil Ashraaf*, Shubrawi, 49 [Pg. 136].

⁵ *Al-Ittihaf bi Hubbil Ashraaf*, Shubrawi, 57 [Pg. 193].

whereas in Quran, traditions and literature are taken as sources, then what excuse does he have?

3. Caliph's viewpoint regarding cutting hands of the thief

It is narrated from Safiya daughter of Abu Ubayy: A man, whose one hand and one leg was amputated, committed a theft during the reign of Abu Bakr. Abu Bakr wanted to have his other leg amputated leaving his hand alone so that he may perfume himself, perform ablution and other personal errands.

Umar said: "No, by the one, in whose hand is my life, you should cut off his other hand."

So Abu Bakr issued the order and had his other hand cut off.

It is narrated from Qasim bin Muhammad that: Abu Bakr wanted to cut off the leg of a person, whose one hand and foot was already cut off.

Umar said: "The Sunnah is that the hand should be cut off."¹

It is really amazing that the Caliph was unaware of the penalty of theft! A rule, which is most important piece of legislation to maintain peace and social welfare of the country. Also, it is from the fascinating instances that before referring to Book and Sunnah and only asking companions, and then taking counsel from them, which was previously attributed to him,² he immediately issued an order! Moreover, when someone guided the Caliph to the right path, why he forgot this during his reign and only intended what his friend had intended?³

4. Caliph's viewpoint about the inferior being the guardian

Halabi has written in his *Seeratun Nabawiyyah*:⁴

"Abu Bakr believed that an inferior person can become the guardian of one, who was superior to him. And this same principle is correct according to Ahle Sunnat, because how often his power in establishing exigencies of religion is more and he was more aware what was for the welfare of subjects."

Halabi has issued this statement in reply to the question why Abu Bakr preferred Umar bin Khattab and Abu Ubaidah Jarrah over himself in Caliphate and declared: "Pay allegiance to any of these two."

Baqilani in *Tamheed*, in reply to the question that why Abu Bakr said: I have become your guardian, but I am not the best among you, has written:⁵

"It is possible that he believed that there was someone in the Ummah, who was superior to him, but the Ummah has reached consensus on his Caliphate and

¹ *Sunan*, Baihaqi, 7:273-274.

² *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 622.

³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 529.

⁴ *Seeratun Nabawiyyah*, Halabi, 3:386 [3/358].

⁵ *Tamheed*, Baqilani, 195.

Ummah was reformed through his view (and he said): “So that the Ummah may be explained that the Imamate of the inferior due to the presence of an obstruction in appointing the superior, is lawful. And that is why he said to the Ansar and others: I approve one of these two to rule over you and you may pay allegiance to anyone of them: one is Umar bin Khattab and the other is Abu Ubaidah Jarrah. And Abu Bakr knew that Abu Ubaidah, from the aspect of excellence, was lower to him, Uthman and Ali. But he believed that people would unite on his appointment and mischief shall be stopped. And these are instances for which they do not have any reply.”

Allamah Amini says: Our view regarding Caliphate is that Caliphate is divine guardianship, like prophethood; although divine revelation is only restricted for prophet. The Caliph has a few functions: Propagation and explanation; fighting battles on interpretation¹ - just as Holy Prophet (s.a.w.a.) fought on the basis of revelation and the expression of what the Prophet was unable to explain to the people, due to the fact that its time was not ripe or that people did not have the capacity to digest it; or some other reason.

Thus, each appointment of the Prophet and Caliph is a divine grace and this grace, which is in the meaning of making the people proximate to obedience and removing them from disobedience is obligatory on Him, and for this He has created them and called them for His worship and obedience and taught them what they did not know, and did not leave the human beings like quadrupeds to graze and enjoy life and that they may be busy in their desires.

On the contrary, He created them so that they may recognize Him, gave them the capacity to achieve His pleasure and made the path easy for them by sending prophets and revealing scriptures and sending divine revelations in different periods.

Since the age of every prophet is limited and he is not destined to live forever, and Shariats have a long span; thus when a prophet passes away, his Shariat is having one of the two tenures and in each of them there are lives, which not yet completed. There are laws, which are not announced to the public, although they are framed, or laws, whose time has not arrived to be acted upon; and there are new laws, whose time is delayed.

In that case it is not logical that the Ummah should be left in such conditions (without a guardian), because all are bestowed divine grace, the grace which is obligatory on God; they are all equal.

¹ The Messenger of Allah (s.a.w.a.) introduced Imam Ali (a.s.) in this way saying: “Among you is someone, who would fight for interpretation of Quran as I fought for its revelation.” Abu Bakr said: “O Messenger of Allah (s.a.w.a.), is that me?” “No,” he replied. Umar asked: “Is that me?” “No,” he replied, “On the contrary, it is one repairing my sandals.” And he had given his sandals to Ali (a.s.) to repair them.

A group of senior tradition scholars (*Huffaz*) have recorded this tradition. Hakim and Dhahabi [in *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3/132, Tr. 4621, and in the same way in its *Talkhis*] and also Haithami [*Majmauz Zawaid*, 9/133] has regarding it to be authentic.

That is why it is obligatory on Allah, the Mighty and Sublime to appoint someone on them to complete the religion for them and doubts of disbelievers may be removed and by recognition of darknesses of ignorance and through warding off attacks of enemies of religion through the sword.

Since Allah, the Mighty and Sublime is graceful on the people, and He considers it necessary to have mercy on them, and for them select nothing but well being and goodness, then it is necessary that He should chose someone for their leadership, who may bear this heavy responsibility and in all duties he should act like the prophet, whose successor he is and that Caliph should be clearly announced through that prophet and it is not allowed that he should leave them in a lurch.

Do you not see that Abdullah said to his father, Umar: “People say that you have not appointed anyone as a Caliph; if you had been a shepherd, and had left them to their devices, it will be said that you were careless and deficient regarding them – and the issue of leadership of people is more serious than welfare of cattle, what will you reply to Allah, the Mighty and Sublime if you meet him without having appointed anyone as your Caliph?”¹

And Ayesha said to Ibne Umar: “Dear son! Convey my greetings and tell him not leave the Ummah of Muhammad without a guardian. Appoint a Caliph on them and do not leave them after you as I fear mischief on them...”²

And this is Muawiyah bin Abu Sufyan, who said regarding the appointment of Yazid as Caliph that he perfectly relied on this logical rule and said:

“I fear leaving the Ummah of Muhammad after me like a herd of sheep, without a shepherd.”³

Alas, if I only knew, why the Ummah has accused His Eminence (s.a.w.a.) for having overlooked the appointment of Caliph, whereas everyone else was so concerned about this?

Eentrusting this issue (appointment of Caliph) to members of the public or persons, who have a say (intellectuals), is not allowed, because perfect reason regards some conditions necessary in the Imam. Some of them are unseen qualities and only one, who is omniscient is aware of them.⁴

Like infallibility and spiritual purity, so that he may be restrained from following his carnal desires; and like knowledge, that he may not be misguided from laws; and other qualities, which are presented to the self and soul and externally, only a part of them becomes apparent, which goes on to prove its whole.

¹ Sunan, Baihaqi, 8:149 quoting from *Sahih Muslim*, [4/102, Tr. 12, Kitabul Imarah].

² *Al-Imamah was Siyasah*, 1:22 [1/28].

³ *Tarikh Tabari*, 6:170 [5/304, Events of the year 56 A.H.]; *Al-Imamah was Siyasah*, 1:151 [1/159].

⁴ We would explain the necessity of these requirements in the imam.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٩﴾

“And your Lord knows what their breasts conceal and what they manifest.”¹

and:

الله أعلم حيث يجعل رسالته

“Allah best knows where He places His message.”²

Thus, a nation, which has no knowledge of unseen, cannot specify which one is imbued with these qualities and even the good people would commit a mistake most of the time.

Even a prophet, like Musa (a.s.), as result of the selection from thousands of people, could select only seventy person and when they reached the *Miqaat*,³ they said: “Show God to us,” what could be expected from ordinary people and what can be the consequences of their selection?

How can they choose one, when all are apparently equal to each other? And we are not assured that a corrupt person should be selected or a deviated or mischief maker should not be chosen or they should not gather behind one, who does not want the well being of public, and he is only in pursuit of his personal benefit.⁴

Or that they may select an ignorant person, who commits serious mistakes, and commits crimes and falls into sins due to ignorance or that he knows, but is not averse to speak falsehood or to issue a deceptive order.

Though his intention is to reform, but instead creates mischief and they don’t understand that they are falling into destruction as happened in case of their allegiance to Muawiyah, Yazid and the Umayyad Caliphate.

Thus, Almighty Allah does like that His servants should face such things; then it is obligatory that in this matter, He should not leave discretion to people, who are created ignorant and unjust.⁵ And:

الله يعلم من خلق و هو اللطيف الخبير ﴿١٠﴾

“Does He not know, Who created? And He is the Knower of the subtleties, the Aware.”⁶

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمْ الْخَيْرُ

¹ Surah Qasas 28:69

² Surah Anaam 6:124

³ Rendezvous.

⁴ Proverb that a person shows that he wants to help you, but his aim is to gain his own benefits. Ref: *Majmaul Amthal*, 3/525, No. 4680.

⁵ Surah Ahzab 33:72.

⁶ Surah Mulk 67:14

“And your Lord creates and chooses whom He pleases; to choose is not theirs.”¹

وَمَا كَانَ لِبُوּرْمَنٍ وَّلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْحُيْرَةُ مِنْ أَمْرِهِمْ ۖ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا^٢

“And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter; and whoever disobeys Allah and His Apostle, he surely strays off a manifest straying.”²

The Messenger of Allah (s.a.w.a.), since the beginning, informed about this matter, when he initiated his call to the tribes and he called Bani Aamir bin Saasa towards God and one of them said:

“If we follow you, and then Almighty Allah bestows victory to you over the opponents, would mastership be transferred to us?”

His Eminence replied: “This is upon the wish of Allah and He places it where He likes.”

How is it possible for people to do this (selection of Caliph), inspite of multiplicity of their aims, vested interests, claims, inclinations and wants, which they have towards selection?

And in spite of differences, multiplicity of views, and beliefs in people of the society and prominent personalities and in spite of excess of groups and communities and different tribes and in spite of social controversies and different clans and tribes?

And selection, since the first day, was source of enmity, in which peace and security was changed into restlessness and grief. Pure blood was spilled and the structure of the right Islam was demolished and such persons vied for Caliphate, who did not have any share or eligibility for it, including cloth sellers and brokers.

Who were always engrossed in market places, who were prevented from other preoccupations (like learning the Book and Sunnah), due to selling cloth, or a grave digger, who could not distinguish its length and breadth or the freed slave, the usurper and unjust or one, who was always intoxicated or shameless one, who committed every act of debauchery or mischief makers, whose wanted to enslave servants of God and give property of God to one another, and corrupted the Book of Allah, and inverted the religion of God.

Conclusion

The final conclusion of this discussion is that the caliph should be most

¹ Surah Qasas 28:68

² Surah Ahzab 33:36

superior of creatures; because if at that time, there was someone, who was similar to him in excellence or was superior to him, his Caliphate would demand precedence on one side, without any decrease on the other.

Moreover, if the Imam is deficient in one of the qualities, his need in instances in which his knowledge is less, he would either have to issue a verdict without knowledge and express an opinion without evidence, or ask those, who take him to the right path.

The first path is a source of corruption and weakness and the second is source of decline of his rank. And this is when the Imam, like the prophet has to be obeyed necessarily:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيَكُلِّمَ بِإِذْنِ اللَّهِ

“And We did not send any apostle but that he should be obeyed by Allah’s permission.”¹

In Quran, obedience of the Imam is equated to obedience of God and His Messenger.

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَئِكَ الْأَمْرِ مِنْكُمْ

“Obey Allah and obey the Apostle and those in authority from among you.”²

...and this is for the reason that He gives power to him to establish divine limits and remove false things. And how often the source of establishment of religion and the senior one of them, who calls people to religion should be unable to remove their doubts; those doubts, which are roots of the call of Prophet and reality of religion.

All these demand that the imam should be perfect in all these positive qualities and should have precedence on all members of community:

قُلْ هُلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

“Say: Are those who know and those who do not know alike?”³

قُلْ هُلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ إِنَّمَا هُلْ يَسْتَوِي الظُّلْمُ وَالثُّورُ

“Say: Are the blind and the seeing alike? Or can the darkness and the light be equal?”⁴

أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْنَ لَا يَهْدِي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

¹ Surah Nisa 4:64

² Surah Nisa 4:59

³ Surah Zumar 39:9

⁴ Surah Raad 13:16

**“Say: Is there any of your associates who guides to the truth?
Say: Allah guides to the truth. Is He then Who guides to the
truth more worthy to be followed, or he who himself does not go
aright unless he is guided? What then is the matter with you;
how do you judge?”¹**

Caliphate according to Ahle Sunnat

Yes, the Caliphate, which Ahle Sunnat believe in, does not demand any of the above mentioned conditions, because according to them Caliph is anyone, who manages to gain power, who cuts off the hand of thief, takes retaliation from the killer, defends the boundaries, maintains general peace and performs such other functions.

If he commits a transgression, he is not removed from his post, and is not condemned due to apparent commission of sinful acts. If he is ignorant, it is not a defect in him. If he commits mistakes, he is not accountable for them. And the presence of no positive quality is a condition in him. In all these instances, he has the right to condemn and punish others, but he is never condemned for committing them!

Baqilani's statement

In *Tamhid*,² Baqilani says regarding qualities of the Imam, to whom allegiance is obligatory:

If someone asks: What in your view is the requirement of an imam to whom allegiance is given?

I would reply: “He should have some qualifications: one of them being that he should be a pure Quraishi.

He should have enough knowledge to adjudicate among Muslims.

He should be capable of leading armies and defending the principles of Islam and Ummah; as well as seeking revenge from oppressors and restoring rights of oppressed; and have insight for every exigency related to Islam.

He should not be one, who gives in to feelings in imposing penalties and at the same time, he should not be hasty in punishing.

In knowledge and all qualities, in which precedence is possible, he should be superior to all; but the imamate of superior is fraught with some obstacles as in that case, the appointment of inferior is lawful.

It is not necessary for him to be infallible, to know the unseen, to be the most valiant person of Ummah or to be only from Bani Hashim.”

He also mentioned:³

¹ Surah Yunus 10:35

² *Tamhid*, Baqilani, 181.

³ *Tamhid*, Baqilani, 186.

“Senior scholars of gnosis and masters of traditions have said that: Imam is not dismissed due to commission of transgression and sins, like usurpation of wealth, whipping, unjust killing, usurping rights, suspending divine limits; and staging an uprising against him is not obligatory.

On the contrary, it is necessary to advise and warn him and he should not be obeyed in disobedience to divine commands and regarding this they have argued through numerous traditional reports from the Prophet and companions regarding obligation of obeying rulers, even if they are unjust and they usurp the wealth of people among them being that His Eminence said:

“Listen and obey, even though it might be a slave, whose nose is cut off and even if he is a black slave and pray behind every righteous and sinful man.”

It is also narrated that he said: “Obey them even if they usurp your property unrightfully and even if they have lashed you. You should obey them as long as they keep the prayers established.”

Allamah Amini says: There is a traditional report, which proves the incumbency of rulers, even if they resort to oppression and confine nationals wealth to themselves and that the ruler is not dismissed on the basis of transgression as Baqilani has hinted at this.

There is a report narrated from Huzaifah bin Yaman that he said: I asked: “O Messenger of Allah (s.a.w.a.), we were living in times of mischief and Almighty Allah brought well being for us, and now there is peace and prosperity; is there mischief after this goodness?”

He replied: “Yes.” He asked: “How?” He replied: “After this there would be rulers, who would not be guided by my teachings, and they will not act according to my Sunnah and among them will be men having hearts of Shaitan in human bodies.”

I asked: “What should I do if I live at that time?” He replied: “You should obey the ruler even if he lashes you and seizes your property. You should listen to him and obey him.”¹

Majority of Ahle Sunnat, following these traditions, have said: “The imam cannot be dismissed, even if he commits transgression.”

Nawawi in *Sharh Sahih Muslim*² in the gloss of *Irshadus Sari*, under the explanation of these traditions, which are mentioned in *Sahih Muslim*, says:

“Senior jurists, tradition scholars and Ahle Sunnat scholastic theologians say that the Caliph is not automatically dismissed for committing transgression, injustice and suspending divine limits; and he also is not sidelined and staging an uprising against him is not obligatory. On the contrary he should be advised and warned.”

Allamah Amini says: Thus, Ayesha, Talha and Zubair and the pledge-

¹ *Sahih Muslim*, 2:119 [4/124, Tr. 52, Kitabul Imara]; *Sunan*, Baihaqi, 8:157.

² *Sharh Sahih Muslim*, Gloss on *Irshadus Sari*, 8:36 [*Sharh Sahih Muslim*, 12/229].

breakers, who followed them, and the Khawarij; what excuse they have for revolting against Ameerul Momineen (a.s.), even supposing that he (a.s.) had given refuge to killers of Uthman and had (God forbid) suspended divine limits; but what happened to acting on these traditions that Ummah regards valid?

Taftazani's statement

Taftazani has written in *Sharhul Maqasid*:¹

“There is no requirement that an imam should be a Hashemite, an infallible or be superior to others.”

And he has written:²

“If the ruler dies and one, who has the conditions of imamate, without pledge of allegiance and without being introduced by previous Caliph, he becomes an imam through force, the Caliphate will be established for him. And even if he is sinful and ignorant. But in that case he is not obeyed, and obedience of the command of the imam is obligatory as long as it is not opposed to Shariah, whether the imam is just or unjust.”

Qadi Eiji's³ statement

He writes in *Mawaqif*:⁴

“Senior scholars believe that the imam:

Should be an expert in principles and laws of religion, so that he may establish all the issues related to religion.

He should be decisive, so that he may discharge the duties of his dominions.

He should be brave, so that he may defend the basis of religion and its dominions.

He should be just, so that he should not commit injustice.

He should be intelligent, so that he has the capability on his dispositions.

He should have come of age, as the intellect of immature person is deficient.

He should be male, as intellect and religion of a female is deficient.

He should be free, so that his service should not keep him engrossed and he should not be regarded as lowly that he might be disobeyed.

These qualities by consensus are necessary and qualities, in which there is debate whether they are necessary or not are as follows:

1. That he should be Quraishi.
2. That he should be from Bani Hashim. The Shia have placed this condition.

¹ *Sharhul Maqasid*, 2:271 [5/233].

² *Sharhul Maqasid*, 2:272.

³ Imam of the Shafeis, Qadi Abdur Rahman Eiji (d. 756 A.H.).

⁴ *Mawaqif*, 398.

3. He should be learned about all issues of religion. The Imamiyah have placed this condition.

4. Miracles should be performed at his hands, so that the truthfulness of his claim of Imamate should be proved. This condition is placed by the extremists (*Ghulat*).

And the last three conditions are invalid, because Abu Bakr became Caliph and he was not having those three conditions.

5. He should be infallible; the Imamiyah and Ismailiya have placed this condition. This condition is also invalid, because according to consensus, infallibility of Abu Bakr was not obligatory.¹

How is imamate established?

Qadi Azd Eiji says in *Mawaqif*.²

“The third objective in explaining points, through which imamate is proved: Imamate according to consensus of all, is through declaration and clarification of Prophet and the preceding imam. Imamate is also proved through allegiance of people of the say (influential persons). But Shia oppose us in this matter and our reasoning in this claim is proof of imamate of Abu Bakr through allegiance.”

He has also written:

“Know that if imamate is decided by selection and allegiance there is no need of consensus of people of say, because we do not have any logical reasoning for that; on the contrary only one or two persons from people of the say are sufficient (for the proof of imamate).

Because we know that companions, in spite of having stability in religion, were content with this much only; like the selection of Abu Bakr by Umar and selection of Uthman by Abdur Rahman bin Auf and they did not take consensus of people of Medina, what to say about consensus of whole Ummah. No one raised any objection against them, and the same practice continued in different periods of time till our age.”

Commentators on the book like Sharif Jurjani, Mulla Hasan Chalpi, Shaykh Masud Sherwani have also supported this statement.³ Imam Ibne Arabi Maliki has written in *Sharh Sahih Tirmidhi*.⁴

“In pledge of allegiance for Imam, it is not necessary that it should be from all the people; on the contrary two or one person is sufficient. Although this issue is debated.”

¹ Read and laugh and what was mentioned above is applicable here as well.

² *Al-Mawaqif*, Pg. 399.

³ *Sharh Mawaqif*, 3:265-267 [8/352].

⁴ *Sharh Sahih Tirmidhi*, Ibne Arabi, 13:229.

Qurtubi's statement

Qurtubi has written in his book of *Tafseer*:¹

"If one person from the people of the say deems imamate in a person; his imamate will be established and it will be obligatory on others to accept it. Some people have opposed this viewpoint and said: Imamate is not established, except through a group of people of the say. Our reasoning is that Umar alone established the pledge of allegiance of Abu Bakr and no one from the companions opposed it..."²

Allamah Amini says: In that case, the opposition of Abdullah bin Umar, Usamah bin Zaid, Saad bin Abi Waqqas, Abu Musa Ashari, Abu Masud Ansari, Hassan bin Thabit, Mughira bin Shaibah, Muhammad bin Muslima and some others, whom Uthman had appointed for collection of taxes etc. what was their excuse from not giving allegiance to Ameerul Momineen (a.s.) after the consensus of Ummah upon it?

What excuse do they offer for their shortcoming in obedience to him in battles, who among the companions became famous as Mutazila, because they kept away from paying allegiance to Ali (a.s.).³

A glance at the Caliphate of Ahle Sunnat

Allamah Amini says: This is the Islamic Caliphate and general Imamate, which Ahle Sunnat believe in. Imamate in their view is only general rulership for controlling military and securing and defending boundaries; preventing injustice of the unjust and securing rights of oppressed; establishments of penalties, distribution of booties among Muslims, paying them for bearing expenses of Hajj and Jihad.

Expertise in knowledge and learning is not necessary; on the contrary, he and the rest of the people are equal in possession of knowledge. Any amount of knowledge that a judge has, is sufficient.

These judges are before you and you know well their level of knowledge and you can observe them from close!

Also, the Imam will not be dismissed due to transgression, injustice, oppression or tyranny. In any case, his obedience is obligatory on Ummah, whether he is righteous or wanton and no one can oppose him and stage an uprising against him or confront him.

¹ *Al-Jamiul Ahkamul Quran*, 1:230 [1/186].

² As if it is not true that all Bani Hashim, all Ansar, except two persons: Zubair, Ammar, Salman, Miqdad, Abu Zar and a large number of did not pay allegiance to Abu Bakr and refused to give the pledge as was mentioned in its proper place in the book. In view of Qurtubi, except for companions it is not lawful for a commentator to issue false statements, while he knows the correct history!

³ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:115 [3/124, Tr.4596]; *Tarikh Tabari*, 5:155 [4/431, Events of the year 35 A.H.]; *Al-Kamil*, Ibne Athir, 3:80 [2/303, Events of the year 35 A.H.]; *Tarikh Abul Fida*, 1:115 & 171.

They have no obstruction and no one could enjoin good or forbid evil to them.

That is why Muawiyah bin Abu Sufyan was able to sit in Kufa to take allegiance and people declared immunity from Ali (a.s.) and pledged allegiance to him.¹

It was for this reason that Abdullah Ibne Umar agreed to pay allegiance to Yazid, the imbiber of liquor.²

It was for this reason that Ayesha said as such. Aswad bin Yazid said: "I asked Ayesha: Are you not amazed at a man, who is nothing, except a freed slave; and he disputes with companions of Muhammad with regard to Caliphate?"

She replied: "There is nothing surprising in this; He (Allah) gives it to the righteous as well as transgressors. Indeed, Firon ruled over Egypt for four hundred years."³

It is on this basis that the statement of Marwan is justified, that he said: "No one defended Uthman more than Ali."⁴

He was asked: "Then why do you abuse him from pulpit?"

He replied: "Rulership will not remain for us, except through this."

It is on this basis that excuse of Shimr bin Ziljaushan, killer of Imam Husain (a.s.) is regarded as complete and perfect. Abu Ishaq says: "Shimr bin Ziljaushan prayed with us. Then he said: O Allah, You are noble and You like nobility; and You know that I am noble; so please forgive me."

I said: "How would Almighty Allah forgive you, while you killed the son of Messenger of Allah (s.a.w.a.)?"

He replied: "Woe upon you, what should I have done? These were my rulers, who commanded me to do that and I did not oppose them. If I had opposed them, I would have been worse than these mules."⁵⁽⁶⁾

It is on this basis that the sanctity of Ahle Bayt (a.s.) was trespassed, the respect of holy family was destroyed and blood of righteous and honest members of Shia of Ahle Bayt (a.s.) was shed; and cursing of Imam Ali (a.s.), the favorite of Holy Prophet (s.a.w.a.) and purified in words of Almighty Allah continued from the pulpits and Bani Umayyah Caliphs made it a practice in all Islamic lands till Muawiyah condemned Saad bin Abi Waqqas for abstaining from

¹ *Al-Bayan wat Tabaiyyan*, Jahiz, 2:85 [2/72].

² *Sahih Bukhari*, 1:166 [6/2603, Tr. 6694]; *Sunan*, Baihaqi, 8:159-160; *Musnad Ahmad*, 2:96 [2/228, Tr. 5676].

³ This tradition is mentioned by Ibne Abi Hatim according to the quotation of *Durre Manthur*, 6:19 [7/383].

⁴ *Sawaiqul Mohriqa*, 33 [Pg. 55].

⁵ In some books, 'saqa' (water carrier) is mentioned instead of 'shaqa' (evil).

⁶ *Tarikh Ibne Asakir*, 6:338 [23/189, No. 2762]; *Mukhtasar Tarikh Damishq*, 10/332]; *Mizanul Etedal*, Dhahabi, 1:449 [2/280, No. 3742].

abusing Imam Ali (a.s.), father of two grandsons of Prophet.¹

It is on the basis of this meaning of Caliphate that no kind of non-seriousness and objections were laid against selection of inferior [for imamate] in spite of presence of superior, as was the viewpoint of first caliph and his followers, but its evidences are fabricated excuses and politics of that period.

The majority followed the Caliph in according precedence to the inferior over the superior.

Qadi writes in *Mawaqif*:²

“Majority considers lawful Imamate of inferior in presence of a superior, because though he may be more deserving for imamate than the superior, as is reliable in every issue of Wilayat in identification of its exigencies and corruptions, and capability of its performance; and how often one having less precedence in knowledge and practice, is more aware of leadership and he has more capabilities for it than others. And some have given details and said: If superior lineage becomes the cause of mischief, it is not obligatory, otherwise it is obligatory.”

And Sharif Jurjani writes that:

“Like in case of army men and people, who do not listen to the most superior person, on the contrary, they are obedient to the inferior one.”³ [As in that case superior lineage would cause of mischief].

Allamah Amini says: Our implication from superiority is that he should have precedence over rest of the people in every matter and not superior in one quality and inferior in another. That is why for example, most intelligent (*Ufqa*) and steadfast cannot be imagined.

It is obligatory on Allah, the Mighty and the High that He does not leave any period without such a person. After we prove his existence that it is a grace obligatory on Almighty Allah, and that person should also be companion of Holy Quran and the two will not separate from each other till they meet the Prophet at the Pool.

Even though the army men and others do not obey him, he is like one, who is obeyed as the Prophet. And Wilayat, which Almighty Allah has destined for him will not be remote and confused, on the contrary it is obligatory on the rest of people to be humble and obedient to him.

If not they are targeted by the arrows of jinns as happened in case of Saad bin Ubadah, chief of the Khazraj tribe.⁴

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg 319-320.

² *Al-Mawaqif fee Ilmul Kalam*, [413].

³ *Sharh Mawaqif*, 3:279 [8/373].

⁴ He did not pledge allegiance to Abu Bakr and after his death, he also did not pay allegiance to Umar till he was ordered to be executed by Umar; but they falsely claimed that he was killed by jinns as he stood in night in the desert. Ref: *Sharh Nahjul Balagha*, Ibne Abil Hadid, 2/39 and 10/111.

Abu Bakr had no choice, except to present his own viewpoint regarding precedence of inferior, and he did not express this viewpoint, except to prove his Caliphate valid and to get precedence over one, whom Almighty Allah praised in His great Book and deemed him to be the soul of Holy Prophet (s.a.w.a.) and deemed his obedience and mastership (*Wilayat*) same as obedience and mastership (*Wilayat*) of Prophet; and perfected and completed the religion through that; and commanded the Prophet to convey this matter and became his guarantor from people; in a gathering ranging from 100000 or more persons and said:

“O people, Almighty Allah is my master and I am the master of believers; and I have more discretion on them than they have on themselves; Of whomsoever I am the master, Ali is (also) his master. O Allah, love those, who love him and be inimical to those, who are inimical to him.”

And the excellence of the father of the two grandsons of Messenger of Allah (s.a.w.a.), his capabilities and spiritualities; precedence in Islam and his being annihilated in the being of God; and his superiority in knowledge and all merits is not concealed from anyone and there is no one who may think or say that Abu Bakr and Umar are superior to Maula Ameerul Momineen (a.s.).

This is Abu Bakr, who declared from the pulpits: “I have become your ruler, but I am not the best among you. I have a satan, who misguides me.” And he asked the Ummah to help him in his weakness and to remove his deviation and weakness.¹

And this is Umar bin Khattab and his clarifications are before your eyes; when he says: “Rulership was for Ali, but they deprived him of it due to his young age and the blood he had spilt.”²

Or the excuse, which Umar mentioned at the time of appointing his successor: “Your greatness and nobility is amazing,³ but only if you had not been so humorous (I would have appointed you as the caliph).”⁴

He always prayed to Almighty Allah not to leave him in a problem when Abul Hasan was not there to help him out and he believed that if Ali has not been there, he would be misguided, destroyed and degraded.⁵ And that women are helpless to give birth to a child like Ali. And other numerous traditional reports which were mentioned in the intellectual masterpieces of Umar and he did not at anytime imagine that he was like Ali in any excellence or even close to him.

After that you understood the meaning of Caliphate in view of Ahle Sunnat and viewpoints of their past scholars, most of all their first Caliph. Come let us

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 521 and 522.

² Ref: *Mahaziratul Odba*, Raghib, 2:213 [No. 2, Vol. 4/478]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 2:20 & 115 [6/50, Sermon 66; 12/82, Sermon 223].

³ The Arabs say in praise: Only your father is for you since he produced a son like you. Ref: *Nihaya*, Ibne Athir, 1/19; *Lisanul Arab*, 14/12 & 13; *Majmaul Bahrayn*, 1/28.

⁴ *Al-Ghaisul Munassajam*, Safadi 1:168 [1/276].

⁵ *Al-Tamheed*, Baqilani, 119.

now see the hypocrisy and contradictions of those words with beliefs of another group:

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَجَنُونٌ فِيهِ اخْتِلَافٌ كَثِيرٌ ﴿٤﴾

“And if it were from any other than Allah, they would have found in it many a discrepancy.”¹

Ahmad bin Muhammad Watri Baghdaadi says in *Rauzatul Nazireen*:²

“Know that: the majority of Ahle Sunnat wal Jamaat believe that the most excellent of people after Holy Prophet (s.a.w.a.) was Abu Bakr, then Umar and then Umar and then Ali (may God be pleased with them) and whoever was superior in Caliphate was superior in excellence as well, because precedence of the inferior over the superior is impossible.

The companions, in the matter of Caliphate relied on superiority of candidate and the evidence is that: When Abu Bakr clarified his will for Umar to succeed him as Caliph, Talha stood up and asked:

“What reply would you give to Allah that you made as our leader a man, who is ill-mannered and ill-natured?”

Abu Bakr said: “You may fret and fume as much as you like; if God asks me, I will say: I appointed the best of Your creatures as Caliph.”

This statement of Abu Bakr proves that they followed the dictum of precedence.”

And you will see that this statement is a lie for deceiving the weak ones of this helpless Ummah; a statement which is opposed to the viewpoint of the majority and scholars of theology, which is opposed to the conduct and statements of companions and before all, opposed to viewpoint of the Caliph himself (Abu Bakr).

As if this impossibility (precedence of inferior over superior) remained concealed from him.

As if history and “intellectual masterpieces of Umar” are not enough to understand the value of Umar and not commit excess about it and if Umar by this conduct and innovations is the best of the Ummah, then one should say good-bye to Islam!

Yes, this is blind following of lusts and personal desires that anyone says what he likes and issues verdicts according to his inclinations. We make your perfect reasoning to be criterion to judge the two imams: an imam that we describe and another imam that Ahle Sunnat talk of; so apply your reasoning to both of them; one, who is a means to Allah, the Mighty and High, one, who has the capacity to overcome his personal inclinations and defend the lives, honor and laws of Muslims in the world and the hereafter. Although if the balance of his

¹ Surah Nisa 4:82

² *Rauzatul Nazireen*: 2.

justice is not faulty:

وَيْلٌ لِّلْمُطْفِئِينَ ①

“Woe to the defrauders,”¹

5. Caliph’s viewpoint regarding destiny and free will

In *As-Sunnah*, Lalkai has narrated from Abdullah bin Umar that a man came to Abu Bakr and asked:

“Do you believe that fornication is destined?”

“Yes,” he replied.

He was asked: “Can Almighty Allah destine it for me and then chastise me for committing it?”

He replied: “Yes, O son of stinking female! By God, if there was someone with me, I would ordered him to break your head.”²

Allamah Amini says: Do you think that the Caliph knew the correct meaning of destiny; which means: proof, inevitability of a matter, which is present in the eternal knowledge of God, by granting of power to do or leave it, and recognizing good and evil and explaining the consequences of those two.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاءَ كَرَأَ وَإِمَّا كَفَرَ ③

“Surely We have shown him the way: he may be thankful or unthankful.”³

وَهَدَيْنَاهُ التَّجَدَّدُينَ ④

“And pointed out to him the two conspicuous ways?”⁴

وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبَّهُ عَنِّيْشَ كَرِيمٌ ⑤

“And whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Honored.”⁵

وَمَنْ يَشْكُرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيْعٌ حَمِيدٌ ⑥

“And whoever is grateful, he is only grateful for his own soul; and whoever is ungrateful, then surely Allah is Self-sufficient, Praised.”⁶

¹ Surah Mutaffifeen 83:1

² *Tarikhul Khulafa*, Suyuti, 65 [Pg. 89].

³ Surah Insan 76:3

⁴ Surah Balad 90:10

⁵ Surah Naml 27:40

⁶ Surah Luqman 31:12

All these before the intellect and carnal desires of man and creating factors of success as opposed to impulsive mind (*Nafse Ammarah*), which some obey through the choice of good and some upon their own choice pursue sinful acts.

فِيْنُّهُمْ ظَالِمُّ لِنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَايِقٌ بِالْحَيْرَةِ

“But of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness.”¹

مَنِ اهْتَلَى فَإِنَّمَا يَهْتَلِى لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضْلُلُ عَلَيْهَا

“Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray.”²

فَمَنِ اهْتَلَى فِيْنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضْلُلُ عَلَيْهَا

“So whoever follows the right way, it is for his own soul and whoever errs, he errs only to its detriment.”³

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَأَءَ فَعَلَيْهَا ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ ⑯

“Whoever does good, it is for his own soul, and whoever does evil, it is against himself; then you shall be brought back to your Lord.”⁴

فَمَنْ أَبْصَرَ فِيْنَفْسِهِ وَمَنْ عَمِلَ فَعَلَيْهَا

“Whoever will therefore see, it is for his own soul and whoever will be blind, it shall be against himself.”⁵

قُلْ إِنْ ضَلَّتْ فَإِنَّمَا أَضْلُلُ عَلَى نَفْسِي وَإِنْ اهْتَدَيْتُ فَإِنَّمَا يُوَحَّدُ إِلَى رَبِّي

“Say: If I err, I err only against my own soul, and if I follow a right direction, it is because of what my Lord reveals to me.”⁶

إِنَّ أَحَسَنْتُمْ أَحَسَنْتُمْ لَا نُفْسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا

“If you do good, you will do good for your own souls, and if you do evil, it shall be for them.”⁷

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَلَى ⑩

¹ Surah Fatir 35:32

² Surah Isra 17:15

³ Surah Zumar 39:41

⁴ Surah Jathiya 45:15

⁵ Surah Anaam 6:104

⁶ Surah Saba 34:50

⁷ Surah Isra 17:7

“Surely your Lord knows best him who goes astray from His path and He knows best him who follows the right direction.”¹

رَبِّنَا أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٌ^④

“My Lord knows best him who has brought the guidance and him who is in manifest error.”²

Thus, destiny does not necessitate compulsion and knowledge of Allah, the Mighty and High does not contradict the quantity of good and evil, which people have selected and which they do; just as He does not have any effect in choice of the duty-bound.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ^⑤

“So he who has done an atom’s weight of good shall see it. And he who has done an atom’s weight of evil shall see it.”³

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَاهَا ۖ وَكَفَى بِنَا حَسِيبَيْنَ^⑥

“And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account.”⁴

الْيَوْمَ نُنْجِزُ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ

“This day every soul shall be rewarded for what it has earned; no injustice (shall be done) this day.”⁵

فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبٌ فِيهِ وَوُفِيتَ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ^⑦

“Then how will it be when We shall gather them together on a day about which there is no doubt, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly?”⁶

Does the Caliph regard this to be from destiny and gave that reply? But the questioner did not understand his implication and objected against him? But if his implication was as such, he would not abuse in reply to that objection maker and

¹ Surah Najm 53:30

² Surah Qasas 28:85

³ Surah Zilzal 99:7-8

⁴ Surah Anbiya 21:47

⁵ Surah Ghafir 40:17

⁶ Surah Aale Imran 3:25

would not wish that there had been someone with him, who would have broken his nose; on the contrary, he would have mentioned his objective in the beginning, so that the person returns to truth.

Or that the Caliph did not understand anything from destiny (*Qadar*), but creation of acts of people as most of his followers have said.

In that case, what the critic said is correct, whether the Caliph abuses him or not. What is understood from his daughter, Ayesha, is inclined to second meaning. After staging an uprising against Ameerul Momineen Ali (a.s.) and forsaking her seclusion and coming in crowd of males similar to style of period of Ignorance (*Jahiliyya*),¹ she became a target of condemnation and said:

“These acts were destined and destiny has causes.”²

6. Caliph’s viewpoint in the incident of Malik

Khalid bin Walid marched forward to Batha³ and when he reached there, he did not see anyone. Malik bin Nuwairah had previously dispersed his people and had prohibited them from gathering saying:

“O Bani Yarbu tribe, we are invited for this matter [Caliphate of Abu Bakr] and we were shortcoming and did not reach our objective; and I thought over this matter and saw that this matter is prepared for them, in that case people have no power in this matter, keep away from enmity of people who work for them, and disperse and enter this issue.”

Therefore, they dispersed and when Khalid reached that area he sent some people and commanded them to recite Adhan and Iqamah and to apprehend whoever does not respond to that. And if they resist they should be eliminated.

Previously Abu Bakr had advised them that wherever they halt, they should recite Adhan and Iqamah; and if those people also recite Adhan and Iqamah, they should be left alone; otherwise they should be fought and eliminated or burnt to death; and if they give a positive reply to Adhan and Iqamah, they should ask them about Zakat; if they agree to it, you should accept it from them; if they don’t, you should attack them and don’t say anything.

Thus, the soldiers brought Malik bin Nuwairah, Asim, Ubaid, Aryan, Ja’far, sons of Thalaba bin Yarbu and there was dispute regarding them.

Abu Qatada, who was present with Khalid testified that they recited Adhan and Iqamah and prayed; and when there developed a dispute about them; he ordered that they should left exposed in the cold night.

Then Khalid ordered the caller and he called out: “Warm the prisoners and give them warm clothes and in the language of Kinana the term of ‘Daf’ meant

¹ Whereas Almighty Allah says to the ladies of the Prophet: “*And do not display your finery like the displaying of the ignorance of yore*” (*Surah Ahzab 33:33*).

² Baghdadi has mentioned this statement through his authorities in his *Tarikh*, 1:160.

³ A water body in the area of Bani Asad bin Khuza’imah. *Mojamul Buldan*, 1/445.

kill. And they thought that Khalid intended killing them, so they killed him.

Zirar bin Azur killed Malik and Khalid came out of his sheet, but the act was already done. So Khalid said: "When Allah intends a matter, it definitely comes to pass." And Khalid got married to Umme Tamim, wife of Malik. Abu Qatada asked: "Is this from your act?" Khalid drove him away in anger and he went away angrily.

It is mentioned in *Tarikh Abul Fida* that Abdullah bin Amr and Abu Qatada Ansari were present and Malik with Khalid were discussing the issues. Malik said: "O Khalid, send us to Abu Bakr, so that he may decide about us."

Khalid said: "Almighty Allah will not forgive me if I forgive you." And he ordered Zirar bin Azur to strike off his head.

Umar said to Abu Bakr: "The sword of Khalid has committed oppression regarding Malik," and he used to often repeat this statement.

Abu Bakr replied: "O Umar, he exerted himself and committed a mistake. So don't say anything against him as I don't want to sheath the sword that Almighty Allah has unsheathed for the disbelievers."¹

A glance at this incident

Allamah Amini says: It is preferable that the researcher should pay attention to this event from two aspects:

First aspect

Sins and serious crimes, which Khalid bin Walid committed and all Muslims are immune from his acts, which are opposed to the call of Holy Quran and Sunnah of Prophet. Whoever believes in God, His Prophet and hereafter, declares immunity from them.

اَيْحَسِبُ الْإِنْسَانُ أَنْ يُتْرَكُ سُدًّى ﴿٦﴾

"Does man think that he is to be left to wander without an aim?"²

اَيْحَسِبُ اَنْ لَّمْ يَقُدِّرَ عَلَيْهِ اَحَدٌ ﴿٧﴾

"Does he think that no one has power over him?"³

اَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ اَنْ يَسْبِقُو نَا سَآءَ مَا يَحْكُمُونَ ﴿٨﴾

"Or do they who work evil think that they will escape Us? Evil is it that they judge!"⁴

By which Book or Sunnah is it lawful to shed the pure blood of those, who

¹ *Tarikh Umam wal Mulook*, [3/279, Events of the year 11 A.H.]

² Surah Qiyamah 75:36

³ Surah Balad 90:5

⁴ Surah Ankabut 29:4

have faith in God and His Messenger? Who have followed the path of truth and testified to righteous path. Recited Adhan and Iqamah, performed prayers, claimed aloud that they were Muslims?

لَا تَحْسِبُنَّ الَّذِينَ يَقْرَهُونَ إِيمَانًا آتُوهُمْ وَيُجْبِونَ أَنْ يُحْمِدُوا إِيمَانًا لَمْ يَفْعَلُوا فَلَا
تَحْسِبَنَّهُمْ بِمَا فَازُوا مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٤﴾

“Do not think those who rejoice for what they have done and love that they should be praised for what they have not done- so do by no means think them to be safe from the chastisement, and they shall have a painful chastisement.”¹

What is Khalid's excuse for killing someone like Malik, who had interacted with Prophet and was a good companion and His Eminence (s.a.w.a.) had appointed him to collect taxes from his community; and he was among influential personalities of the period of Ignorance and Islam and was an associate of kings?²

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَمَا قَاتَلَ النَّاسَ جَمِيعًا

“Whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men.”³

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَّ أَوْهَ جَهَنَّمُ خَلِيلًا فِيهَا

“And whoever kills a believer intentionally, his punishment is hell; he shall abide in it.”⁴

And what impelled that man to kill them without their having been committed any sin? Or a corruption was seen from them in religion, which made it lawful?

وَالَّذِينَ يُؤْذِنُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا أَكْتَسَبُوا فَقَدِ احْتَمَلُوا بِهِنَّا كَوَافِرًا مُّبِينًا ﴿٥﴾

“And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin.”⁵

This cruelty, misbehavior and malice, remoteness from the manners of Islam and defiling the severed heads of Muslims and burning them in fire; what is all this?

فَوَيْلٌ لِلْقُسِيَّةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ

¹ Surah Aale Imran 3:188

² Who substituted the kings when the latter went to war.

³ Surah Maidah 5:32

⁴ Surah Nisa 4:93

⁵ Surah Ahzab 33:58

“Nay, woe to those whose hearts are hard against the remembrance of Allah; those are in clear error.”¹

فَوَيْلٌ لِّلَّذِينَ طَلَمُوا مِنْ عَذَابٍ يَوْمَ الْيَمِّ

“So woe to those who were unjust because of the chastisement of a painful day.”²

Who was Khalid and what value he has, after the fact that he blindly followed his carnal desires and his self deceived him and his lust misguided him and he became intoxicated with the overpowering of his lust? As a result of which, he trespassed on divine sanctities, defamed the sacred religion of Islam and that same night slept with the wife of Malik whom he had killed.³

إِنَّهُ كَانَ فِي حَشَّةٍ وَمَقْتَأٍ وَسَاءَ سَبِيلًا

“This surely is indecent and hateful, and it is an evil way.”⁴

The killing of Malik was with this evil aim; and it was clear to all and not a secret. Malik himself was aware of that and he mentioned this to his wife before this incident:

“I would be killed because of you.”

Thus, Malik was killed in defense of his womenfolk and it is mentioned in widely narrated traditional reports that:

“One, who is killed defending his womenfolk is a martyr.”⁵

And it is mentioned in authentic traditional reports:

“One, who is killed opposing injustice meted out to him, is a martyr.”⁶

This false excuse that Malik refused to pay Zakat would not make Khalid escape the consequences of this crime. If a monotheist believer, who believes in God and Prophet, refuses to pay Zakat, should he be declared as an apostate? While he is not a denier of Zakat in fact? Should he be killed?

Whereas it is mentioned in authentic traditional reports from Prophet that shedding blood of a person, who has recited the dual testimonies, except under three instances: He has killed someone and retaliation is taken from him; in spite of having a wife he commits fornication; or he has given up his faith and has left

¹ Surah Zumar 39:22

² Surah Zukhruf 43:65

³ *Sawaiq*, 21 [Pg. 26]; *Tarikhul Khamis*, 2:333 [2/209].

⁴ Surah Nisa 4:22

⁵ *Musnad Ahmad*, 1:191 [1/311, Tr. 1655]; Manawi in *Faizul Qadeer*, 6:195 [Tr. 8917] has clarified that this report is widely narrated.

⁶ *Sunanul Kubra*, Nasai, 2/311, Tr. 3559 and Ziya Muqaddasi in *Jamiul Saghir*, 2/631, Tr. 8918 have mentioned this report and Suyuti has regarded it be authentic. Ref: *Al-Faizul Qadeer*, 6:195 [Tr. 8918].

the circle of Muslims?¹

What was this condition that insanity of lust deceived them and the call of desires threw them into destruction? And they did not observe any pledge or sanctity regarding any believer and did not restrain from committing any excess and injustice.

Therefore, you will see Khalid that he killed a person like Malik and committed that disobedience for obtaining his wife Umme Tamim. And you will see another one that in order to gain the hand of Quttam, he martyred the chief of the holy progeny, Ameerul Momineen (a.s.). And you will see another one² that he punishes some people from Bani Asad and seized a beautiful woman and his companions awarded that woman to him and he commits fornication with her.

Then he narrates the story to Khalid and he says: I have gifted them to you – as if these soldiers had gathered for committing fornication and destroying sanctities of noble ladies. Thus, Khalid wrote about the issue to Umar and he replied:

“Stone him to death.”³

And this Yazid bin Muawiyah, who employed fraud and deceit and sent fatal poison to wife of Imam Hasan (a.s.), blossom of Messenger of Allah (s.a.w.a.), so that she may eliminate him and after that he would marry her.⁴ Or this act was committed by Muawiyah in order to fulfill his objective as would be explained later.⁵

Behind these oppressors were people, who guarded their reputation through fabricated excuses, like independent judgment (*Ijtihad*) And alas, if these two had not been there! Almighty Allah knows what is in their hearts and what they make apparent:

وَإِنْ حَكَمْتَ فَاخْرُجْمُ بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤﴾

“And if you judge, judge between them with equity; surely Allah loves those who judge equitably.”⁶

Second aspect

The second topic, which we shall discuss is firstly: the Caliph’s imposing such fellows on lives and honor of Islam as Khalid and Zirar bin Azur, who drank

¹ *Sahih Bukhari*, 10:63 [6/2521], Kitabud Diyat, Chapter of the statement of Almighty Allah: A life for a life. *Sahih Muslim*, 2:37 [3/506, Tr. 25, Kitabul Khasama wal Maharibeen].

² He was Zirar bin Azur, who was same as Khalid bin Walid in committing fornication.

³ *Tarikh Ibne Asakir*, 7:31 [24/388 & 389, No. 2931; *Mukhtasar Tarikh Damishq*, 11/154]; *Khazanatul Adab*, 2:8 [3/326]; *Al-Isabah*, 2:209 [No. 4172].

⁴ *Tarikh Ibne Asakir*, 4:226 [23/284, No. 1383; *Mukhtasar Tarikh Damishq*, 7/39].

⁵ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 1097.

⁶ Surah Maidah 5:42

liquor and were absolutely merciless,¹ with advice to the fighters to burn the apostates although Islamic Shariah has prohibited that.²

And secondly: His overlooking this calamity and serious crimes; as if they were not worth mention! As if the ears of the world had not heard screams about this event and no condemnation of their act is heard.

Why did the Caliph not make Khalid accountable for killing Malik and his Muslim companions, whereas the murder was proved to him?

Why did he not take retaliation from him and did not apply the penalty of fornication on him? And why he did not lash him for lying? And why didn't he punish him for oppression and trespassing sanctities of Muslims? Why he did not dismiss Khalid, whereas he was distressed at his act and he paid the blood money to Mutammam bin Nuwairah, brother of Malik; and ordered Khalid to divorce the wife of Malik as is mentioned in *Al-Isabah*.³

In addition to all this, at least they should have enjoined good and forbid evil, and condemned him for the deed, as Ameerul Momineen (a.s.) says:

“The least denial (opposition) is that you meet the sinners with an angry countenance.”⁴

Why did Caliph approved defense of Khalid and his crime [and did not condemn him]?! And sometimes he says:

“He performed independent judgment (*Ijtihad*) and made a mistake.”

Sometimes he made excuses for him saying: “He is a sword from the swords of God;” and prohibited Umar from talking ill of him; and ordered him to let him go and not to dispute with him as is mentioned in *Sharh Ibne Abil Hadid*.⁵

He was also enraged on Qatada as he had regarded the act of Khalid to be evil.

In this discussion, we shall remain content to call the attention of readers and do not wish to enter depth of meaning and its end, because there is no one, who does not understand that none of these two excuses were correct and acceptable.

Does a Muslim not know that justification and independent judgment (*Ijtihad*) has no scope in such crimes and serious transgressions? And it is not allowed for any doer and non-doer to deem these two as his shields in his defects and deviations and to ward off limits at this pretext and shed blood wrongly and

¹ *Tarikh Ibne Asakir*, 7:30 [24/389-90, No. 2931; *Mukhtasar Tarikh Damishq*, 11/154]; *Khazanatul Adab*, 2:8 [3/326]; *Al-Isabah*, 2:209 [No. 4172].

² It is narrated from the Messenger of Allah (s.a.w.a.) that: No one other than Almighty Allah can punish through burning. *Sahih Bukhari*, 4:325 [3/1098, Tr. 2853].

³ *Al-Isabah*, 1:415.

⁴ *Wasailush Shia* (Aalul bayt), 16:143, Chapter 6 from Kitabul Amr bin Maroof and Nahy Anil Munkar, Tr. 1 and in *Kanzul Ummal*, 3:79 it is mentioned: Get proximity to Almighty Allah through malice to the folks of disobedience and throw them face down.

⁵ *Sharh Nahjul Balagha*, Ibne Abil Hadid, 4:187 [17/213, Letter 62].

trespass on sanctity of ladies and throw away to winds, divine commands regarding lives, honors and properties.

The ruler also, will not approve regarding one, who claims justifications and independent judgment (*Ijtihad*); as Qudama bin Mazun, who drank liquor, claimed that he had exercised his independent judgment (*Ijtihad*), but Umar did not accept his excuse and issued penalty on him to be lashed as is mentioned in *Sunan Baihaqi*¹ other books.

Also, Ibne Abi Shaibah² and Ibne Manzar have narrated from Maherib bin Daththar that: A group of companions of Prophet drank liquor in Shaam and said: We drank wine for the sake of statement of Almighty Allah:

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ قِبَلَهَا طَعْمَوْا

“On those who believe and do good there is no blame for what they eat.”³

So, Umar awarded penalty on them.⁴

Abu Ubaidah awarded penalty to Abu Jundal Asi bin Suhail, who had drunk liquor and tried to justify through this verse.⁵

Does anyone have doubt that the sword, which Allah, Mighty and the High has taken out from the sheath, is not a kind of injustice, mischief and sorrow and bloods, which are unlawful to be shed, is not shed through it. Divine sanctities are not trespassed and means for satisfying lusts are not achieved and it does not come out to subdue carnal desires and only the purified ones, those who are away for evil and corruption, hold it?

Who is Khalid and what value he had that the Caliph can award this great excellence to him? And regards him as the sword, which Almighty Allah has drawn against enemies: whereas Holy Prophet (s.a.w.a.) declared immunity from Khalid a number of times.⁶

Are these statements without evidence not exaggerations, lies and ridicule in the religion of God? How can we regard Khalid as the sword, which Almighty Allah has drawn, while it is clearly reported to us that

“He was very cruel and he used to stab from behind. When he was enraged, he did not even respect the principles of religion.”⁷

Drama of exaggeration

These were some of the verdicts and views of Abu Bakr which we found.

¹ *Sunan Baihaqi*, 8:316.

² *Al-Musannaf fil Ahadith wal Athaar*, [9/46, Tr. 8458].

³ Surah Maidah 5:93

⁴ *Durre Manthur*, 2:321[3/174].

⁵ *Al-Rauzul Anaf*, Suhaili, 2:231 [6/489].

⁶ Ref: *Al-Istiab*, 1:153 [Part 2, 328, No. 603]; *Seeratun Nabawiyyah*, Ibne Hisham, [4/72].

⁷ *Sharh Nahjul Balagha*, Ibne Abil Hadid, 4:187 [17/214, Letter 32].

However few they may be, they guide us to his real position in knowledge of Quran, identification of Sunnah understanding Shariah and laws of religion.

Now, is it not exaggeration to say:

“Everyone, who has a share of knowledge, knows that knowledge of Abu Bakr was many times that of Ali (a.s.).”¹?

Is it not exaggeration to say:

“It is well known that people have collected adjudication and verdicts of Abu Bakr, Umar, Uthman and Ali and the best and most correct of them, which are proofs of knowledge of its owner, are found in the acts of Abu Bakr, then Umar; therefore acts of Umar, which are opposed by text of Quran and statements of Prophet are less than the acts of Ali, and as for the acts of Abu Bakr, no text is opposed to them.”²

Is it not exaggeration to say:

“Abu Bakr, Umar and other senior companions never posed questions to Ali (a.s.) and the fact is that Ali (a.s.) obtained knowledge from Abu Bakr.”³

Is it not exaggeration to say:

“Abu Bakr is the most senior of jurists and without any exception, he is the most learned of people.”³

Is it not exaggeration to say:

“Abu Bakr was most intelligent and wisest from companions and at the same time, was most knowledgeable about Sunnah of Prophet; and companions referred to him in different instances and he narrated to them sayings of Prophet, which he had memorized and which they did not know in times of need. How it should not be so, whereas since the advent of Islam (*Besat*) till passing away of Prophet, he was constantly in the company of Messenger of Allah (s.a.w.a.)?”⁴

Can what is attributed to Prophet that: “Almighty Allah has not dropped anything onto my breast, except that I dropped it into the breast of Abu Bakr,” not be regarded as exaggeration?

Is the traditional report, which Saad has narrated from Ibne Umar that:⁵ Ibne Umar was asked: “Who delivered verdicts during the period of Messenger of Allah (s.a.w.a.)?” He replied: “Abu Bakr and Umar and I don’t know of anyone else,” not exaggeration?

¹ Ibne Hazm has mentioned this statement in *Al-Fisal*, 4:136, Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 281.

² *Minhajus Sunnah*, Ibne Taymiyyah, 3:128, Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 605.

³ Ibne Hajar has mentioned this statement in *Sawaiqul Mohriqa*, 19, [Pg. 33].

⁴ *Tarikhul Khulafa*, Suyuti, 29 [Pg. 39].

⁵ *Tabaqatul Kubra*, [2/334-335].

Ref: *Usudul Ghaba*, *Sawaiq* and *Tarikhul Khulafa*, Suyuti.¹

Allamah Amini says: Alas, if I and my community only knew the motive of Ahle Sunnat in fabricating these hollow claims and making up these evil lies and pulling the weak ones of the Ummah to decadence and deviation and preventing them from clear and right path and from the path of truth in recognizing persons and values and with estimation of the past people?

Are these viewpoints compatible with the statement of Messenger of Allah (s.a.w.a.) to Fatima (s.a.):

“Will you not agree that I married you to the first of Muslims, who is most learned of all Muslims?”²

And his statement: “I married to the best and the wisest person of my Ummah.”³

Also, is it not opposed to the statement:

“Indeed, Ali is the first of those, who embraced Islam from my companions and his wisdom is more than that of them.”²

And his statement: “After me, the most intelligent person of my Ummah is Ali.”³

“I am the city of knowledge and Ali is its gate.”

“Ali is the vessel of my knowledge.”

“Ali is the gate of my knowledge.”

“Ali is the treasurer of my knowledge.”

“Ali is the casket of my knowledge.”

“I am the house of wisdom and Ali is its door.”

“I am the house of knowledge and Ali is its door.”

“I am the criterion of knowledge and Ali is its pair of pans.”

“I am the balance of wisdom and Ali is its balancing rod.”

“Ali is the best judge of my Ummah.”

“Ali is the best judge among you.”²

And other statements of this kind.

How can it be said that in the Islamic Ummah, there is someone more knowledgeable than Ameerul Momineen Ali (a.s.) after the fact that:³

“Folks of knowledge have consensus that only Ali (a.s.) is the heir of knowledge of Prophet and not others,” as we mentioned before?

Now, which meager knowledge is a sign of excellence of Abu Bakr? Is it his

¹ *Usudul Ghaba*, 3:216 [3/324, No. 3064]; *Sawaiqul Mohriqa*, 10-20 [18-34]; *Tarikhul Khulafa*, 35 [Pg. 48].

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 281-283 and 507-510.

³ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 283.

opinion regarding the meaning of ‘abb’ or his viewpoint about ‘Kalala’, heir of grandmother and inheritance of two grandmothers, Caliphate and other instances, are these signs of his excellence?

Was he and his friend delivering these kinds of verdicts during lifetime of Prophet?

And you know well that acceptance of these authentic reports, which are narrated from Messenger of Allah (s.a.w.a.) and statements of companions and companions of companions about knowledge of Ameerul Momineen (a.s.) and their consensus on knowledge of Abu Bakr, would entail it necessary to say that Abu Bakr was also wiser than Messenger of Allah (s.a.w.a.).

Because the Prophet and Ali (a.s.): both of them are branches of one root and in excellence, Ali (a.s.) is equal to his brother and is his soul and inheritor of his knowledge, his gate, casket, vessel, and his treasurer.

I don't think most Ahle Sunnat would utter such nonsense that Abu Bakr more knowledgeable than Messenger of Allah (s.a.w.a.).

Yes, one who exaggerates regarding Abu Hanifah and regards him more knowledgeable than Messenger of Allah (s.a.w.a.) in adjudication has no qualms¹ to claim the same for Abu Bakr, who is superior to Abu Hanifah.

O followers of Ibne Hazm, Ibne Taymiyyah, Ibne Kathir and Ibne Jauzi, this is the same malicious exaggeration, which makes the ears deaf and not what the Shia say.

Manifestation of Caliph's knowledge

On the basis of Baqilani's viewpoint among the ancient scholars in *Tamheed*:² and Sayyid Ahmad Zaini Dhalan – from the latter day scholars – in his book of biography on the margins of *Seerah Halabiyya*³ that the first instance of expression of knowledge of caliph was at the time he announced the passing away of Prophet with statement of Almighty Allah:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَقْتَ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ
عَلَىٰ أَعْقَابِكُمْ

“And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels?”⁴

That is would you abandon Islam and turn back to ignorance and infidelity?

With this he reasoned against Umar bin Khattab.

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 460.

² *Tamheed*, 191.

³ *Seerah Nabawiyah*, 3:376 [2/306].

⁴ Surah Aale Imran 3:144

How unaware were these two that the passing away of Prophet was not difficult for any of the companions and they were much above that their knowledge should be of this level and all of them who knew Quran, were aware that His Eminence would pass away as per the practice that they knew Almighty Allah has placed among human beings:

قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى

“He decreed a term; and there is a term named with Him.”¹

وَمَا كَانَ لِنَفْسٍ أَنْ تَمْوَتْ إِلَّا بِإِذْنِ اللَّهِ كُلَّبَأْمُوْجَلًا

“And a soul will not die but with the permission of Allah; the term is fixed.”²

لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

“Every nation has a term; when their term comes, they shall not then remain behind for an hour, nor can they go before (their time).”³

And due to their being connected to Quran and numerous statement that His Eminence (s.a.w.a.) mentioned time and again regarding this; especially in Farewell Hajj. That is why this Hajj was named as Farewell Hajj.

Umar’s denial of the passing away of His Eminence (s.a.w.a.) was not due to ignorance, because Amr bin Zaida had recited to Umar the verse, which Abu Bakr recited later and other companions also recited it in the Masjid and also added the following verses:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

“Surely you shall die and they (too) shall surely die.”⁴

But Umar paid no attention to the verse and its reciter and Amr bin Zaida was a senior companion, whom Messenger of Allah (s.a.w.a.) had appointed as his deputy in Medina thirty times when he proceeded on expeditions and wars.⁵

The denial of Umar and his threatening people was pre-planned and it was to deflect the thoughts of people from search of Caliph till Abu Bakr, who was on the outskirts of Medina⁶ in Sunh locality, may arrive.⁷

This was a pre-planned course of action.

¹ Surah Anaam 6:2

² Surah Aale Imran 3:145

³ Surah Yunus 10:49

⁴ Surah Zumar 39:30; *Tarikh Ibne Kathir*, 5:243 [5/242, 243, Events of the year 11 A.H.]; *Sharhul Mawahib*, Zarqani, 8:281.

⁵ *Al-Isabah*, 2:523.

⁶ *Tarikh Tabari*, 3:197 [3/200, Events of the year 11 A.H.]; *Tabaqat*, Ibne Saad, Egypt, [2/265]; *Tafseer*, Qurtubi, 4:223 [4/143]; *Uyunul Athar*, 2:339 [2/433].

⁷ Sunh was a locality of Medina, where Abu Bakr lived. (*Mojamul Buldan*, 3/256).

Don't you see that some senior Ahle Sunnat scholars reason this denial of Umar to be other than his ignorance; some say:

"This is because of extreme shock and unawareness of reality."¹

Some have presented justification that Umar lost his senses at the passing away of Prophet and said:

"By God, he is not dead, on the contrary, he has gone to his Lord."²

Another expression of Caliph's knowledge

In view of Ibne Hajar, one of the clear evidences that the Caliph was without any exception, the most knowledgeable of companions is a traditional report, which he has mentioned in *Sawaiq*³ narrating without chains of narrators from Ayesha that:

"When Messenger of Allah (s.a.w.a.) passed away...they said: Where would we bury the Messenger of Allah (s.a.w.a.)? No one replied.

Abu Bakr said: "I heard Messenger of Allah (s.a.w.a.) say: No prophet dies but that he is buried below the bed where he has passed away."

And they disputed regarding inheritance of Prophet and no one had any knowledge about it. So, Abu Bakr said:

"I heard Messenger of Allah (s.a.w.a.) say: We prophets do not leave inheritance; what we leave is charity (*Sadaqah*)."

Allamah Amini says: The most information conveyed in these two chainless traditional reports is that: Abu Bakr narrated two traditions from the Prophet and others present there did not narrate these two reports.

Now, if Abu Bakr, due to quoting these two reports is the wisest of companions without an exception, what about those, who compiled thousands of traditions? In spite of this none of them is said to be the wisest of companions or slightly lesser knowledgeable than Abu Bakr.

Was Abu Bakr not the author of extraordinary views regarding 'abb', 'Kalala', inheritance of grandmother and two grandmothers and instances of these kind?

Was it not him that inquired about Sunnah from the like of Mughira bin Shoba, Muhammad bin Muslma, Abdur Rahman bin Suhail and other ordinary people?

It seems as if Ibne Hajar has compared those people with himself and thought that they are sons of stones, such that none of them understands and he only hears it.

Did he himself not say that what the companions understood from these

¹ *Sharhul Maqasid*, Taftazani, 2:294 [5/282].

² *Uyunul Athar*, Ibne Sayyidun Naas, 2:339 [2/433].

³ *Sawaiqul Mohriqa*, 19 [Pg. 34].

statements of the Messenger of Allah (s.a.w.a.):

1. “There is a garden of Paradise between my grave and my pulpit.”¹
2. “There is a garden of Paradise between my house and my pulpit.”²
3. “There is a garden of Paradise between my chamber and my pulpit.”³
4. “There is a garden of Paradise between the pulpit and the house of Ayesha.”⁴
5. “One wishes to pray in a garden from the gardens of Paradise, should pray between my grave and my pulpit.”⁵

Ibne Abil Hadid has mentioned in his *Sharh Nahjul Balagha*:⁶

“I say: How did they dispute regarding the place of burial of His Eminence (s.a.w.a.), whereas he had told them previously:

“Bury me on my board in this chamber towards the head side of my grave.⁷ This is clarification that he would be buried in the chamber of Ayesha, where the companions had gathered.”

Did Ibne Hajar think that even after these traditions, the companions did not identify that sacred garden, about which the Prophet had informed and commanded them to pray there? Or they identified the grave and the pulpit and the garden located between the two, or had at least understood their limits from Prophet. Then they disputed about place of his burial and Abu Bakr expressed the location and that is why he became the most intelligent of companions?

Moreover, if the report of the burial is correct, the Messenger of Allah (s.a.w.a.) should have mentioned the place of his burial to whom he made bequest for his last rites;⁸ and who became the caretaker of the last rites of Prophet;⁹ and one, who knew that he would bury His Eminence in the middle of the night in absence of all, anyone other than relatives of Prophet;¹⁰ and not one, who would be absent at that time and whom sleep has overcome and specification of the place of burial in the view of all – what to say about Ali (a.s.) – is the most important thing, which is willed.

¹ *Musnad Ahmad*, [3/472, Tr. 11216].

² *Sahih Bukhari*, Kitabus Salat, Chapter of the excellence of the place between the pulpit and the grave, and Kitabul Hajj, [1/399, Tr. 1137, 1138 & 2/667, Tr. 1789].

³ *Musnad Ahmad*, [3/352, Tr. 10525]; *Kanzul Ummal*, [12/260, Tr. 34948].

⁴ *Irshadus Sari*, 4:413 [4/429, Tr. 1888]; *Wafaul Wafa*, 1:303 [2/427].

⁵ *Kanzul Ummal*, [12/260, Tr. 34950].

⁶ *Sharh Nahjul Balagha*, 3:193 [13/39, Sermon 230].

⁷ *Tabaqatul Kubra*, [2/257]; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, [3/62, Tr. 3499].

⁸ *Tabaqat*, Ibne Saad, No, 798 and 801 [2/278, 280 & 281]; *Al-Khasaisul Kubra*, 2:276-277 [2/482-483].

⁹ *Tabaqat*, Ibne Saad, No. 798 [2/278, 280 & 281].

¹⁰ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 599.

Third expression of the Caliph's knowledge

As for the reports of inheritance: how soon Ibne Hajar has contradicted his statement.¹ On Pg. 19, he regards the narration of this report to be a specialty of Abu Bakr and considers it a clear evidence of his being the most learned of all.

On Pg. 21, he believes that Ali, Abbas, Uthman, Abdur Rahman bin Auf, Zubair, Saad and wives of Prophet narrated this traditional report and he writes:

“All know that Holy Prophet (s.a.w.a.) mentioned this point; finally Abu Bakr was first to recall it and then others remembered it.”

Now, what is the meaning of these contradictory statements?

What made him unaware at the end of his statement about what he had said in the beginning? Whether being the most learned of all is related to remembering soonest or speaking earliest? Each of these instances – as you know – do not have any preference, but in memorization and not in knowledge.

Secondly

If Messenger of Allah (s.a.w.a.) had mentioned this point, it was necessary that he should have mentioned it to his family members and relatives, who claimed inheritance, so that their argument that is connected to the generalities of inheritance from verses of Quran and traditional reports, is invalidated and in that case there would be no severe discord resulting in enmities; such circumstances would not have developed.

His beloved daughter, who was infuriated at companions of her father would not have died and all these enmities would not have appeared between the two sects. And that is in the condition that His Eminence (s.a.w.a.) was sent to remove these discords and to establish brotherhood between members of community.

Was His Eminence (s.a.w.a.) unaware of mischiefs, which would arise after his passing away comprising of lack of unawareness of his relatives regarding inheritance? He is much above than this as he was aware of future deaths, calamities, events, mischiefs and battles.

Do you think that the claim of the greatest truthful one, Ameerul Momineen (a.s.) and his wife, Lady Fatima Zahra (s.a.) regarding the property of Prophet that he had left and Abu Bakr had seized it, whereas he knew that the Prophet had issued this statement, but in order to get material wealth, he had ignored it or he did not know whether Prophet had mentioned this traditional report?

We, on the basis of the teachings of Book and Sunnah, hold the skirt of those two from overlooking the knowledge of proven Sunnah, and also ignorance, which overtook them and regard them as pure and that is why what Abu Bakr claimed, was deviated from Quran and Sunnah.

If inheritance of Prophet implies knowledge and certainty, it was only for

¹ *Sawaiq*, 19 & 21 [34 & 39].

the heir of Prophet, who since the beginning was clarified as successor in gatherings.¹

But hearing ears cannot ignore the saying: Fadak is a gift of Holy Prophet (s.a.w.a.) to Fatima.

Malik bin Jauna has narrated from his father that Fatima said to Abu Bakr:

“The Messenger of Allah (s.a.w.a.) transferred Fadak to me, so hand it over to me.”

Ali Ibne Abi Talib (a.s.) testified to this statement of Fatima and Abu Bakr asked for some other witness and Umme Aiman testified. At that time, Umar said:

“O daughter of Messenger of Allah (s.a.w.a.), you know that it is not admissible, except testimony of two males or one male and two females.”

Thus, Her Eminence (s.a.) became distraught and returned from there.²

Thirdly

What is the cause of Lady Fatima Zahra’s anger regarding which it is narrated from Holy Prophet (s.a.w.a.) that indeed Almighty Allah is pleased at her pleasure and enraged at her anger?³ Was it due to the command, which her father had mentioned?

A father, who was as mentioned in the Holy Quran:

وَمَا يَنْطِقُ عَنِ الْهُوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

“Nor does he speak out of desire. It is naught but revelation that is revealed,”⁴

And he was remote from such an act!

Or was it because this absolute command had been narrated by a truthful and reliable person of Prophet and he wants to spread the command of Shariah and make it strong?

We regard the beloved daughter of Messenger of Allah (s.a.w.a.), Lady Fatima Zahra (s.a.) to be pure of this blemish on the basis of the declaration of verse of purification.

Thus, only the third option remains: that is we should accuse the narrator of lying or believe that there is some defect in the report and regard it to be a command opposed to Quran and Sunnah.

It was this, which impelled Her Eminence to put on her sheet and come out with numerous servants of Bani Hashim clan to the Masjid while the end of her

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 170 & 173.

² *Futuhul Buldan*, Balazari, 38 [Pg. 44].

³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 252.

⁴ Surah Najm 53:3-4

sheet trailed on the ground.¹ And the style of her walking was like style of Messenger of Allah (s.a.w.a.) till she came to Abu Bakr who was amidst a crowd of Muhajireen, Ansar and others.

A curtain was hung for her. At that time she wailed in such a way that people prepared to lament and the gathering became distressed. She gave some respite so that the noise may abate. Then she began her discourse with divine praise and supplication for blessings on Messenger of Allah (s.a.w.a.). She recited a sermon, in which she said:

أَعْلَمُ أَنْجَاهِ لِيَةَ يَبْغُونَ وَمَنْ أَحْسَنْ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقَنُونَ^٤

“Is it then the judgment of (the times of) ignorance that they desire? And who is better than Allah to judge for a people who are sure?”²

O son of Abu Qahafah! Is it contained in the Glorious Quran that you should inherit from your father while according to your opinion I should not inherit from my father? Indeed, you have come with an unusual thing upon Allah and His Prophet (s.a.w.a.). Then take it (Fadak)³ until we meet you on the day of judgment, then Allah is the Best Judge, and Muhammad (s.a.w.a.) shall be the claimant on that day, and our destined time of meeting will be the Qiyamah. **And on that promised day, the fallacious ones shall be engulfed in deep loss and their regret (on that day) shall be of no use to them.”⁴**

And it was the same meaning that whoever opposed her, she became infuriated on him and she remained like this till she passed away. The details of which would be mentioned in the coming pages.⁵

Was this command common among all prophets or only for our Prophet?

The Quran contradicts the first possibility, when it says:

وَوَرِثَ سُلَيْمَنَ دَاؤَدْ

“And Sulaiman was Dawood’s heir.”⁶

And the statement of Allah quoting Zakariya:

فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا^٧ يَرِثُ مِنْ أَلِيَّ عَوْبَدْ

“Therefore grant me from Thyself an heir, who should inherit me and inherit from the children of Yaquob.”⁷

¹ The dress of Lady Fatima Zahra (s.a.) was such that it covered the feet and while walking she stepped on it. *Behaarul Anwaar*, 29/248.

² Surah Maidah 5:50

³ In some copies it is mentioned that best seeker of truth is the Prophet.

⁴ *Behaarul Anwaar*, 29/280-281.

⁵ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pgs. 661&667.

⁶ Surah Naml 27:16

⁷ Surah Maryam 19:5-6

...and it is clear that the reality of inheritance is transfer of property after death to the heirs according to command of Allah, the Mighty and High. That is why the implication of this holy verse cannot be knowledge and prophethood – as Ahle Sunnat claim.

It is opposed to facts, because prophethood and knowledge is not inheritance and prophethood is under general exigency and it is destined since the first day by Almighty Allah and God knows where to place His message and origin and lineage has no role in that. Supplication and request that may Almighty Allah appoint someone as prophet has no use. Knowledge is also given to one, who pursues it and gains education.

In addition to that: Zakariya (a.s.) prayed to Almighty Allah to make Wali from his progeny, so that the meaning of inheritance of Wali becomes clear, that is cousins and paternal relatives and this is only compatible with tangible property and concealing and denying the relatives from prophethood or knowledge does not mean anything.

Moreover, laying the conditions that the executor/heir should be approved by one's own statement:

وَاجْعَلْهُ زَبِّ رَضِيًّا

“And make him, my Lord, one in whom Thou art well pleased.”¹

...is not compatible with prophethood, because infallibility and piety in character and nature is not separate from prophets that is why no correct meaning exists for that request. Yes, this meaning is completed with regard to property and one, who inherits property. Because the inheritor of the wealth is sometimes approved and sometimes not.

As for the second possibility: that it is a command restricted to Messenger of Allah (s.a.w.a.), this possibility demands mention of exception in verses of inheritance. Verses like:

يُوصِّيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِينَ كَرِمْتُ مِثْلُ حَظِّ الْأُنْثَيَيْنِ

“Allah enjoins you concerning your children: The male shall have the equal of the portion of two females.”²

وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتْبِ اللَّهِ

“And the possessors of relationships are nearer to each other in the ordinance of Allah.”³

إِنْ تَرَكْ خَيْرًا إِلَّا وَصَيَّةٌ لِلَّوَالِدَيْنِ وَالْأَقْرَبَيْنِ بِالْبَعْرُوفِ

¹ Surah Maryam 19:6

² Surah Nisa 4:11

³ Surah Anfal 8:75

“If he leaves behind wealth for parents and near relatives, according to usage.”¹

And restriction of Quran is only allowed with definite evidence and not with a solitary report that the most truthful lady of this community (*Siddiqah*) and the most truthful man, who is the heir of knowledge of Prophet and in Holy Quran, Allah, the Mighty and the High has deemed him to be the self of Prophet, did not accept.

And neither by a solitary report that all these hardships and malice should be imposed on the Ummah and the door of severe enmity is opened; and fires of malice and enmity should be enflamed among them in the coming centuries; and the unity of Muslims is destroyed from the first day and their peace and unity was destroyed.

May Almighty Allah recompense the one, who narrated this!

In addition to this, if Abu Bakr was confident of his tradition, why he wrote a document for Lady Fatima Zahra (s.a.) regarding Fadak? Even though Umar arrived and asked: What is this?

“It is a document of Fatima’s inheritance from her father,” he replied.

Umar said: “From where will you spend on Muslims and as you can see Arabs have risen up against you.”

Then Umar snatched the letter and tore it up.²

فَمَالِهُولَاءِ الْقَوْمِ لَا يَكُونُونَ يَعْقُلُونَ حَبِيبًا⑤

“But what is the matter with these people that they do not make approach to understanding what is told (them)?”³

Reliance on falsehoods

The amazing statement of Ibne Hajar in *Sawaiq*.⁴

“It is not said that Ali is more intelligent than Abu Bakr due to traditional reports recorded in his excellence, like:

‘I am the city of knowledge and Ali is its gate.’

Since we will reply that this tradition is not correct. And if we accept it to be authentic or good, then Abu Bakr is its niche (center or the best places of the city).

And the report: One, who seeks knowledge should come through the door. Does it not show that Ali is the most intelligent, because one, who is not the most learned would be as such. Since every issue has to be explained. And who has free time for people, but the most learned is not as such.

¹ Surah Baqarah 2:180

² *Seeratul Halabiyya*, Ibne Jauzi, 3:391 [3/362].

³ Surah Nisa 4:78

⁴ *Sawaiqul Mohriqa*, 20 [Pg. 24].

Moreover, these traditional reports contradict the report of Firdos: I am the city of knowledge and Abu Bakr is foundation; and Umar is its walls and Uthman is its roof. And Ali is its gate. And this report clarifies that Abu Bakr was most knowledgeable of all.

Thus, the command to enter from gate is due to the point, which we mentioned and not because of his nobility being more on the Caliphs preceding him, because it is natural that pillars, walls and roof are higher than the door.”

Allamah Amini says: Not regarding the tradition as authentic: I am the city of knowledge...is only from Ibne Jauzi and all those like him, who speak without evidence. And before this, we stated that:¹

Some scholars have clarified its authenticity, some have regarded it as good and some have also certified the statements of these two groups, and we will invalidate the belief of Ibne Jauzi.

As for the report of Firdos, which he has mentioned, no two persons have disputed regarding exceeding knowledge of Ameerul Momineen (a.s.) regarding which are statements of Holy Prophet (s.a.w.a.).

Ibne Hajar himself regards this tradition rejectable; he has considered it weak and written in *Al-Fatawa al-Hadithiya*:²

“This tradition: ‘Muawiyah is the ring of that door’, is also weak.

However, shame in protest, made him neglectful from this command and the same report he regarded as weak, is used by him to prove that Abu Bakr was the most learned of people.

In *Asniul Matalib*, Sayyid Muhammad Darwish Hoot says:³

“The report of: ‘I am the city of knowledge and Abu Bakr is its base,’ is not worthy to be mentioned in academic books, especially by the like of Ibne Hajar Haithami, who has mentioned this in *Sawaiq*⁴ and *Zawajar*. And this, from someone like him, is not good.”

That is why no one can dare to debate what is mentioned for the Master (*Maula*) that he is the gate; and for others, terms like base, walls and roof are used. It remained concealed from Ibne Hajar that the implication of Prophet was benefiting from knowledge of prophethood, through his Caliph, Ameerul Momineen Ali (a.s.) just as entering the city is through its gate. Thus, this is a metaphor, which is used to convey the above meaning.

Then he has added to this emphasis and said:

“One who intends to enter the city, should come through the gate.”

On the basis of this, Ali Ameerul Momineen (a.s.) is the gate, through whom people are tested, and with him is all knowledge of prophethood and whatever

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pgs. 507&510.

² *Al-Fatawa al-Hadithiya*, 197 [Pg. 269].

³ *Asniul Matalib*: 73 [137, Tr. 391].

⁴ *Sawaiqul Mohriqa*, [Pg. 34].

human beings needed: including jurisprudence, exhortation, morals, practical laws, wisdoms, political, planning and foresight, unambiguity and sincerity.

Thus, necessarily, he is the wisest of men and this man is a companion and width of Holy Quran and these two are two heavy things and successors of Holy Prophet (s.a.w.a.) and they will not separate from each other till they arrive at the Cistern of Kauthar to His Eminence:

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكُفِرْ

“So let him who please believe, and let him who please disbelieve.”¹

3. Valor of the Caliph

No incident is narrated about the Caliph, before embracing Islam, which may prove his valor.

Similarly, in battles of Prophet, in spite of their numerosity and the fact that he was present in them, we don't find anything, which may conveys his valor or leave a mark in history or should be a small step in that severe battle that unveils this important issue, other than what happened in the Battle of Khyber and that was his and his friend, Umar bin Khattab's flight from confronting the Jew, Marhab.

Ali and Ibne Abbas have narrated that the Messenger of Allah (s.a.w.a.) sent Abu Bakr to conquer the fort. He and all who were with him returned defeated. The next day, he sent Umar and he also returned defeated. He was accusing his companions and they were accusing him.²

And the statement of Messenger of Allah (s.a.w.a.) exposes the flight of those two. His Eminence (s.a.w.a.) said after their flight:

“Tomorrow I will hand over the standard to someone, who loves God and His Messenger and God and His Messenger love him; Almighty Allah will make him victorious. He does not flee from the battle.”

In the report, the words used are: “He is a severe attacker and he does not flee from the battlefield.”

And it is also narrated in these words: “By the one, who honored the face of Muhammad, I will give the standard to someone, who will not flee.”

It is mentioned in other words that: “I will give the standard to one, who will not return till Allah makes him victorious.”

¹ Surah Kahf 18:29

² Tabari and Bazzaz have mentioned this report as mentioned in *Majmauz Zawaid*, 9:124. In *Al-Mawaqif*, Qadi Izzuddin Eiji, [Pg. 410] has mentioned the defeat of these two fellows and commentators of books have also accepted it. As is mentioned in *Sharh Mawaqif*, Jurjani, 3:276 [8/269].

It is also narrated in these words: “He does not turn his back to the enemy.”¹

Yes, Ibne Hazm in *Mufazila Bainas Sahaba*² and persons like him regard Abu Bakr to be the most valiant person and have falsely attributed statements to Ameerul Momineen (a.s.) that he said:

“Tell me, who is the bravest of the people? ‘You’, they replied. He said: “Indeed, I did not confront anyone, except that I took revenge from him or took my rights from him, but tell me who is the bravest of all?” “We don’t know,” they replied, “You tell us who that is?”

He said: “He is Abu Bakr, indeed in the Battle of Badr, I prepared a tent [with date palms and things like that] for Messenger of Allah (s.a.w.a.) and said: Who will remain with Messenger of Allah (s.a.w.a.) so that no one from the infidels attack him?”

Then, by God no one was near me, except Abu Bakr, who wielded the sword at the head of the Prophet and no one attacked him, except that he was chased away by Abu Bakr; thus he is the most bravest of people.”

Alas, if Ahle Sunnat had not omitted the chain of narrators of this false story and had narrated it with chains of narrators, so that we may have told the society who fabricated it.

It is sufficient for us that Hafiz Haithami in *Majmauz Zawaiid*,³ has mentioned it without chains of narrators and regarded it weak, saying:

“There are unrecognized persons in the chain of narrators and the tradition of Ibne Ishaq falsifies this report. In these Sihah books, it is mentioned that Messenger of Allah (s.a.w.a.) on the day of Battle of Badr was in the tent and Saad bin Maaz stood at the entrance of the tent with a wielded sword and he defended the Messenger of Allah (s.a.w.a.) along with some Ansars lest the infidels attack His Eminence.”⁴

Moreover, guarding Holy Prophet (s.a.w.a.) was not restricted to the Battle of Badr and Abu Bakr; on the contrary, in every incident, one of the companions was entrusted with guarding the Prophet; for example guarding during night of Badr was entrusted to Saad bin Maaz and on the day of Badr, it was the responsibility of Abu Bakr as Halabi has mentioned in his *Seerah*.⁵

And on the day of Uhud, Muhammad bin Muslina was in charge of that...⁶ and this practice continued till in the Farewell Hajj, the following verse was

¹ *Sahih Bukhari*, 6:191 [3/1357, Tr. 3498 & 3499]; *Sahih Muslim*, 2:324 [4/87, Tr. 132, Kitabul Jihad was Sayr]; *Tabaqat*, Ibne Saad, 618 & 630, Egypt, [2/110-111]; *Musnad Ahmad*, 1:184, 185, 353 & 358 [1/302, Tr. 1611, 3/391, Tr. 10738, 6/455, Tr. 22314; 492, Tr. 22522]; *Khasais Nasai*, 4-8 [Pg. 42, Tr. 17]; *Seerat*, Ibne Hisham, 3:386 [3/349]; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:109 [3/117, Tr. 4575].

² *Al-Fisal*, [4/143].

³ *Majmauz Zawaiid*, 9:46.

⁴ *Uyunul Athar*, Ibne Sayyidun Naas, 1:258 [1/326].

⁵ *Seeratul Halabiyya*, 3:353 [3/327].

⁶ *Uyunul Athar*, 2:316 [2/402]; *Seeratul Halabiyyah*, 3:354 [3/327].

revealed:

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

“And Allah will protect you from the people.”¹

At that time guarding the Prophet was stopped.² That is why Abu Bakr – if we accept his being the guard in that story – there should be other sentries as well.

If this report is correct and on the day of Badr, Abu Bakr performed that important responsibility, he is having precedence and is deserving that a verse of Quran should be revealed about him and not Ali, Hamza and Ubaidah, about whom the following two verses were revealed:

هُذِينَ حَضَرُنِي اخْتَصَنُوا فِي رَبِّهِمْ

“These are two adversaries who dispute about their Lord.”³

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهُ عَلَيْهِ

“Of the believers are men who are true to the covenant which they made with Allah.”⁴

And regarding Ali Ameerul Momineen (a.s.) these verses would not have been revealed:

هُوَ الَّذِي أَيَّدَكَ بِتَصْرِيفِ الْمُؤْمِنِينَ ﴿١٩﴾

“He it is Who strengthened you with His help and with the believers.”⁵

Regarding this verse the report mentioned above was not issued by Holy Prophet (s.a.w.a.).⁶

And the verse:

وَمِنَ النَّاسِ مَنْ يَسْرِي نَفْسَهُ أَبْتَغِيَ مَرْضَاتِ اللَّهِ

“And among men is he who sells himself to seek the pleasure of Allah.”⁷

...would not have been restricted to Ali (a.s.) as Qurtubi has mentioned this

¹ Surah Maidah 5:67

² *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 2:313 [2/342, Tr. 3221]; *Tafseer Qurtubi*, 6:244 [6/158].

³ Surah Hajj 22:19; *Sahih Bukhari*, 6:98, Kitab Tafseer [4/1769, Tr. 4467]; *Sahih Muslim*, 2:550 [5/528, Tr. 34, Kitabut Tafseer].

⁴ Surah Ahzab 33:23; *Sawaiqul Mohriqa*, 80 [134].

⁵ Surah Anfal 8:62

⁶ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 153and154.

⁷ Surah Baqarah 2:207

restriction in this *Tafseer*¹ and we explained that in detail.²

The fact was that the angel Rizwan called out on the day of Badr:

“There is no sword, except Zulfiqar and there is no brave one, except Ali.”

Abu Bakr’s name and the sword he had wielded at the head of the Messenger of Allah (s.a.w.a.) would have been mentioned.³

In addition to that: Were the severe battles and expeditions of the Prophet restricted to Badr? And was his tent only pitched in the Battle of Badr? And not in other battles? And whether the owner of the tent always remained in the tent and was not present in the battlefield at any time, or that he stepped in the fields of battle and left his companions alone in the tent? As when the Caliph, who is the bravest of the people, was with him, whether he was who fled from the battle often and he was not a severe fighter?

Was this bravest one in the tent when the call of Jibraeel filled the atmosphere:

“There is no sword, except Zulfiqar and there is no brave one, except Ali.”

Was this most bravest person in the tent on the day of Hunain? When the battle became intense and everyone fled deserting the Prophet and only four individuals remained. Three from Bani Hashim and one another person:

Ali Ibne Abi Talib (a.s.) and Abbas, who were present before the Prophet, and Abu Sufyan bin Harith, who held the bridle, and Ibne Masud, who stood at the left and no polytheist came near the Prophet, but that he was slain.⁴

Were these most brave persons in the tent when Messenger of Allah (s.a.w.a.) said:

“Indeed, one strike of Ali is better than worship of jinns and humans” and in other words: “Ali’s killing of Amr bin Abde Wudd is better than combined worship of jinns and humans” and in another version: “The confrontation of Ali with Amr bin Abde Wudd is better than the combined deeds of my Ummah till Judgment Day.”⁵

The drowning one clutches at the straw!

Valor of Caliph has made the Ahle Sunnat weak and tired and has put them into severity and hardship; and made them agitate; and when they did not find in authentic history, on which to rely on and to argue the valor of Caliph through it, they brought fabricated philosophy.

¹ *Al-Jamiul Ahkamul Quran*, 3:16.

² *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 152and153.

³ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 158.

⁴ *Seeratul Halabiyya*, 3:123 [3/109].

⁵ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 2:32 [3/34, Tr. 4327]; *Al-Mawaqif*, Qadi Eiji, 3:276 [Pg. 412]; *Kanzul Ummal*, 6:158 [11/623, Tr. 33035]; *Seeratul Halabiyyah*, 2:349 [2/320]; and at this point the statement of Ibne Taymiyyah, who regards this tradition to be rejectable, is falsified, *Hidayatul Murtab fee Fadhlilus As-haab*,148.

Thus, one of them fabricated a philosophy for pitching the tent and other spun threads like web of spider and steadfastness of Caliph at the passing away of Prophet and his not being shaken at the severe tragedy is regarded as valor.

Under the following verse, Qurtubi writes in his *Tafseer*:¹

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَقْتَ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبُوكُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقُلِبْ عَلَىٰ عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهُ شَيْئًا

“And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least.”²

This verse is best evidence of valor and daring of Abu Bakr Siddiq, because bravery and daring – that is not trembling at time of confronting calamities and there is no calamity more terrible than calamity of passing away of Prophet. At that time knowledge and valor of Caliph became apparent and people, including Umar said: Messenger of Allah (s.a.w.a.) is not dead. And Uthman became dumb and Ali went into hiding. All were in distress and when Siddiq was in his house at Sunh, he returned from there and explained his view in the following verse.

Allamah Amini says: Qurtubi thinks that this verse proves the valor and knowledge of Caliph, whereas the most it conveys is that on that day Abu Bakr reasoned through this verse and what connection does it have with valor?

Moreover, how did difference between valor and hardness of heart remain concealed from Qurtubi and his followers? And also remained concealed that this weak fabrication, which is weaker than web of spider, is spun by politics in order to remove difficulties present there.

So, they said: Umar bin Khattab lost his mind, and he was remote from madness – in order to justify his denial of demise of Holy Prophet (s.a.w.a.) and say: This denial was because of that calamity and confusion as mentioned before.³ And they degraded Ali (a.s.) to prepare an excuse of his refusal to give allegiance and made Uthman dumb, because he did not utter a word at that time.

In addition to this, a standard, which Qurtubi has mentioned in valor, demands that Caliph be braver than Messenger of Allah (s.a.w.a.), because at the demise of Messenger of Allah (s.a.w.a.), nothing more is narrated from Abu Bakr than the fact that he removed the cloth from the face of Prophet, kissed his face, wept and said:

“You are pure in life and death.”⁴

¹ *Al-Jamiul Ahkamul Quran*, 4:222 [4/143].

² Surah Aale Imran 3:144

³ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 647-648.

⁴ *Sahih Bukhari*, 6:281 [4/1618, Tr. 4187, Kitabul Maghazi]; *Seerah*, Ibne Hisham, 4:334 [4/306].

Whereas Holy Prophet (s.a.w.a.), at the death of Uthman bin Mazun, did more than that and also fell down three times on the bier; he kissed him and wept and his eyes were filled with tears and his tears flowed on his cheeks and he wailed.¹

And how vast is the difference between Uthman bin Mazun and chief of humanity and soul of creatures and how much is the difference between these two calamities!

Also, the criterion of Qurtubi would make it necessary for Umar bin Khattab to be braver than Holy Prophet (s.a.w.a.), because His Eminence was much distressed at the passing away of Zainab and he wept much, but on that day, Umar – as was mentioned² – lashed the ladies lamenting on Zainab, what to say that he was affected by that calamity?

Before all this, it is necessary to pay attention to the report, which senior Ahle Sunnat scholars have narrated through Ibne Umar who says:

“The cause of Abu Bakr’s death was the passing away of Holy Prophet (s.a.w.a.); as he continuously grieved and finally died.”

And it is mentioned in the words of Qirmani that:

“He continuously lost weight till he died.”³

As if this tradition remained concealed from Qurtubi and Halabi. Now, with attention to this report, we conclude that Abu Bakr was like Abdullah bin Anis and that both of them died at the shock of the passing away of Messenger of Allah (s.a.w.a.) and no one else is said to have died because of the passing away of His Eminence except these two, and this is the proof of the weakness of their heart at the time of confronting a calamity; thus, these two, if they are weighed in the criterion of Qurtubi and that balance has a rod, they were the most timid of the companions.

At the end of this exaggeration regarding valor of Caliph and regarding him as most valiant of companions is a report, which Ahle Sunnat have attributed to Ibne Masud:

“The first to assist Islam through the sword were Muhammad, Abu Bakr and Zubair bin Awwam.”⁴

And also a report attributed to Messenger of Allah (s.a.w.a.): “If Abu Bakr Siddiq was not there, Islam would have been destroyed.”⁵

Allamah Amini says: Eyes have not seen this sword held by the Caliph.

I don’t know with what specialty of Caliph did Islam survive. Was it by this

¹ Sunan, Baihaqi, 3:407; Hilyatul Awliya, 1:105; Al-Istiab, 2:495 [Part 3, 1055, No. 1779].

² Ref: Barguzida Jame Al-Ghadeer, Muhammad Hasan Shafie Shahroodi, Pg. 531.

³ Ref: Al-Mustadrak Alas Sahihain, Hakim Nishapuri, 3:63 [3/66, Tr. 4410]; Tarikhul Khulafa, Suyuti, 55 [Pg. 76].

⁴ Nuzhatul Majalis, Safoori, 2:182.

⁵ Nurul Absar, Shablanji, 54 [Pg. 113].

valor? Or by his knowledge, whose level we have seen?

Then have positive imagination and don't inquire about this report!

4. Caliph's initiative in worship

No habit of worship is narrated about the Caliph, during the period of Prophet or after that, except things proved with much trouble or fabricated philosophy – if philosophy is beneficial for something, which does not exist.

Mohib Tabari has mentioned in *Riyazun Nazara*¹: Umar bin Khattab came to the wife of Abu Bakr after the latter's death and asked her about his activities at home. She reported about his remaining awake all nights and acts he performed. She said:

"He made ablution every Friday eve and recited the Isha prayer; then while his head was between his knees he sat facing the Qibla till it was dawn. Then he raised his head and took a deep breath and the house was filled with the smell of his burning liver."²

So, Umar wept and said: "O son of Khattab, how can the liver be burnt?"

It is mentioned in *Miratul Jinan* that: "When Abu Bakr sighed, the smell of his scorched liver used to emanate."³

It is mentioned in *Umdatul Tahqiq* of Ubaidi Maliki that:⁴

"When Abu Bakr died and Umar became the Caliph, he emulated Abu Bakr. When he came to Ayesha and Asma, he asked: 'What did the Siddiq do when he came home at night?'

He was told: 'We have not seen him praying much at nights. He used to rise up at dawn and squat, place his head between his knees; then raise his head to the sky and sigh deeply, saying: Aakh! And smoke came out from his mouth.'

Umar wept and said: 'Umar can do everything, except produce smoke.'"

Then Ubaidi continues:

"The reasoning is that severity of fear of Allah, the Mighty and the High was the cause of fire in his heart and one, who sat near him was able to perceive the smell of burnt flesh; its result was that Siddiq did not have the capacity to bear the secrets of prophethood, which were given to him. It is mentioned in a tradition that: "I am the most cognizant of you about God and I have the most fear for Allah from among you."

Thus, complete cognition removes the veil from majesty and elegance of the one recognized (God), and both (majesty and elegance) are great issues as power in that is achieved and one, who cannot achieve it, and if stability and strength from Almighty Allah is not achieved by anyone, no one get an iota of majesty

¹ *Riyazun Nazara*, 1:133 [1/168].

² We have added the words of 'two knees' from the book of *Riyaz*.

³ *Miratul Jinan*, 1:68.

⁴ *Umdatul Tahqiq*, 135 [Pg. 230].

and elegance and Abu Bakr developed power for both; because it is narrated that:

“Nothing was dropped into my heart, except that I dropped it on the heart of Abu Bakr.”

If Jibreel had dropped it on the breast of Abu Bakr, he would not have achieved that power since it was not from a being of same nature, but since it was dropped on the heart of Prophet (s.a.w.a.), who was from human beings, it flowed in a spring like the Siddiq was, and through this he created the strength to bear it; but in spite of this, his heart was put afire.”

Hakim Tirmidhi and *Nawadirul Usul*,¹ has narrated from Bakr bin Abdullah Mazni that:

“Abu Bakr did not have precedence among people in prayer and fasting, but precedence in what he had in his heart.”

Allamah Amini says: If the tradition of roasting of liver is correct, it is necessary that it should be present in prophets and most of all in Holy Prophet (s.a.w.a.), because they were more fearful of Almighty Allah than Abu Bakr. And seal of prophets was more fearful of Allah than everyone else.

Also, this burning smell should be more among them and should spread more, because fear, is a result of an awe, which appears for men due to greatness, awe and power and the verse:

إِنَّمَا يَخْشَى اللَّهَ مَنْ عَبَدَهُ الْعَلَمُونَ

“Only who are possessed of knowledge fear Allah.”²

Proves the same point, and it is mentioned in another tradition that:

“The most knowledgeable among you is one, who is more fearful of God.”³

That is why you see that the person most proximate to the ruler is more fearful of him than others; thus you see the minister; that he accords more respect to the king and fears him more, this continues in this manner till we reach the army men and then ordinary subjects.

And then come the saints and the proximate ones to God, and those having precedence in fearing the Lord, and who are annihilated in worship and servitude. At the forefront of all being Maula Ameerul Momineen (a.s.), who in the darkness of night writhed like one bitten by a snake and lamented like a sorrowful person, and lamented and spoke in an extremely fearful manner and humiliation, and this is when he, according to the clarification of Prophet – was mentioned - as distributor of Paradise and Hell and every night, he used to fall unconscious a number of times.

But no one smelled burnt liver from him and other saints of God. And if what they imagined was real, from the time of Adam (a.s.) till the age of caliph,

¹ *Nawadirul Usul*, 31 & 261 [1/88, Principle 21 & 2/98 Principle 220].

² Surah Fatir 35:28

³ *Tafseer, Ibne Jauzi*, 3:158.

the whole world would have been full of smoke and become dark due to that.

Did the reporter of this funny report think that there is a fire on the liver of one, who is fearful, which puts forth flames and from that smoke rises up? If it is as such, then why what is present inside the man does not burn, and its cooking is restricted to liver?!

Does the liver has the conditions of one, who is chastised, that when their skin is completely burnt up, it would be replaced with another skin; otherwise the liver will be destroyed with this permanent fire.

If you are amazed, be amazed about the man, who is still alive after his liver is destroyed! Perhaps if you insist on the narrator about these inquiries, he would reply that all these are miracles of the Caliph.

I think that the fabricator of these imaginations was someone, who had just learnt Arabic; because the pure Arab knows well that in the language of Arabs, excessive idioms and metaphor are used. Thus, if they say: The fire of fear burns so and so; the implication is not that the fire, which flames and from which smoke rises up or the smell of burnt flesh will emanate from it. On the contrary, implication is extreme sorrow and grief and metaphorical burning, which is like apparent fire.

As for the philosophy of this fire in the liver of Caliph, which Ubaidi has also exalted, is without your claims, as it has many exaggerations.

That is the nonsensical statement attributed to him. Also, scholars have clarified that it is a fake report.¹

5. Precedence of Caliph in morals

We were unable to find anything in traditions, which may tell us about precedence of the Caliph in this regard, except two reports, one them being in *Sahih Bukhari* in the book of exegesis:

It is narrated through channel of Ibne Abi Malika from Abdullah bin Zubair that he said: A group of riders belonging to Banu Tamim were dispatched by Prophet.

Abu Bakr said: "Make Qaqa bin Mabad as their leader."

Umar said: "Make Aqra bin Habis² as their leader."

Abu Bakr said: "You have no aim, except to oppose me."

Umar said: "My aim was not oppose you."

They began to quarrel till their voices rose up and the verse of:

¹ Firozabadi in conclusion of *Safarus Saada*, [2/211]; Ajluni in *Kashful Khifa*, 2:419 has narrated this report among the most famous traditions, which are known as fabricated.

² He is the same Bedouin, whom Holy Prophet (s.a.w.a.) saw urinating in the Masjid and this report is mentioned in *Sahih Bukhari*, [4/1834, Tr. 4566], Ref: *Irshadus Sari*, 1:284 [1/520].

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقْرِبُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ①

“O you who believe! be not forward in the presence of Allah and His Apostle, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing.”¹

...was revealed.

Allamah Amini says: Will you not be amazed these two fellows that prolonged companionship with Messenger of Allah (s.a.w.a.) didn't make those two disciplined in presence of elders and especially those elders, who according to declaration of Holy Quran have great morals and manners; and that no one spoke before him, except that it should be a reply to a query, or comprised of obeying and performing what the Prophet had commanded, or information about some important happenings or inquiry about an order.

Those two spoke before him and that speaking was not from any of these four kinds, on the contrary it was argument, which intensified between the two and their voices rose up and it was near that these two well wishers would perish and their deeds rendered null, when the holy verse was revealed.

Ibne Asakir has narrated the second traditional report from Miqdam that he said.²

Aqil bin Abi Talib and Abu Bakr abused each other and Abu Bakr was very severe abuser and as mentioned in *Al-Khasaisul Kubra*,³ it is concluded that this abusing between Abu Bakr and Aqil occurred in the presence of Prophet during the last days of His Eminence (s.a.w.a.).

It is testimony to the fact that Abu Bakr was a very sharp tongued man – and abusing a Muslim is transgression.⁴ ‘Yabnal Khana-a’ [O son of a fetid woman] is a very nasty abuse.

When Umar said to Abu Bakr that the Ansar want to appoint someone as their leader, whose age should be more than that of Usamah, Abu Bakr held his whiskers and said:

“May your mother sit in your mourning, O son of Khattab! Messenger of Allah (s.a.w.a.) appointed Usamah as commander and you want me to dismiss him?”⁵

If the Caliph had been the most forbearing person in Quraish or had inherited something from the great manners and morals of Prophet, the beloved

¹ Surah Hujurat 49:1

² *Tarikh Medina Damishq*, [2/582].

³ *Al-Khasaisul Kubra*, [2/145].

⁴ *Musnad Ahmad*, 1:411 [1/679, Tr. 3893].

⁵ *Al-Tamhid*, Baqilani, 193; *Tarikh Tabari*, 3:212 [3/226, Events of the year 11 A.H.]; *Tarikh*, Ibne Asakir, 1:117 [2/50]; *Mukhtasar Tarikh Damishq*, [1/171].

daughter of His Eminence would not have passed away from the world while she was infuriated at Abu Bakr.

An anger caused by his cruelty in breaking the door of Her Eminence and Abu Bakr at the time of his death wished that he had not committed that act and had not ordered fighting those present in that house and...¹

Bukhari has narrated from Ayesha in the chapter of the obligation of Khums:²

“After the death of Allah’s Messenger, Fatima, the daughter of Prophet asked Abu Bakr to give her, her share of inheritance from what Allah’s Messenger had left of the Fai (i.e. booty gained without fighting), which Allah had given him. Abu Bakr said to her, ‘Allah’s Messenger said, ‘Our property will not be inherited, whatever we (i.e. prophets) leave is Sadaqah (to be used for charity).’ Fatima, the daughter of Allah’s Messenger got angry and stopped speaking to Abu Bakr, and continued assuming that attitude till she died.”

It is also narrated from Ayesha in the chapter of the Battle of Khyber that:³

“Fatima...so Abu Bakr refused to give anything of that to Fatima. So she became angry with Abu Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of Prophet. When she died, her husband, Ali, buried her at night without informing Abu Bakr and he said the funeral prayer by himself.”

“Why was the beloved daughter of Mustafa buried at night and signs of her grave were erased?” (Couplet)

The anger of Her Eminence reached such an extent that she made a bequest to be buried at night and that no one should meet her and that Abu Bakr did not pray on her bier. Thus, she was buried at night and Abu Bakr was not informed about it. Ali (a.s.) prayed on her and Asma binte Umais gave her the funeral bath.⁴

Quotation from *Seerah Halabiyya*, Waqidi says:⁵ It is proved for us that Ali Karramallahu Wajhu buried Fatima at night and prayed on her, Abbas and Fazal accompanied the bier and they did not inform anyone of this.

Ibne Hajar in *Isabah*,⁶ and Zarqani in *Sharhul Mawahib*⁷ have written that: Waqidi has narrated from Shobi that Abu Bakr prayed on Fatima, but the chains of this report is weak and broken and some whose reports are not acceptable have

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 600 & 601.

² *Sahih Bukhari*, 5:5 [3/1126, Tr. 2926].

³ *Sahih Bukhari*, 6:196 [4/1549, Tr. 3998]; *Sahih Muslim*, 2:72 [4/29, Tr. 52]; *Musnad Ahmad*, 1:6 & 9 [1/13, Tr. 26, Pg. 18, Tr. 56].

⁴ *Tabaqat*, Ibne Saad, 8:29-30; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:163 [3/178, Tr. 4764 & 4769]; *Maqta*, Khwarizmi, 1:83.

⁵ *Seerat Halabiyya*, 3:390 [3/361].

⁶ *Al-Isabah*, 4:379.

⁷ *Sharhul Mawahib*, 3:207.

narrated from Malik from Ja'far bin Muhammad from his father a report like this. Darqutni and Ibne Adi have considered it weak.¹ Bukhari has narrated from Ayesha that when Fatima passed away, her husband, Ali, buried her at night and did not inform Abu Bakr and himself prayed on her.

Allamah Amini says: The tradition of Malik from Ja'far bin Muhammad – Imam Ja'far Sadiq (a.s.) – from his father and grandfather is that: Fatima passed away at night. Thus, Abu Bakr, Umar and a large crowd gathered. Abu Bakr said to Ali: “Go ahead and pray on her.”

He replied: “No, by God, I will not go ahead, whereas you are the Caliph of Messenger of Allah (s.a.w.a.).” So Abu Bakr came forward and recited the prayers with four Takbeers.

Abdullah bin Muhammad Qadami Maseemi has fabricated this tradition and Dhahabi, in *Mizanul Etedal*² has regarded this tradition to be among his fabrications.

It was because of this anger, she did not allow Ayesha, daughter of Abu Bakr to meet her, what to say of Abu Bakr himself!

When Ayesha wanted to meet her, Asma prevented her saying: “Don’t enter.”

Ayesha complained to her father: “This Khathami female has created an obstruction between us and daughter of Prophet.”

So, Abu Bakr stood at the door and said: “Asma, what made you prevent wives of Prophet from Fatima and to prepare the bridal chamber?”

She replied: “She had herself commanded me that no one should be allowed to enter and ordered me that I should prepare it for her.”³

Caliph's apology to Lady Fatima Zahra (s.a.)

All the reports, which we mentioned above and others, which we did not quote, refutes the statement of those who speak without evidence and proof and who quote this report from Shobi.

They quote from him that when the illness of Fatima turned serious, Abu Bakr sought permission to enter. Ali asked Fatima: “Abu Bakr is at the door and is seeking permission to enter. If you want, you can permit him.”

She asked: “Would you approve my allowing it?”

“Yes,” he replied. So Abu Bakr entered and apologized and spoke to her and Her Eminence forgave him.

It is narrated from Awzai: It was reported to me that Fatima, daughter of

¹ *Al-Kamil fee Zoafa ar-Rijal*, [4/258, No. 1092].

² *Mizanul Etedal*, 2:70 [2/488, No. 4544].

³ Ref: *Al-Istiab*, 2:772 [Part 4, 1897-1898, No. 4057]; *Usudul Ghaba*, 5:524 [7/226. No. 7175]; *Tarikhul Khamis*, 1:313 [1/277]; *Kanzul Ummal*, 7:114 [13/686, Tr. 37756]; *Elamun Nisa*, 3:1221 [4/131].

Messenger of Allah (s.a.w.a.) became infuriated at Abu Bakr. So, Abu Bakr came out on a hot day and stood outside the door of Her Eminence and said: "I will not go away from here till daughter of Messenger of Allah (s.a.w.a.) accepts my apology."

So, Ali came to Fatima and adjured her to accept his apology and she accepted it.¹

The trace of this report is not found in any of the sources of traditions and only Awzai, who died in 157 A.H. and Shobi, who died in 104 or 107 or 109 or 110 has quoted it without chains of narrators?

I don't know who narrated it to them and who has revealed it on these two?

Yes, a report, which Ibne Qutaibah has narrated, is similar to reports of Sahih books. He has narrated that: Umar said to Abu Bakr: "Come, let us go to Fatima, because we have infuriated her."

So they came and sought permission from Fatima, but she did not allow them. Ali came and spoke with her and brought them inside the house. When they sat near Fatima, she turned her face to the wall. The two of them greeted her, but she did not reply to their Salaam.

Abu Bakr said: "O beloved daughter of Messenger of Allah (s.a.w.a.), by God, relationship of the Messenger is dearer to me than my own relationship. And I love you more than I love my daughter, Ayesha. I would have liked that the day your father passed away, I should have also died. Do you think that inspite of recognizing you and knowing your excellence, I would deprive you from your right of inheritance of Prophet? But I heard your father, Messenger of Allah (s.a.w.a.) say: We prophets do not leave inheritance and whatever we leave is charity (*Sadaqah*)."

Fatima said: "Tell me, if you would recognize a tradition, which I may narrate to you from the Prophet and act upon it?"

They replied: "Yes."

She said: "I adjure you by Allah. Did you not hear Messenger of Allah (s.a.w.a.) say: Fatima's pleasure is my pleasure and anger of Fatima is my anger. Thus, whoever loves my daughter, Fatima has loved me and whoever pleases Fatima has pleased me; and whoever infuriates Fatima has infuriated me."

They said: "Yes, we heard this from Messenger of Allah (s.a.w.a.)."

She said: I make Almighty Allah and angels as witness that you two have angered me and have not pleased me and when I meet the Prophet, I would complain to him about you."

Abu Bakr said: "I seek refuge of Allah, the Mighty and the High from His anger and your anger, O Fatima."

¹ *Riyazun Nazara*, 2:120 [1/152]; *Tarikh*, Ibne Kathir, 5:289 [5/310, Events of the year 11 A.H.].

Then Abu Bakr wept bitterly and was on the verge of dying. Fatima said: "I swear by God, I will pray against you after every prayer."

After that Abu Bakr came out from there crying. People surrounded him and he told them: "Everyone of you, while you put your hand around the neck of your wife¹ and being pleased with his family, will pass the night into day. But you have deserted me in the position that I am not in need of your allegiance. Take away your allegiance from me."²

A glance at the sorrowful statement

We were unable to say in defense of Caliph, like what Ibne Kathir has mentioned in his *Tarikh*. He writes:³ Fatima – who was a woman and not infallible – remained infuriated and did not speak to Abu Bakr till she passed away.

He has also written:⁴ "She was a female from the progeny of Adam (a.s.) and she became angry like them and with attention to the clarification of Messenger of Allah (s.a.w.a.) (of no one inheriting from him) and opposition of Abu Bakr Siddiq (to inheritance of Fatima) her infallibility is not obligatory!"

How he has crossed the limits in this manner in spite of verse of purification in Holy Quran, which was revealed in favor of Her Eminence, her father, her husband and her two sons?

How he exaggerates in this way? How can he issue such a statement whereas the declaration of Holy Prophet (s.a.w.a.) is before us?

"Fatima is a part of me. Whoever infuriates her, has infuriated me."?!

And it is mentioned in another version: "Fatima is a part of me. Whoever distresses her, has distressed me; and whoever pleases her, has pleased me."

In another form, it is mentioned in *Tajul Uroos*:⁵ "Fatima is a part of me. Whoever causes pain to her, has pained me and whoever makes her aggrieved, has aggrieved me."

In yet another version: "Fatima is a part of me. Whoever assists her, has assisted me."

In another tradition in *Tajul Uroos* it is mentioned: "Fatima is a part of me, whoever helps her, has helped me; and whoever has provided her, has provided me."

In another version: "Fatima is a branch of mine; whoever pleases her, pleases me; and whoever displeases her, has displeased me."

In other words: "Fatima is part of me, whoever distresses her, has caused

¹ We have added the words from original source.

² *Al-Imamah was Siyasah*, 1:14 [1/20]; *Elamun Nisa*, 3:214 [4/123-124].

³ *Al-Bidaya wan Nihaya*, 5:249 [5/270, 310, Events of the year 11 A.H.].

⁴ *Al-Bidaya wan Nihaya*, 5:289.

⁵ *Tajul Uroos*, 1/485.

distress to me.”

In yet another form: “Fatima is a part of me, whoever makes her angry, has angered me; and whoever makes her happy, has made me happy.”

In another tradition: “Fatima is a part of me, whoever makes her happy, has made me happy.”

These traditional reports, which are worded differently, are found in six Sihah books and numerous other scholars have quoted from Sunan, Musnad and Mojam books.¹ In *Al-Ghadeer*,² the late Allamah Amini has named fifty-nine narrators of this tradition, some of them being:

1. Ibne Abi Malika (d. 117 A.H.): as mentioned in the traditional report of Bukhari, Muslim, Ibne Majah, Abu Dawood, Ahmad and Hakim.³
2. Amr bin Dinar Makki (d. 125 or 126 A.H.): as is mentioned in *Sahih Bukhari* and *Muslim*.⁴
3. Founder of the Hanbali school, Ahmad (d. 241 A.H.), in his *Musnad*.⁵
4. Hafiz Bukhari Abu Abdullah, (d. 256 A.H.), in his *Sahih* in the chapter of excellence.⁶
5. Hafiz Abu Abdullah Ibne Majah, (d. 272 A.H.), in his *Sunan*.⁷
6. Hafiz Abu Dawood Sajistani, (d. 275 A.H.), in his *Sunan*.⁸
7. Hafiz Abu Abdur Rahman Nasai, (d. 303 A.H.), in his *Khasais*.⁹
8. Abul Qasim Suhaili, (d. 581 A.H.) in *Ar-Rauzul Unuf*.¹⁰ He says:

When the verse accepting the repentance of Abu Lubaba Rafa-a bin Mundhir was revealed, Fatima wanted to untie him. Rafa-a said: “I had sworn that no one would untie me, except Messenger of Allah (s.a.w.a.).”

Holy Prophet (s.a.w.a.) said: “Fatima is a part of me.”

Thus, Almighty Allah has sent blessings on Prophet and Fatima and this tradition proves that whoever speaks ill of Fatima is a disbeliever and whoever invokes blessing upon her, has invoked blessings on her father.

9. Ibne Abil Hadid Mutazali (d. 586 A.H.) in *Sharh Nahjul Balagha*.¹¹

¹ Collections of Ahle Sunnat traditions.

² Ref: *Al-Ghadeer*, 7/311-318.

³ *Sahih Bukhari*, [3/1374, Tr. 3556]; *Sahih Muslim*, [5/53-54, Tr. 93-94, Kitab Fadhalus Sahaba]; *Sunan*, Ibne Majah, [1/643-644, Tr. 1998]; *Sunan Abi Dawood*, [2/226, Tr. 2071]; *Musnad Ahmad*, [5/430, Tr. 18447]; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, [3/173, Tr. 4751].

⁴ *Sahih Bukhari*, [3/1734, Tr. 3556]; *Sahih Muslim*, [5/54, Tr. 94, Kitab Fadhalus Sahaba].

⁵ *Musnad Ahmad*, 4:323 & 328 [5/423, Tr. 18428 & Pg. 430 Tr. 18447].

⁶ *Sahih Bukhari*, [3/1374, Tr. 3556].

⁷ *Sunan Ibne Majah*, 1:216 [1/643, Tr. 1998].

⁸ *Sunan Abi Dawood*, 1:324 [2/226, Tr. 2071].

⁹ *Sunanul Kubra*, [5/147, Tr. 8518-8522]; *Kitabul Khasais*, 35.

¹⁰ *Ar-Rauzul Unuf*, 2:196 [2/430].

¹¹ *Sharh Nahjul Balagha*, 2:458 [9/193, Sermon 156].

10. Hafiz Jalaluddin Suyuti (d. 911 A.H.) in *Jamiul Saghir* and *Jamiul Kabir*.¹
11. Zainuddin Manawi (d. 1031 A.H. or 1035 A.H.) in *Kunuzud Daqaiq*.² He has written in *Sharh Jamius Saghir* that:³

“Suhaili has reasoned through this traditional report that whoever talks ill to Fatima is a disbeliever, because he has angered her through this act. He also said that Fatima is superior to Abu Bakr and Umar.

Sharif Samhudi has said: It is clear that the sons of Fatima were parts of her and as result they were parts of the body of Messenger of Allah (s.a.w.a.) and it was for this reason that Umme Fadhl dreamt that a part of flesh of the Prophet was dropped in her lap.

The Prophet interpreted the dream that Fatima would give birth to a male child and it would be given to you. Thus, Fatima gave birth to Hasan and he was placed in the lap of Umme Fadhl. Thus, whoever is seen from the progeny of Her Eminence today is a part of her body, although there may be numerous generations between. Whoever perceives this, will accord respect to them and keep away from malice to them in every circumstance.”

Ibne Hajar said: It can be concluded from this report that: To cause distress to one, whose distress causes distress to Mustafa, is unlawful.

Thus, according to the testimony of this report, whoever commits an act, which distresses Fatima, would distress to Holy Prophet (s.a.w.a.) and there is nothing more terrible than causing distress to Fatima with regard to her children. That is why, we find a large number of people, who have distressed her children were punished very soon in this world and chastisement of hereafter is more severe.

Now, how can we mention the statement of Ibne Kathir, while ears are filled with the statements of the Messenger of Allah (s.a.w.a.) that:

“Fatima is my heart and soul, which is between my two sides. One, who distresses her, distresses me.”⁴

And the statement of His Eminence (s.a.w.a.): “Indeed, Almighty Allah becomes furious at the fury of Fatima and is pleased with her pleasure.”

Or statement of His Eminence (s.a.w.a.) to Fatima: “Indeed, Almighty Allah is furious at your fury and is pleased at your pleasure.”⁵

As Qastalani and Hamzawi have written in *Sharh Bukhari*: These reports are unequivocal and they include everything, which cause pleasure and anger of Lady Fatima Zahra (s.a.) - even lawful things – in this she is like her father; this

¹ *Jamiul Ahadith*, [5/258, Tr. 14724 & 14725].

² *Kunuzud Daqaiq*, 96 [2/24].

³ *Sharh Jamius Saghir*, 4:421.

⁴ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 252.

⁵ Ref: *Mojamul Kabir* [1/108, Tr. 182]; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:154 [3/167, Tr. 4730]. He has considered this tradition to be authentic. *Tadkiratul Khawas*, 175 [Pg. 310]; *Kanzul Ummal*, 7:111 [13/674, Tr. 37725] and so on.

shows that Her Eminence is not pleased, except if the pleasure of Allah, the Mighty and the High lies in that; and she does not become angry, except things, on which Allah is furious.

So much so that if Her Eminence is pleased or angry at something, it would create a legal aspect to classify these issues into recommended or obligatory or among detestable or unlawful. Thus, there is no personal emotion in the approval and anger of Her Eminence and this is the meaning of infallibility, which this prejudiced man, Ibne Kathir has denied.

After that: he has shown himself to be blind so as not to understand the verse of purification revealed about Fatima, her father, husband and sons.

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الْجُنُسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَ كُمْ تَظَاهِرًا

“Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.”¹

¹ Surah Ahzab 33:33

Exaggerated traditions or fabricated stories

This was a brief discussion, which described to us the morals, manners and capacities of Caliph and we will be content on this occasion only to mention some of them, though it will not make us access the depth of matter, but it is sufficient to inform us about the value and estimation of Caliph.

It is a criterion through which, his enemies who exaggerate with regard to him, or one, who speaks moderately about him, is from those, who have committed injustice to him.

Though exaggeration in his praise is separate from exaggeration about him, we will enumerate the merits of Abu Bakr, which Ahle Sunnat have fabricated and regarding which there is exaggeration and which does not remain concealed on anyone.

After that we will hint at other instances, which have come for others than him, so that one, who exaggerates in excellence, is identified.

Seeking mediation from the beard of Abu Bakr

Yafai in *Rauzul Riyaheen*,¹ has narrated from Abu Bakr:

One day, we were in the Masjid, when a blind man entered and greeted. We replied to him and made him sit before the Prophet. That man said: "Who would fulfill my need for the sake of love of Prophet?"

Abu Bakr replied: "What do you want?"

He said: "I have a family, but I cannot provide for their maintenance and I want someone to help me financially."

Abu Bakr arose and said: "I give you something for the love of Prophet, which would sustain you all for life."

Then he asked: "Do you have another wish?"

He replied: "Yes, I have a daughter, and I want someone to marry her during my lifetime for the sake of Prophet."

Abu Bakr said: "I marry your daughter in your lifetime for the sake of Prophet."

"Do you have another wish?"

He replied: "Yes, I want to place my hand at the beard of Abu Bakr Siddiq for the sake of Prophet."

Abu Bakr rose up and placed his hand at his beard and said: "For the sake of Prophet hold my beard."

¹ Printed in Egypt from Saeedia Printers, on the margins of *Al-Araiz* of Thalabi and the report is mentioned on Pg. 443. Qastalani in *Mawahid* (2/28) has narrated from him.

The blind man held the beard of Abu Bakr and said: “O Allah, I beseech You for the sake of the beard of Abu Bakr, please restore my sight.”

At that moment Almighty Allah restored his sight. Jibreel descended on the Prophet and said: “O Muhammad, Allah sends you His greetings and says: ‘By My might and majesty, if every blind man adjures Me by the grey bread of Abu Bakr, I will restore his sight, and will not leave any blind on the earth.’ All this is due to his auspiciousness and loftiness of your rank with your Lord.”

Allamah Amini says: Indeed, the eyes are not blind, on the contrary their hearts are blind in their chests. In fact the heart of this man became blind before his eyes and he did not understand that adjuring through beard of Messenger of Allah (s.a.w.a.) is worthier than swearing through the beard of Abu Bakr and this beard is from the aspect of sanctity and nobility and proximity to Allah, the Mighty and the High and His Eminence (s.a.w.a.) is more senior in age than Abu Bakr and has more grey beard.

If this man wanted to adjure Allah through it He may fulfill his wish, how other eyes were incapable of seeing this beard? And perhaps in the beard of Abu Bakr he was in pursuit of an aim, which we don’t know about.

If it is as such, why Ahle Sunnat are unaware of this excellence of Abu Bakr? How unaware they are about revelation about it that they should adjure Almighty Allah through it so that their blindness is cured.

Why Hafiz scholars and other tradition scholars delayed propagation of this tradition till the time of Yafai in the 8th century A.H.? Whether they were miserly on blind persons of community from fulfillment of such a great wish or a false revelation had descended on that: “By My might and majesty, if every blind man adjures Me by...”

Or found the issuance of this tradition after their times, that is why they did not narrate it. Or they saw excess exaggeration in this report due to precedence of the beard of Abu Bakr over that of the Prophet; that is why they refrained from narrating it? Or because they saw in it, ridicule of Almighty Allah and Prophet and they closed their eyes from it?

Ahle Sunnat traditions regarding Abu Bakr’s beard

1. The report, which was mentioned previously:¹ “When the Prophet became eager for Paradise, he kissed the beard of Abu Bakr.”

Firozabad and Ajluni have said² that this report is among the most famous fabricated traditional reports and is from lies, whose invalidity is known to reason.

2. Reports, which Ajluni has mentioned in *Kashful Khifa*.³ “Ibrahim Khalil

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 471.

² *Kashful Khifa*, [2/419, Conclusion].

³ *Kashful Khifa*, 1:233.

and Abu Bakr Siddiq have white beards in Paradise.”

After that he writes in *Maqasid*¹ quoting from his teacher Ibne Hajar:

“The report, which says: ‘Khalil and Siddiq have white beards in Paradise,’ is not authentic and I have not seen it in any of the famous books of traditions or other writings.”

Then he writes: “Supposing this report is issued by Prophet, in my view it is having exigency; as for its exigency regarding Khalil is that he is like a father to Muslims and he had named them as Muslims and they are commanded to follow his religion. As for its exigency regarding Siddiq is that he is like second father of Muslims, because he opened the door of their acceptance of Islam.”

Allamah Amini says: The Muslim nation has an ideal and spiritual father, who is worthier than Khalil (a.s.); and he is Holy Prophet, Muhammad (s.a.w.a.). As narrated from His Eminence (s.a.w.a.) that he said: “Indeed, I am like a father for you.”²

The real life of this nation is this very prophethood and it is him, who called them to life-giving teaching and permanent honor of Ummah is from him only; thus, His Eminence (s.a.w.a.) is more deserving than his father, Khalil and his companion, Abu Bakr, that his beard should be in Paradise.

More amazing is the fact that they regarded Abu Bakr as second father of nation on the pretext that he opened the door of the Ummah in embracing Islam, whereas one, who raised the noble call, brought right proofs, showed clear miracles, sacred revelations, good manners and morals, severe battles, completely opened the door for the nation to enter Islam, was the Messenger of Allah (s.a.w.a.).

Thus, he was more deserving that his beard should be in Paradise. When the Ummah does not even recognize the door, which the Caliph had opened for entering Islam, and no one knows on what occasion he opened it? And where and for whom did he open it? And which door was that?

Yes, it is clear to whole Ummah that he closed the door on the Ummah and it was the best of the Muslims and knowledge and guidance which he closed; and he closed the door, which according to widely narrated texts was the door of the city of knowledge of Prophet, Maula Ameerul Momineen Ali (a.s.), and he is the gate that leads to Almighty Allah and saints have focused their attention on that door.

If Imamate had not been seized from him, his sciences would have been dispersed and his teachings would have blossomed and his wise statements would have reached to all, and his commands would have been acted upon and people would have been showered with indulgence and bounties.

¹ *Al-Maqasidul Hasana*, [Pg. 144, Tr. 228].

² *Tafseer Khazin*, 3:314 [3/299]; *Tafseer Nasafi* on the margins of *Tafseer Khazin*, 3:314 [3/112].

But His Eminence was denied his right, therefore people became ignorant and there were famines in the country and rains did not fall and corruption appeared in the land and sea because of the acts of people and to Allah do we complain.

If by ‘opening of door’ Ajluni implies expansion of territories, which occurred during the reign of Caliph, it should be said that the second Caliph was more worthy that his beard should be in Paradise, because the expansion of territories was more during his Caliphate.

Yes, if someone had this eligibility that after the Prophet (s.a.w.a.) he should be the second father of the Ummah, it is Ameerul Momineen (a.s.) through whom the call of the Prophet was perfected and victory in battles was achieved at his hands.

He was the holy self of Prophet and on the basis of clarification of Prophet, his Caliph. Therefore, it is narrated from Anas bin Malik from the Prophet that he said:

“The right of Ali on this Ummah is the right of father on son.”

Also, it is narrated from Ammar and Abu Ayyub Ansari that: “The right of Ali on every Muslim, is just like the right of father on his son.”¹

2. ‘Miracle’ of Abu Bakr’s burial

Ibne Asakir has written in his *Tarikh*:² It is narrated that when his death approached Abu Bakr said to those around him: “After I am dead and you conclude the bath and shrouding, take the bier to the door of the chamber, in which is located the grave of Prophet. And stand there and say: Peace be on you, O Messenger of Allah! Abu Bakr seeks permission to enter. If permission is given and the door having a lock, opens, take me inside and bury me there and if the door does not open, take me to Baqi and bury me there.”

When they did that the lock clicked, the door swung open and a caller called out from the grave: ‘Make the beloved enter to his loved one as a friend is eager to meet another.’

Raazi in his *Tafseer*³ and Halabi in *Seeratun Nabawiyyah* have narrated this report.

Allamah Amini says: The narrators of this report wanted to justify the act of some people in burying the Caliph in the chamber of Messenger of Allah (s.a.w.a.) – that purified spot – after this difficulty made them unable and they failed to reply to it, because that holy chamber was either the property of His

¹ *Riyazun Nazara*, 2:172 [3/117], quoting from Hakimi, *Kunuzud Daqaiq*, 64 [1/119] quoting from Dailami, [*Al-Firdos bi Mathural Khitab*, 2/132, Tr. 2674]; *Manaqib*, Khwarizmi, 224 & 254 [309 & 310, Tr. 306, Pg. 320 & 327]; *Faraidus Simtain*, Shaykhul Islam Hamwaini, [1/296-297, Tr. 234 & 235]; *Nuzhatul Majalis*, 2:212.

² *Tarikh Medina Damishq*, [30/436, No. 3398; *Mukhtasar Tarikh Damishq*, 13/125].

³ *Tafsirul Kabir*, 5:378 [21/87]; *Seeratul Halabiyah*, 3:394 [3/365].

Eminence (s.a.w.a.) or it became Sadaqah and its issue was delegated to Muslims.

If it remained the property of His Eminence; then burial of the Caliph required permission of the sons of Prophet, that is Imam Hasan and Husain (a.s.) and their sisters, who were the heirs of the Prophet; but none of them gave permission.

If it was Sadaqah, then the first Caliph or anyone after him, who becomes the Caliph, should seek permission from the Islamic society and none of them did that. Therefore, burial of Caliph at that place is outside the pale of the law of Shariat.

And if it is said: He was buried there because of the right that his daughter had there.

[We would say]: What right did his daughter have over there after her father has narrated the report: "We prophets do not leave any inheritance; whatever we leave is charity (Sadaqah)."

Moreover, we mentioned before that:¹ Wives of Prophet are like women in waiting period, who can only reside in their houses; but cannot have discretion over it [sell or transfer it, etc...]

We also said: Supposing the wives inherit from Prophet and supposing they inherited the land, Ayesha had inherited one part out of seventy-two parts, because Messenger of Allah (s.a.w.a.) was survived by nine wives [and the share of wife, when the deceased leaves children, is one eighth; and one-eighth from one-ninth is same as one of seventy-two parts] and however big this chamber might be, its one of seventy-two parts cannot accommodate the body of a man.

Also, the right of Ayesha regarding the chamber is indivisible and she cannot, without permission of other wives, who share in the inheritance, exercise discretion on it.

In order to be freed from this difficulty, Ahle Sunnat have fabricated this report, which had added to their difficulties and it is that: Whether the Caliph quoted this statement having heard it from Prophet or he had knowledge of the unseen?

If you claim he had knowledge of the unseen, we would say: I don't think anyone has claimed this, after he becomes aware of all his merits that they mentioned and after we have explained the estimation of his knowledge; thus where does he stand with regard to knowledge of unseen?!

And if he heard it from the Prophet, how he narrated it in form of uncertainty and said: If the lock clicks and door swings open, bury me there; if not, take me to Baqi and bury me there. This uncertainty is meaningless, because whatever the Prophet informs of, definitely takes place.

Yes, it is possible that the Prophet did not mention this directly to Abu Bakr;

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 541-542.

on the contrary someone has narrated it from His Eminence on whom the Caliph did not have confidence; therefore he made this statement with uncertainty

But this report is not authentic and that is why it is not mentioned in Sihah and Musnad books till the time of Hafiz Ibne Asakir.

If we suppose that this report is authentic, it conveys the nobility of greatness that in the presence of companions and crowd of Muhajireen and Ansar on the day they carried the bier of Caliph till his grave. In that case this incident and the call heard from the holy grave forever would have circulated from mouth to mouth and that day there were no veils on the eyes and no barriers over the ears and the tongues were not dumb, but it is an occasion of regret that no one has mentioned a single word about this.

Because such a thing did not take place, the lock did not click, the doors did not swing wide and no call was heard. ‘Make the beloved enter to his loved one as a friend is eager to meet another,’ is a funny statement, which comprised of exaggerating excellence and which informs about the mentality of the fabricator.

Only Ibne Asakir has narrated this report through Abu Tahir Musa bin Muhammad bin Ataa Muqaddasi from Abdul Jalil Madani from Habba Arani,¹ and written:

“This traditions is unrecognized and its meaning is not correct. Abu Tahir was an excessive liar and Abul Jalil is unknown and it is mentioned in *Lisanul Mizan* that:²

“This report is fabricated and a lie.”

3. Abu Bakr was a famous old man and the Prophet, an unrecognized youth

It is narrated from Anas bin Malik that the Prophet came to Medina and Abu Bakr was a well known old man and the Prophet was an unrecognized youth.

So, a man approached Abu Bakr and asked: “O Abu Bakr, who is this walking before you?” He replied: “He is guiding me on the right path.” That man thought that he was guiding him on the route to Medina, whereas the implication of Abu Bakr was guiding to the path of salvation.

It is also mentioned in a traditional report that: Abu Bakr mounted the camel behind the Prophet and he knew the route to Medina better. Thus, a man who knew him, saw him and asked: “Who is this young man before you?”

It is mentioned in the report of Ahmad that: They asked: “O Abu Bakr, who is this youth before you?”

He replied: “He is my guide.”

It is mentioned in a report that: “The Messenger of Allah (s.a.w.a.) was

¹ *Tarikh Medina Damishq*, [5/756-757; *Mukhtasar Tarikh Damishq*, 13/125].

² *Lisanul Mizan*, 3:391 [3/477, No. 4918].

mounted on the camel behind Abu Bakr...”¹

Allamah Amini says: How much has the world decreased the rank of Prophet? That it is said: “He was an unrecognized and unknown young man.” As if he was an anonymous youth and an old man, who was well known among people, had taken him as a guide on his way.

Sometimes he sits behind him on the camel and sometimes sits ahead; and when he is questioned, he said: This one is guiding me to the right path and he knows the path better than me. As if the Prophet of Islam (s.a.w.a.) was not of those, who in every Hajj season presented himself to the tribes and all of them whether they were of those, who had embraced faith or those, who had not embraced faith; all knew him well.

Especially the Ansar, who came from Medina and among them were elders of Aws and Khazraj, who had given oath of allegiance at Uqbah the first time and seventy-three men and two women had paid allegiance to him on the second Uqbah.

As if Medina was not the house of the mother of Prophet, who was from Bani Najjar community of that town.

As if His Eminence (s.a.w.a.) didn’t make Medina his capital and place of his forces to defend his community and had not sent his representatives there since a long time ago.

And since when Abu Bakr became an old man and the Prophet a youth, whereas His Eminence was elder to him by two years and a few months?

4. Abu Bakr was elder to the Prophet!

It is narrated from Yazid bin Asam that: Holy Prophet (s.a.w.a.) asked Abu Bakr:

“Am I elder or you?”

He replied: “You are greater, more respected and better than me and I am more aged than you.”²

Allamah Amini says: Are you not amazed at this fabrication, which is counted as a lie? How is the report of Yazid bin Asam from Prophet correct, when this man did not even meet the Messenger of Allah (s.a.w.a.)? He died in 101 or 103 or 104 A.H. at the age of 73 years. Thus, his birth was after a long time after the passing away of Holy Prophet (s.a.w.a.).

Moreover, when was Abu Bakr elder to the Prophet? His Eminence (s.a.w.a.) was born in the year of elephant and Abu Bakr was born three years after the year of elephant.

Saeed bin Musayyab has written that:

¹ *Sahih Bukhari*, 6:53, Chapter of the chamber of the Prophet [3/1421, Tr. 3694]; *Seerat*, Ibne Hisham, 2:109 [2/137]; *Musnad Ahmad*, 3:287 [4/205, Tr. 13649].

² *Tarikh Medina Damishq*, [30/25, No. 3398]; *Tarikhul Khulafa*, 72 [Pg. 99].

“During his Caliphate, Abu Bakr reached the age of Holy Prophet (s.a.w.a.) and like him, died at the age of sixty-three years.”

Ibne Qutaibah has written in *Al-Marif*¹:

“Historians have consensus that Abu Bakr lived upto the age of sixty-three years; on the basis of this Messenger of Allah (s.a.w.a.) was elder to Abu Bakr to the extent of his Caliphate.”

It is mentioned in *Sahih Tirmidhi*² that Holy Prophet (s.a.w.a.) passed away at the age of sixty-five years.³

5. Abu Bakr’s Islam preceded that of Ali’s!

It is narrated from Shababa from Furat bin Saib that: I asked Maimoon bin Mehran:

“Did Abu Bakr Siddiq believe in the Prophet earlier or it was Ali Ibne Abi Talib (a.s.)?”

He replied: “By God, indeed Abu Bakr believed in Prophet since the period of Bahira and he used interact with His Eminence (s.a.w.a.) and Khadija till he brought Khadija in marriage to the Prophet and all this was before the birth of Ali Ibne Abi Talib (a.s.).”

Imam Nawawi writes: “Abu Bakr embraced Islam first of all. He embraced Islam at the age of twenty years and some say that it was at the age of fifteen years.”⁴

Allamah Amini says: Come let us examine these chainless traditional reports, whether they have any trace of authenticity or not.

As for the chain of narrators of Mehran:

1. Shababa bin Sawar⁵ Abu Amr Madaini: It is concluded from the report of Abu Ali Madaini that he was inimical to Ahle Bayt of Prophet. Someone cursed him saying: O Allah, if Shababa is enemy of your Prophet, make him paralyzed this very moment and from that time he became paralyzed and died thereafter.⁶

2. Furat bin Saib Jazari: Bukhari has written that his traditions are not acceptable and Nasai says that his traditions are rejectable.⁷

3. Maimoon bin Mehran: Ajali has written that he was inimical to Ali (a.s.) as mentioned in *Tahzib* of Ibne Hajar; thus what value does he and his traditions

¹ *Al-Marif*, 75 [Pg. 172].

² *Sunan Tirmidhi*, 2:288 [5/564, Tr. 3650 & 3651].

³ Also refer: *Seerat*, Ibne Hisham, 1:205; *Tarikh Umam wal Mulook*, 2:125 & 4:47 [2/155, 3/216, Events of the year 13 A.H.].

⁴ *Al-Bidaya wan Nihaya*, 9:319 [9/348, Events of the year 13 A.H.]; *Tarikhul Khulafa*, Suyuti, [Pg. 32].

⁵ Sawad is mentioned in *Mizanul Etedal*, [2/260, No. 3653 and in the edition in our possession it is mentioned as Sawar].

⁶ *Mizanul Etedal*, 1:440; *Tahzibut Tahzib*, 4:302 [4/264].

⁷ *Mizanul Etedal*, 2:325 [3/341, No. 6689]; *Lisanul Mizan*, 4:430 [4/503, No. 6522].

have when he is inimical to Ameerul Momineen Ali (a.s.)?¹

Now, Maimoon in his tradition has mentioned two points: Islam of Abu Bakr during the period of Bahira; and his role in the marriage of Prophet to Lady Khadija (s.a.).

As for his role in the union of Holy Prophet (s.a.w.a.) and Lady Khadija (s.a.), no one has reported this. And it is not unlikely that a young man of twenty three years should make efforts to arrange their marriage, whereas they belonged to highly influential families; and there were elders present like Abbas, Hamza and Abu Talib? Among whom the Prophet lived.

And as will be mentioned, Abu Talib, his uncle was very fond of him, even more than his own children and he always slept besides him. Whenever the Prophet went out, he went with Abu Talib.² It was him that spoke to Khadija that she may appoint Messenger of Allah (s.a.w.a.) as her representative in trade.³

What is mentioned in books of biography and history regarding this marriage is that Khadija sent someone to Messenger of Allah (s.a.w.a.) and since she was inclined to His Eminence (s.a.w.a.) due to relationship, trust, good manners and truthfulness, she married him and proposed herself to him.

Thus, the Messenger of Allah (s.a.w.a.) discussed this with his uncles and his uncle, Hamza came out with him. It is mentioned in report of Ibne Athir that: Hamza, Abu Talib and other uncles of His Eminence (s.a.w.a.) went out to meet Khuwailad bin Asad or Amr bin Asad, uncle of Lady Khadija (s.a.) and sought her hand and she married His Eminence (s.a.w.a.); and Abu Talib recited the marriage sermon.⁴

Thus, from where has the invalid imagination of Ibne Mehran brought out this authentic and widely narrated history?

As for the Islam of Abu Bakr before birth of Ameerul Momineen Ali (a.s.) and during the time of monk Bahira it is taken from a traditional report, which Ibne Manda⁵ has narrated from the chains of Abdul Ghani bin Saeed Thaqafi from Ibne Abbas.

Numerous Hafiz scholars regard this report weak. Dhahabi has written in *Mizanul Etedal*:⁶

Ibne Yunus, has deemed Abdul Ghani to be weak.

Ibne Hajar in his book of *Lisanul Mizan*,⁷ has confessed to the weakness of this man.

¹ *Tahzibut Tahzib*, 10:391 [10/349].

² Details of this matter will be mentioned in the discussion regarding Abu Talib.

³ As is mentioned in *Al-Imtaa* of Miqrizi, 8.

⁴ Ref: *Tabaqatul Kubra*, 1:113 [1/131]; *Tarikhul Umam wal Mulook*, 2:127 [2/281]; *Al-Kamil fit Tarikh*, Ibne Athir, 2:15 [1/471].

⁵ Abu Abdullah Muhammad bin Ishaq Isfahani, Hafiz of Rihal (d. 355 A.H.).

⁶ *Mizanul Etedal*, 2:243 [2/642, No. 5051].

⁷ *Lisanul Mizan*, 4:45 [4/53, No. 5236].

In *Isabah*,¹ he has written that: “He among the weak in narrating reports and whose traditions are not acceptable.”

If Abu Bakr was the first to embrace Islam, then where was he till the end of the seventh year of Besat, regarding which the Messenger of Allah (s.a.w.a.) said:

“Indeed, angels invoked divine blessings on me and Ali for seven years, because we prayed the Prayer and there was no one with us to accompany us.”²

Authentic traditions are recorded from Holy Prophet (s.a.w.a.) and Imam Ali (a.s.) that Ameerul Momineen Ali (a.s.) was the first Muslim, which we mentioned previously.³

We also mentioned that there are more than sixty traditional reports from companions and companions of companions regarding the fact that Ali was the first to embrace Islam and the first to pray and believe.

The authentic traditional report of Tabari was also mentioned that:

“Abu Bakr embraced Islam after more than fifty persons.”

If Abu Bakr was the first and had believed in Prophet before the birth of Imam Ali (a.s.) then where was he on the day when Abbas said to Abdullah bin Masud:

“On the face of the earth, there is no one, who worships God with this religion, except these three: Muhammad, Ali and Khadija.”⁴?

6. Abu Bakr was the most aged of the companions!

Ibne Saad⁵ and Bazzaz have narrated through good chains of narrators from Anas that most aged companions of the Messenger of Allah (s.a.w.a.) were Abu Bakr Siddiq and Suhail Ibne Amr bin Baida.

Allamah Amini says: We believe that exaggeration is possible in morals and manners and capacities, which cannot be perceived apparently; like knowledge and piety – but no logic is allowed in visible issue, because in these issues, the falsehood of the exaggerator becomes instantly clear and the exaggerator is immediately exposed

But we find statements that some say with confidence and daring that Abu Bakr was the elder most companion of Prophet, whereas in books written about companions, we find a long list of people, whose age was much more than that of Abu Bakr; some of them being:

1. Imad bin Abad Hadhrami – he had met Hashim bin Abde Manaf and Umayyah bin Abde Shams and it is said that he was 300 years during the

¹ *Al-Isabah*, 1:177.

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 330.

³ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 324-331.

⁴ *Tarikh Medina Damishq*, 1:318 [3/266]; *Mukhtasar Tarikh Damishq*, 2/68].

⁵ *Tabaqatul Kubra*, [3/202]; and Ref: *Tarikhul Khulafa*, Suyuti, 73 [Pg. 100].

reign of Muawiyah.¹

2. Hassan bin Thabit Ansari; he lived for sixty years during period of Ignorance (*Jahiliyya*) and sixty years during the period of Islam.²
3. Hamza bin Abdul Muttalib, uncle of the Prophet; he was born two or four years before the Messenger of Allah (s.a.w.a.).³
4. Salman Abu Abdallah Farsi; he passed away in 32 or 33 or 36 A.H. Abu Shaykh has narrated from Abbas bin Yazid: Scholars say that: Salman lived to an age of 350 years and they are sure that he lived for at least 250 years.⁴
5. Abu Sufyan Qarshi Amawi; he was older to Abu Bakr by 12 years and some months.⁵
6. Abbas bin Abdul Muttalib, uncle of Holy Prophet (s.a.w.a.); he was born two or three years before the Prophet (s.a.w.a.).
7. Naufal bin Harth bin Abdul Muttalib Hashmi, cousin of Prophet; he was the most aged of those, who embraced Islam from Bani Hashim clan. He was also elder to his uncles: Hamza and Abbas.⁶

And before all these comes Abu Qahafa, father of the Caliph, who was definitely senior in age to Abu Bakr, although if miracles do not make him younger to his son, just as they made Holy Prophet (s.a.w.a.) younger to Abu Bakr and made him an recognized youth as compared to Abu Bakr and Abu Bakr was shown to be aged than him!

Refer to the following books for accounts of these persons and others:

Al-Marif, Ibne Qutaibah; *Mojamush Shoara*, Marzabani; *Al-Istiab*, Abu Umar; *Usudul Ghaba*, Ibne Athir; *Tarikh Ibne Kathir*; *Al-Isabah*, Ibne Hajar; *Miratul Jinaan*, Yafai and *Shazaratuz Zahab*, Ibne Imad Hanbali.

These are groups of companions in the early period of Islam, more aged than Abu Bakr and we have found their names.

Supposing we overlook these, can we not ask Ahle Sunnat what excellence seniority in age has? Were there not among nations and groups of people individuals, who lived for long and reached an old age? And among them were those bestowed with merits. If one of them were deserving of praise, it was due to his good manners and morals and not due to seniority in age.

Even though the age of the Caliph be long, a major part of that was spent in disbelief; because the Prophet announced his prophethood when the Caliph was thirty-eight years old, and we said that His Eminence (s.a.w.a.) prayed for seven years and no one, other than Ali (a.s.) prayed with him; thus when Abu Bakr

¹ *Al-Isabah*, 1:63.

² *Al-Isabah*, 1:326.

³ *Al-Isabah*, 1:353.

⁴ *Al-Isabah*, 2:62.

⁵ *Al-Isabah*, 2:179.

⁶ *Al-Isabah*, 3:577.

embraced Islam, he was aged forty-five; and he died at sixty-three. That is why he spent eighteen years in Islam and it was during this period that there was possibility for him to be imbued with some excellence, but whether he was imbued or not?

Finally, I think that Ahle Sunnat do not have any aim worthy of attention in seniority in age and according importance to it, except to make something as foundation of righteous Caliphate; among them being: Abu Bakr had precedence over Ameerul Momineen (a.s.) because he was senior in age and the years had made him steadfast and he had not killed anyone that he should be a target of enmities.

It was on this basis sometimes they have posed him as elder to Prophet, whose authenticity you are aware of; and sometimes he is considered a well known old man and the Prophet an unknown youth, and we have informed you about this matter well. Sometimes they have regarded him as the oldest among companions, so that this contradiction – that being eldest among companions that being older than Imam Ameerul Momineen (a.s.) and among them were chiefs of tribes and elders of community, [thus why only Abu Bakr got precedence] – invalidates the argument completely.

But they did not know that in future the reality would be exposed and researchers would come to know about persons, who were more senior in age than the Caliph, having more knowledge, who were more steadfast, more noble and they had embraced Islam earlier.

7. A dog from the Jinn tribe is appointed

It is narrated from Ansar bin Malik that:

We were in the company of Messenger of Allah (s.a.w.a.) when a person from companions arrived and his shanks (forelegs) were bleeding.

The Prophet (s.a.w.a.) asked: “What happened?”

He replied: “O Messenger of Allah (s.a.w.a.), I passed by the side of the female dog [near the house of] of so and so hypocrite, when I was bitten.”

The Prophet (s.a.w.a.) said: “Sit down.” And he sat down at the side of Messenger of Allah (s.a.w.a.). When an hour passed, another man arrived, who was also bleeding from his shanks like the previous one.

The Prophet (s.a.w.a.) asked: “What happened?” He also replied similarly. So the Prophet arose and said to companions: “Come, let us kill this dog.”

All of them arose and took up a sword each and when they reached that dog and wanted to kill it, it came to Messenger of Allah (s.a.w.a.) and said in clear tongue: “O Messenger of Allah (s.a.w.a.), don’t kill me as I believe in God and His Messenger.”

The Messenger of Allah (s.a.w.a.) asked: “Why did you bite these two men?”

He replied: "O Messenger of Allah (s.a.w.a.), I am a dog from the Jinni tribe , and I am appointed to bite those, who abuse Abu Bakr and Umar.

The Prophet (s.a.w.a.) asked those two men: "Did you do what this dog said?"

"Yes," they replied, "O Messenger of Allah (s.a.w.a.), but now we repent to Almighty Allah."¹

Allamah Amini says: How lofty is the rank of this dog and how brave it is that Holy Prophet (s.a.w.a.) armed himself and the companions with swords drawn and marched to eliminate it. Was it a bitch or a lion, which attacked others? Or it was a brave wild animal, which attacked and destroyed everything in its path?

I think that those two men must have been extremely timid from among the companions; because brave men do not fear lions, what to say of dogs! Where was this dog present; that till the time of Prophet and after that no one was bitten by it other than those two men, who abused Abu Bakr and Umar? After that his biting was never seen or heard.

The author of *Umdatut Tahqiq*, has prepared himself to analyze and reply this question, but his efforts are in vain due to the unworthy chains of narrators.

Now, what stopped the tongue of the companions present on that day, when Almighty Allah made the tongue of that dog open up clearly, from publicizing this excellence, which was extremely important; they remained dumb whereas numerous motives were present to publicize such kinds of incidents?

And why senior tradition scholars and historians failed to narrate it? And researchers have not found this incident in books of Musnad, Sihah and books regarding merits, biographies, signs and proofs of prophethood; till Ubaidi from the progeny of Abu Bakr (Aale Siddiq) after a long time, gave glad tidings of this report and attributed this falsehood to Anas bin Malik.

Is exaggeration in excellence as such...perhaps it is.

Yes, Almighty Allah has hunting dogs and wild animals that He imposes on His enemies by the supplication of Holy Prophet (s.a.w.a.) or one of his truthful descendants.

Among them being a dog, which was imposed on Lahab bin Abu Lahab through the supplications of Messenger of Allah (s.a.w.a.).²

And among them being a dog, which through the supplication of Messenger of Allah (s.a.w.a.) seized the head of Utbah and killed him.³

Halabi writes in *Seeratun Nabawiyah*:⁴

A similar thing happened for Ja'far Sadiq (a.s.). His Eminence (a.s.) was

¹ *Umdatut Tahqiq*, Ubaidi Maliki, 105 [Pg. 182].

² Ref: *Al-Khasaisul Kubra*, 1:147 [1/244]; *Dalailun Nubuwwah*, Baihaqi, [2/338].

³ *Dalailun Nubuwwah*, Baihaqi, [2/339].

⁴ *Seeratul Halabiyah*, 1:310 [1/291].

told: So and so and in Kufa has ridiculed you through verses and abused you Ahle Bayt (a.s.). The Imam asked that man: “Do you know something from those statements?”

“Yes,” he replied.

He said: “Recite.”

He recited: “We crucified Zaid on the date palm for your sake and I have not seen the Mahdi [the guided one of this Ummah] being crucified on tree. Due to lack of sense, you compared Ali to Uthman whereas Uthman was more excellent and purer than Ali.”

Ja’far raised his hands and said: “O Allah, if he is lying, imposed a dog from the dogs upon him.”

Thus, when that man came out, a lion attacked him and the lion is called as ‘Kalb’, because like dogs, it lifts its leg while urinating.

Allamah Amini says: The poet, who was torn up by the lion, Hakim Awar is one of the poets, who joined the Bani Umayyah in Damascus and the occurrence of this incident is accepted by everyone.

Only in *Mojamul Odba*¹ is it mentioned that:

Abdullah bin Ja’far condemned that poet, and I rightly think that it is Abdullah Ja’far, which is changed into Abdullah bin Ja’far.

8. Abu Bakr’s position with Almighty Allah

It is narrated from Ibne Abbas that: Abu Bakr was present in the cave with the Prophet when he became extremely thirsty and complained to Holy Prophet (s.a.w.a.).

The Prophet said: “Go to the front of the cave and drink.”

Abu Bakr says: “I went in front and drank water, which was sweeter than honey, whiter than milk and more fragrant than musk. Then I returned to Holy Prophet (s.a.w.a.)”

He asked: “Did you drink?”

“Yes,” I replied.

He said: “O Abu Bakr, shall I give you a glad tiding?”

“Yes, O Messenger of Allah (s.a.w.a.),” I replied.

He said: “Allah, the Mighty and the High commanded the angel in charge of the streams of Paradise to make a stream flow into the cave, so that Abu Bakr may drink from it.”

I asked: “O Messenger of Allah (s.a.w.a.), do I have such rank with Almighty Allah?”

The Prophet, “Yes, and you have more than this. By the One, Who sent me

¹ *Mojamul Odba*, [10/249].

as a prophet with truth, one, who harbors malice to you, will not enter Paradise, even though he might have the deeds of seventy prophets.”¹

Allamah Amini says: How can this report be authentic whereas scholars of traditions, historians and biographers have ignored it? In spite of the fact that it contains great information and an important excellence and it was before their eyes and they were organized to gather evidences and miracles of prophethood, but it was not quoted in any traditional source, and is not present in any book of biography as well.

Only Suyuti has mentioned it in his *Khasais*² and written that Ibne Asakir³ has quoted it through weak and unworthy chains of narrators.

How only Ibne Abbas has narrated this incident? Whereas he was born in Shebe Abu Talib and a short time before migration to Medina and when the Prophet was in the cave, he was only one for two years old and he has not narrated this incident through anyone.

In the cave also, there was no one, except Holy Prophet (s.a.w.a.) and Abu Bakr? And why none of the companions have narrated this incident? Is it worthy that Hakim or a tradition scholar should narrate such an incident as a proper traditional report in order to illustrate an excellence?

Yes, for the sake of love for Abu Bakr and Umar, Ahle Sunnat have fabricated the like of this imaginary tale at the hands of extremism in religion. Some of them are as follows:

1. It is narrated from Abdullah bin Umar, without chains of narrators that: Since Abu Bakr was born on that night, Almighty Allah looked at Adn Paradise⁴ [and it is in the centre of Paradise] and said: “By My might and glory, I would not admit anyone into you, except one, who loves this newborn.”

This report is from the fabrications of Ahmad bin Asma Nishapuri as was mentioned.⁵

2. It is narrated from Abu Huraira without chains of narrators that:

“There are eighty thousand angels in the sky and they seek forgiveness for those, who have affection for Abu Bakr and Umar. And there are eighty thousand angels in the second heaven, and they invoke curse on those, who curse Abu Bakr and Umar.”

¹ *Riyazun Nazara*, 1:71 [1/96].

² *Khasaisul Kubra*, 1:187 [1/307].

³ *Tarikh Medina Damishq*, [30/150].

⁴ In some reports, Adn Paradise is explained as the centre of Paradise. Ref. *Tafseer Nurus Thaqlain*, Huwaizi, 2:499; and *Tafseer Furat Kufi*, 211, it has come in the meaning of Adn Paradise and for one who is fearful of standing before his Lord, there are two gardens of Paradise. It is mentioned in Surah Rahman 55:46; that is the Adn Paradise and Naeem Paradise. Or the spiritual and physical Paradise: *Tafseer Majmaul Bayan*, 9/349; *Tafseer Shubbar*, 498.

⁵ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 468.

It was mentioned¹ that this report is a fabrication of Abu Saeed Hasan bin Ali Basri.

3. It is narrated from Jabir, without chains of narrators that:

“No believer is inimical to Abu Bakr and Umar and no hypocrite is fond of them.”

This report is a fabrication of Mualla Taihan.²

4. It is narrated from Abu Huraira, without chains of narrators that:

“This is Jibraeel and he informs me from Almighty Allah that only the pious believer is fond of Abu Bakr and Umar and only the unfortunate hypocrite is inimical to them.”³

This report is among the fabrications of Ibrahim Ansari.⁴

9. Five facsimiles from the progeny of Adam

It is narrated from Anas bin Malik that he heard the Messenger of Allah (s.a.w.a.) say:

Jibraeel informed me that: “When Almighty Allah created Adam and blew the soul into him, He commanded me to bring an apple from Paradise and drop its extract into his throat. So I squeezed its juice into his mouth. And Almighty Allah created you, O Muhammad, from the first drop; Abu Bakr from the second; Umar from the third drop; Uthman from the fourth drop; Ali from the fifth drop.”

Then Adam asked: “Who are these whom You have exalted?”

Allah, the Mighty and the High replied: “These are five persons from your progeny,” and He said: “These are most honorable in My view from all My creatures.”

When Adam disobeyed his Lord, he said: “O Lord, by the sanctity of these five shapes You have exalted, accept my repentance,” and Almighty Allah accepted his repentance.

Allamah Amini says: How great is the distance between one, who is the mediation of Adam – the first prophet – for ordinary persons besides mediation with the most superior of prophets and chief of successors, peace be on them and their progeny, regards it valid, and between one, who does not regard the mediation of everyone and for everyone as lawful, and he has not accepted any value and nobility in seeking mediation of Adam by Holy Prophet (s.a.w.a.).

Firstly, he thinks that this report is authentic in spite of the fact that Suyuti

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 468.

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 473.

³ Ibne Asakir has mentioned this report in his *Tarikh*, 4:286 [14/29, No. 1501].

⁴ In his *Tarikh*, 9:354, Khatib Baghdadi has mentioned that ‘this tradition is absolutely weak and unacceptable and I don’t know of anyone, except Zirar bin Sahal, who has narrated it through this chain’ and Dhahabi in *Mizanul Etetdal*, 1:472 [2/327, No. 3950] has written: This report is invalid and I don’t know who this fellow Zirar bin Sahal is?

has regarded it as false and fabricated; and as mentioned in *Kashful Khifa*, Ibne Hajar quoted this statement of Suyuti and liked it. Though in *Sawaiq*, he has included it among the merits. It is mentioned in *Kashful Khifa*¹ that Ibne Hajar Haithami, quoting from Suyuti, said:

“This report is fake and fabricated.”

The text of the tradition is the clearest proof of its falsity; only exaggeration in excellence has given the impetus for presenting the report in exegesis of the verse:

فَتَلَقَّى آدُمْ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ

“Then Adam received (some) words from his Lord, so He turned to him mercifully.”²

Ibne Najjar has narrated that Ibne Abbas inquired from Messenger of Allah (s.a.w.a.) regarding words which Adam inquired from Almighty Allah and Allah [through their auspiciousness] accepted his repentance.

He replied: “He asked Almighty Allah to accept his repentance by the right of Muhammad, Ali, Fatima, Hasan and Husain. So Almighty Allah accepted his repentance.”³

As for this man [who regards mediation lawful] it is narrated through correct chains of narrators that: Umar – one of the imaginary shapes – in seeking rain, prayed through the mediation of Abbas, uncle of Prophet.⁴

Then why in the tradition of ‘shapes’ which is false, - this man has regarded them equal the Prophet and chief of successors, may God bless them and their progeny? How they are regarded to be most exalted of creatures in view of Allah while there are among creatures, prophets Ulul Azm prophets, successors, angels and proximate ones?

Why this man did not adjure God through his right? If he was more honored near Allah than Abbas, Adam, and his progeny, why he sought the mediation of Abbas? Or that only Abbas was excepted and he is more respected than Umar?

How the persons mentioned in the tradition – other than Muhammad and Ali – are most respected in view of Almighty Allah whereas we said that among creatures, there are prophets, successors and angels? And how Adam, the father of humanity, who is a prophet and an infallible can be compared with someone like Abu Bakr, Umar and Uthman, whose character is before you?

As for the second [who does not regard seeking mediation lawful] and extremism has swallowed him in dust and is dragged into valley of ignorance and unawareness; a person like Qaseemi, who following Ibne Taymiyyah, has

¹ *Kashful Khifa*, 1:233 [1/249, Tr. 762].

² Surah Baqarah 2:37

³ *Durre Manthur*, 1:60 [1/147].

⁴ *Sahih Bukhari*, Kitabus Salat, Chapter of the request of people to the imam to pray for rain. [1/342, Tr. 964].

rejected this authentic report of the Prophet, he writes in *Saraa*:

Supplicating Almighty Allah by the right of Prophet or by the right of other prophets and righteous persons has no religious value that this seeking of mediation is not a righteous act, what to say that it would cause complete divine forgiveness. And this statement: O God, I request you by the right of so and so, what good act is that its sayer should be forgiven? Almighty Allah forgives those, who seek divine forgiveness, but these words have no value with Allah and He does not pay attention to them, what to say that they should be regarded as acts, which wash off greater sins...

We, only say ‘Peace’ in reply to this foolish man, who has followed the personal desires and not paid attention to what he has done; and he talks nonsense.¹

He has followed his teacher, Ibne Taymiyyah in this nonsense and some senior scholars of traditions have refuted him through appropriate replies from whom we would only quote the statement of Subki. He has written in *Shifaus Siqam*.²

Ibne Taymiyyah has said: What is mentioned in the story of Adam that he sought mediation, has no authority, and no one has narrated it from the Prophet through reliable chains of narrators or through proper reasoning.

Then Ibne Taymiyyah claimed that this traditional report is false and there are many useless statements regarding that which are written with vested interest and if he knew that Hakim has regarded this tradition as authentic, he would not have issued this statement... and how is it allowed for a Muslim to deny this tradition and this great matter, which neither intellect nor religious law refutes?

As for the traditional reports regarding seeking mediation of Nuh and Ibrahim and other prophets, which are mentioned in detail, when we have not mentioned them and for the fact that these traditions are good and we have only been content with quoting the statement of Hakim regarding them as authentic. And regarding this there is no difference that what terms we employ, whether we call it seeking of mediation (*Tawassul*) or seeking help (*Istianat*) or making someone as intercessor (*Tashaffo*) or seeking mediation through rank and position (*Tajawwo*).

And someone has sought the mediation of Prophet through a supplication he remembers or it's like, because he deems His Eminence to be one, whose supplications are accepted or he seeks refuge through His Eminence; that is asks Almighty Allah to help him through the mediation of His Eminence.

We have discussed this subject previously.³

¹ “And the servants of the Beneficent God are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace.” (Surah Furqan 25:63)

² *Shifaus Siqam*, 121 [Pg. 162].

³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 444-445.

10. Abu Bakr is best of the folks of the heavens and earth!

It is narrated from Abu Huraira that: The Messenger of Allah (s.a.w.a.) said:

“Abu Bakr and Umar are the best of the folks of the heavens and the earth and the best from the formers and the latter, except prophets and messengers.”

Ibne Hajar has mentioned this report in *Sawaiq*¹ quoting through Hakim and Ibne Adi.² Khatib has quoted it in his *Tarikh*,³ and according to his usual habit, in narrating the excellence of Abu Bakr and Umar, he has not uttered a word regarding doubts about them; and in their chains, he has included Jabrun bin Waqi Afriqi and Muhammad bin Dawood Qantari has narrated from him. Dhahabi says in *Mizanul Etedal*:⁴

“Jabrun is accused of lying. He has shamelessly narrated reports from Sufyan. And Muhammad bin Dawood Qantari has narrated from Jabrun from Abu Huraira through incomplete chains that Abu Bakr and Umar are the best of the formers... and only he has narrated this tradition and the previous tradition, and both of them are fabricated.”

Allamah Amini says: I don't know through what did they get precedence over proximate angels, who are infallibles of the folks of the heavens and among them is chief of angels, trustee of divine revelation, Jibreel?

Was it through their exceeding knowledge? Whose quantum you understood or through protection from mistakes and sins? You can never make this claim [and have no such belief].

11. Abu Bakr evaluated

As mentioned in *Mirqatul Wasul*:⁵ Hakim Tirmidhi has narrated from Rizaqullah bin Musa Baji Basri from Moammar bin Ismail – Adawi, Basri – from Hammad bin Salma from Saeed bin Jamhan Basri from Safeena, slave of Umme Salma that the Messenger of Allah (s.a.w.a.), when he was praying the Morning Prayer turned to the companions and asked:

“Which of you had a dream last night?”

A man said: “O Messenger of Allah (s.a.w.a.), I had a dream as if a balance was suspended from the sky and you were placed in one pan and Abu Bakr in the other. And you were heavier than Abu Bakr. Then you were removed and Abu Bakr remained there. Then Umar was placed in the other pan and weighed with Abu Bakr and Abu Bakr was heavier than Umar. Then Abu Bakr was lifted and Umar was placed there. Then Uthman was placed in the other pan and Umar was heavier than him. Then Umar was removed and Uthman remained there. Then

¹ *Sawaiqul Mohriqa*, 45 [Pg. 76].

² *Al-Kamil fee Zoafa ar-Rijal*, [2/180, No. 368].

³ *Tarikh Baghdadi*, 5:253.

⁴ *Mizanul Etedal*, [1/387, No. 1435].

⁵ *Mirqatul Wasul*, 112.

Ali was placed in the other pan and Uthman was heavier than him. Then the balance was taken away.”

The complexion of Messenger of Allah (s.a.w.a.) changed. He said:

“Successorship of the Prophet is for thirty years, after that there would be rulership.”

Chain of the narrators

1. Razaqullah Basri (d. 256 or 260 A.H.); Andulusi has said regarding him:

“He has narrated unacceptable traditions, but he is a righteous man and there is no problem with him.”¹

2. Moammal Adawi Basri, (d. 206 A.H.); Abu Hatim has written about him that:

“He is very truthful in narrating Sunnah and has committed many mistakes.”²

Bukhari has written³: “His traditions are not acceptable.”

3. Saeed bin Jamhan Basri (d. 136 A.H.); Abu Hatim⁴ has written about him that his traditions are written, but they cannot be used as evidence.

Saaji has written:⁵ “No one has approved his traditions.”

Allamah Amini says:

وَيْلٌ لِّلْمُطْفِقِينَ ۝ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝ وَإِذَا كَلَوْهُمْ أَوْ
وَزَنُوهُمْ يُعْسِرُونَ ۝ أَلَا يَعْلَمُ أَنَّهُمْ مَبْعُوثُونَ ۝ لِيَوْمٍ عَظِيمٍ ۝ يَوْمٍ
يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ۝

“Woe to the defrauders, who, when they take the measure (of their dues) from men take it fully, but when they measure out to others or weigh out for them, they are deficient. Do not these think that they shall be raised again, for a mighty day, the day on which men shall stand before the Lord of the worlds?”⁶

This balance, which people of Basra brought and which was suspended from the sky of Basra, its pointer is non-criterion; one of its pan is lighter than the other and its balancing rod is bent:

قُلْ هُلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

¹ *Tahzibut Tahzib*, 3:273 [3/235].

² *Al-Jirah wa Tadeel*, [8/374, No. 179].

³ *Mizanul Etedal*, 2:221 [4/228, No. 8949]; *Tahzibut Tahzib*, 10:381 [10/339].

⁴ *Al-Jirah wa Tadeel*, [4/10, No. 30].

⁵ *Mizanul Etedal*, 1:377 [2/131, No. 3149]; *Tahzibut Tahzib*, 4:14 [4/13].

⁶ Surah Mutaffifeen 83:1-6

“Say: Are those who know and those who do not know alike?”¹

قُلْ هَلْ يَسْتَوِ الْأَعْمَىٰ وَالْبَصِيرُ لَا مُهَاجِرٌ هَلْ يَسْتَوِ الظُّلْمُ وَالنُّورُ

“Say: Are the blind and the seeing alike? Or can the darkness and the light be equal?”²

How the Messenger of Allah (s.a.w.a.), with this greatness could be weighed in the balance of justice and equity with the son of Abu Qahafa who is only Abu Bakr?

Which noble nature and which good morals and manners Abu Bakr had that he should be placed in it? Which valuable ability? Which academic or practical wisdom? Which famous acts and lofty divine recognitions? Which superior insight? Which knowledge? Which valor? Which infallibility? Which piety? Which greatness? Which determination? Which resoluteness? And which and which...?

Does conscience and logic accept this comparison that it should be said that one of the pans of balance became heavier than the other?

فَمَا لِهُولَاءِ الْقَوْمِ لَا يَكُونُونَ حَدِيثًا

“What is the matter with these people that they do not make approach to understanding what is told (them)?”³

Furthermore, how Abu Bakr became heavier than Umar whereas the two of them throughout their lives were equal in all the merits, and only the conquests of Umar and his favor in spreading Islam to nooks and corners of the world will not be forgotten, and will always be mentioned on pages of history.

If the balance is not defective, and if it stabilized with Abu Bakr, Umar should be heavier than Abu Bakr.

How in this balance, there is difference between Holy Prophet (s.a.w.a.) and Ameerul Momineen Ali (a.s.)? Whereas, he is according to the declaration of the Holy Quran, self of Prophet and according to command of great book, is having infallibility, and is heir of the knowledge of Prophet, gate of his wisdom, equal in status of Quran, and on the basis of the statement of Prophet (s.a.w.a.):

‘I leave among two things as my successors: Book of Allah and my progeny, my Ahle Bayt (a.s.),’

...he is the Caliph of the Prophet of Islam (s.a.w.a.)?

I don’t know what great and important excellence Uthman have that he was placed in the pan of balance and by that got precedence over Ali (a.s.), who is similar to Messenger of Allah (s.a.w.a.) in excellence?

In addition to this, if this comparison, which they have attributed to Holy

¹ Surah Zumar 39:9

² Surah Raad 13:16

³ Surah Nisa 4:78

Prophet (s.a.w.a.), were true, then it shows helplessness to divine destiny and intention of Allah, the Mighty and the High and from the aspect of defending the system it was preferable, then why His Eminence was distraught at what Allah had destined?

Whereas His Eminence did not have any aim, except obtaining divine pleasure and calling to it and conveying the nation to it. Does this not contradict the infallibility of His Eminence and is not opposed to his lofty rank?

But exaggeration in excellence sometimes corrects such statements. We belong to Allah and to Him we shall return.

12. Father of none of the Muhajireen embraced Islam, except Abu Bakr's

Ibne Manda and Ibne Asakir have narrated from Ayesha that:¹ “None, but the father of Abu Bakr embraced Islam from the emigrants (*Muhajireen*)”²

Mohib Tabari in his *Riyaz*,³ has narrated from Wahid with broken chains of narrators and without chains of narrators from Ali Ibne Abi Talib (a.s.) that he said regarding Abu Bakr:

“Both: his father and mother embraced Islam, and the father and mother of none of the Muhajireen other than them embraced Islam.”

Some of the later scholars, like Shablanji and his contemporaries, have narrated these two traditions and regarded them merits of Abu Bakr, on whom all have consensus.

Allamah Amini says: We considered the reputation of Ali and Ayesha to be free of such great falsehood, which history testifies in favor of and which biography of Muhajireen belies.

Concealed love, has blinded and made deaf narrators of this false traditional report from what is present in all the books; that is why they have resorted to exaggeration and committed excess in quoting and have not paid attention to the consequences of their statements. Is this the limit of their knowledge? Or they have attributed falsehood to Almighty Allah knowingly?

As mentioned in *Seerah Ibne Hisham*,⁴ descendants of Mazun, who were from Bani Jama, descendants of Jahash bin Rathab, allies of Bani Umayyah, the descendants of Bukair, allies of Bani Saad bin Laith and Bani Adi bin Kaab, all of them had migrated from Mecca with their families and belongings, and their houses were closed up, such that no one from them lived in Mecca.

Were the ladies of these great and populated families without husband or were barren? Or their children were without parents (orphans) and were single?

¹ *Tarikh Medina Damishq*, [30/24, No. 3398].

² *Tarikhul Khulafa*, Suyuti, 73 [Pg. 100].

³ *Riyazun Nazara*, 1:47 [1/68]; *Al-Jamiul Akhdamul Quran*, Qurtubi, 16:194 [16/129].

⁴ *Seeratun Nabawiyah*, 2:79 & 117 [2/144-145].

Or their fathers, childless? O God, love (misplaced) that makes men blind in such a way!

Come let us read a page of the account of Muhajireen:

This is Ammar bin Yasir, who was a great emigrant, whose father and mother were at the forefront of embracing Islam, who were tortured for the sake of Islam, as mentioned in *Tahzibut Tahzib*, Musaddad has said:¹

“Among the Muhajireen, there was no one, whose parents were Muslims, except those of Ammar bin Yasir.”

Now, this statement falsifies the embracing of Islam by parents of Abu Bakr.

And this is Abdullah Ibne Ja’far, whose father migrated with his two brothers: Muhammad and Aun, with their mother Asma binte Umai and...²

The researcher will find in all books of biography and history and books containing accounts of people, numerous emigrants, whose fathers or parents had embraced Islam. Thus, the excellence, which only Mohib Tabari and Suyuti and the like of these two have mentioned for the father or parents of Abu Bakr and attributed those reports to Maula Ameerul Momineen (a.s.), is nothing, but ignorance and falsehood, which comprises of exaggeration.

Islam of Abu Bakr’s parents

Come let us analyze the Islam of Abu Bakr’s parents, whether they in fact embraced Islam? What to say that they should be the only Muslims among emigrants (*Muhajireen*)? Or that an informed person has not become aware of it [and the two of them have not embraced Islam] on the contrary this report is also like the embracing of Islam by parents of other emigrants (*Muhajireen*), which was disputed and which exaggerated their excellence?

Islam of Abu Qahafa

It is mentioned that he embraced Islam at the conquest of Mecca and Abu Bakr brought him to Messenger of Allah (s.a.w.a.). During his lifetime, this was the only instance when he came before Messenger of Allah (s.a.w.a.). We shall quote some traditional reports related to his meeting the Prophet and divide these reports into two parts:

First: reports, which do not hint at his acceptance of Islam. And secondly, reports, which hint at his acceptance of Islam.

First kind

In *Mustadrak*,³ Hakim has narrated from Abu Abdullah Muhammad bin

¹ *Tahzibut Tahzib*, 7:408 [7/357].

² Ref: *Seerat Ibne Hisham*, 21 [2/112-117]; *Tabaqatul Kubra*, [4/34, 142, 203 & 294]; *Tarikh Umam wal Mulook*, [2/369]; *Al-Istiab*, [Pg. 95. No. 1612]; *Usudul Ghaba*, [3/198, No. 2862]; *Al-Kamil fit Tarikh*, [2/366]; *Al-Bidaya wan Nihaya*, [3/209]; *Uyunul Athar*, [1/224].

³ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:245 [3/273, Tr. 5070].

Ahmad Qadi bin Qadi [father and son both were Qadi] from his father from Muhammad bin Shuja from Husain bin Ziyad¹ from Abu Hanifah from Zaid bin Abu Khalid from Anas that:

“I glanced at the red beard of Abu Qahafa, which seemed to be grass on fire.² So Messenger of Allah (s.a.w.a.) said: If you had left this old man in his house, we would have gone to meet him there to accord respect to Abu Bakr.”

Hakim, due to his usual habit, although he does not regard this tradition authentic, but he hasn’t mentioned anything about problem with its chains of narrators and Dhahabi in his *Talkhis*,³ following Hakim, has done this and all this for exalting Abu Bakr, although they have rendered truth valueless.

The following persons are present in the chain of narrators:

1. Muhammad bin Shuja Baghdadi Abu Abdullah bin Salji Faqih; Ahmad, chief of Hanbalis, has said about him that: “He was creator of heresies in religion and he followed his base desires.”

Azdi has said: “He was an excessive liar and due to his negative beliefs and deviation from religion, quoting his traditions is not lawful.”

2. Hasan bin Lului Kufi: Yahya bin Moin has said that he was an excessive liar and Abu Dawood said: “He was an excessive liar and is not trustworthy. Ahmad bin Sulaiman has said: “Once, I saw him praying and besides him in the row of worshippers, was a youth, who did not have facial hair. When he prostrated he stretched his hand at the face of the youth and pinched it; that is why I don’t narrate traditions from him.”

Nasai⁴ has written: “He is not trustworthy and reliable.”⁵

Now read and decide for yourself. Were all these statements concealed from people like Hakim and Dhahabi? No, by God.

2. Hakim in *Mustadrak*,⁶ has narrated from Abul Abbas Muhammad bin Yaqub, from Muhammad bin Ishaq Saghani, from Husain bin Muhammad Maruzi, from Abdullah bin Abdul Malik Fehri, from Qasim bin Muhammad bin Abu Bakr, from his father, from Abu Bakr that: I took Abu Qahafa to the Messenger of Allah (s.a.w.a.). He asked: “Why didn’t you leave the old man home, so that I would have visited him there?” I replied: “No, he is more worthy of coming over to you.” He said: “We protect your right due to his good turns to us.”

¹ The correct name is Hasan bin Ziyad.

² A grass, which grows in the wild and which catches fire very soon. Regarding Abu Bakr himself, it is mentioned that he said that this comparison was made, because he dyed his beard with henna. *Nihaya Ibne Athir*, 3/86.

³ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, [3:273 Tr. 5070].

⁴ *Kitabuz Zoqfa wal Matrukeen*, [Pg. 89, No. 158].

⁵ *Mizanul Etedal*, 1:228 [1/491, No. 1849]; *Lisanul Mizan*, 2:208 [2/260, No. 2449].

⁶ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:244 [3/272, Tr. 5065].

Hafiz Haithami has mentioned this report in *Majmauz Zawaiid*¹ and said: “Bazzaz has quoted this report and Abdullah bin Malik Fehri is present in its chains, and I do not know him.”

Dhahabi has written in *Talkhis Mustadrak*² that the traditions of Abdullah are not acceptable.

Dhahabi has also mentioned in *Talkhis Mustadrak* after this report that:

“Neither Qasim had seen his father nor his grandfather had seen Abu Bakr [thus, traditional reports cannot be narrated from these two].”³

Second kind

There is nothing in books of traditions and books written on biographies, which may prove the Islam of Abu Qahafa, except for a report, which Ahmad has mentioned in his *Musnad*,⁴ through the channel of Ibne Ishaq from Asma, daughter of Abu Bakr.

Allamah Amini says: This report is not correct, because in its chains of narrator is Muhammad bin Ishaq bin Yasar bin Khayar Madani, who was a native of Iraq, and this report is his fabrication. Sulaiman Teemi has said that Ibne Ishaq was an excessive liar. Hisham bin Urwah has said that he was an excessive liar.

Malik has said that he was included in the circle of liars and was an excessive liar himself.

Yahya bin Qattan said: “I testify that Muhammad bin Ishaq was an excessive liar.”

It is concluded from the report of Ahmad itself that his coming to Messenger of Allah (s.a.w.a.) – supposing he came –was only to get the release of his daughter, who was taken a captive by Muslims. If he had become Muslim and this coming of his was for embracing Islam, he would have regularly come to meet the Prophet.

And during the time of the Prophet’s stay in Mecca, he would have found it good opportunity to meet him and benefit from knowledge of His Eminence (s.a.w.a.) and learnt commands of religion from him and it was necessary that he should have visited the Prophet during Farewell Hajj.

If he was a Muslim, he should have quoted traditions from the Messenger of Allah (s.a.w.a.) even though it be a single tradition or should have quoted reports from companions even though from one person among them.

If he had embraced Islam, he should have a word about Islam or a statement in its defense or a statement calling to it would have been narrated from him. Or in history, there should have been a mention of the day on which he embraced

¹ *Majmauz Zawaiid*, 9:50.

² *Talkhis Mustadrak*, [3/272, Tr. 5065].

³ Before this it is mentioned that: The traditions Abdullah bin Abdul Malik are unknown and improper.

⁴ *Durre Manthur*, 1:60 [1/147].

Islam, or a report about his faith in Almighty Allah and His messenger would have been seen; and at least he should have narrated the story of his conversion.

Islam of Abu Bakr's mother

The condition of the Islam of Abu Bakr's mother is same as that of his father, Abu Qahafa, which does not have any evidence and proof.

The report of her embracing Islam is only narrated by Abdullah bin Muhammad Umari.¹ Nasai has accused him of lying. Dhahabi and Ibne Hajar² have mentioned this statement of Nasai. Regarding another report, which only Umari has narrated, Darqutni has mentioned that this tradition is not correct and only Umari has narrated it and he is a weak narrator. Other persons mentioned in the authorities of this report are all from Teem tribe.

The report itself contains evidences that refute it from various aspects.³

Also, the fact that Umm Khair – Abu Bakr's mother -remained in marriage to Abu Qahafa in Mecca makes the issue completely clear, because her Islam, according to those, who say that she embraced Islam in the 6th year of proclamation of Islam (*Besat*) and Abu Qahafa embraced Islam in the 8th year Hijri, year of conquest of Mecca.

Thus, there was a gap of thirteen years between the Islam of these two. So, which book or report justifies that this Muslim lady, who was the mother of an individual like Abu Bakr, in these long years should remain in the marriage of Abu Qahafa, who was not a Muslim? What kept them together, whereas separation between them is the first sign of being Muslim?

Thus, where is her acceptance of Islam? And how will her Islam be proved?

13. Abu Bakr and his parents in Quran

Hands of vested interests and lusts have played with Quran and distorted words from their original location and those, who have written exegesis, whom love had blinded and deafened and they move about like a blind camel [and mixed the right and wrong] and like one, who gathers firewood in the night, in their books, have narrated fictions, which fabricators in the past had fabricated; and without any research and study regarded those reports as absolute truth, and they think that they have performed a nice act, and in this way, have posed themselves as authorities on sciences of Holy Quran, so much so that they have said that the verse of:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَنًا طَ حَمَلَتْهُ أُمَّةٌ كُرْهًا طَ وَوَضَعَتْهُ كُرْهًا طَ وَحَمَلَهُ
وَفِطْلَهُ ثَلْثُونَ شَهْرًا طَ حَقِّي إِذَا بَلَغَ أَشْدَدَهُ وَبَلَغَ أَرْبَعِينَ سَنَةً لَا قَالَ رَبِّ أَوْزَعْنِي أَنْ

¹ Ref: *Riyazun Nazara*, 1:26 [1/66]; *Tarikh Ibne Kathir*, 3:30 [3/40].

² *Mizanul Etedal*, 2:180 [3/15, No. 5392]; *Lisanul Mizan*, 4:112 [4/130, No, 5435].

³ Ref: [Refer *Al-Ghadeer*, 7/437-439].

أَشْكُرْ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَى وَالدَّى وَأَنْ أَعْمَلَ صَالِحًا تَرْضُهُ وَأَصْلِحْ لِي فِي
ذُرْبَى إِنِّي تُبَّتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ⑯

“And We have enjoined on man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; surely I turn to Thee, and surely I am of those who submit.”¹

...is revealed about Abu Bakr.

They have narrated from Ali Ameerul Momineen (a.s.) and Ibne Abbas that: This verse was revealed about Abu Bakr, and the period of his pregnancy and weaning was thirty months; that is his mother bore him for nine months and nursed him for twenty-one months. Both his parents embraced Islam and both his parents were emigrants (*Muhajireen*) other than them – did not convert to Islam, thus Almighty Allah commanded him to do good to those two and after this command, he did a good turn to them.

When the Messenger of Allah (s.a.w.a.) was vested with prophethood at the age of forty, Abu Bakr, who was aged thirty-six years, testified for His Eminence and when he reached the age of forty, he said:

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرْ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَى وَالدَّى

“My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me and on my parents.”²

...and Almighty Allah answered his supplication and his parents and all his children converted to Islam.

Is there no one, who can ask these foolish people, whether thirty months of pregnancy and weaning, is restricted only for Abu Bakr that only he should be named? Or this period is for all people in general?

In such a way that either the period of pregnancy is six months and the period of weaning is twenty-four months or the period of pregnancy is nine months and the period of weaning is twenty-one months. And if someone should have this precedence it is the former, as it is not according to usual nature.

Furthermore, if this was the specialty of Abu Bakr and account of his pregnancy and weaning, which Maula Ameerul Momineen (a.s.) and Ibne Abbas

¹ Surah Ahqaf 46:15

² Surah Ahqaf 46:15; *Al-Kashaf*, 3:99 [4/303]; *Al-Jamiul Akhdamul Quran*, 16:193-194 [16/129].

reason through this verse and the verse in Surah Luqman that minimum period of pregnancy is six months as was mentioned previously?¹

Another verse regarding Abu Bakr and his father

Under the exegesis of the verses:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْأُخْرِ يُؤْمِنُونَ مَنْ حَادَ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا
أَبْاءُهُمْ أَوْ أَبْنَاءُهُمْ أَوْ إِخْرَاجُهُمْ أَوْ عَشِيرَتُهُمْ طَأْوِيلَكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ
وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ طَوْيَالِهِمْ جَثْلِتَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلِيلِينَ فِيهَا طَرَصٌ
اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ طَأْوِيلَكَ حِزْبُ اللَّهِ طَآلَانَ حِزْبُ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢﴾

“You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Apostle, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose hearts He has impressed faith, and whom He has strengthened with an inspiration from Him: and He will cause them to enter gardens beneath which rivers flow, abiding therein; Allah is well-pleased with them and they are well-pleased with Him; these are Allah’s party: now surely the party of Allah are the successful ones.”²

It is narrated from the channel of Ibne Jarih that: Abu Qahafa abused the Prophet. So his son gave him a hard slap across his face as result of which he fell down. Then he came to the Prophet and narrated the incident. The Prophet (s.a.w.a.) asked: “Did you do this? Never repeat this.”

He said: “I swear by one, who sent you for prophethood, if I had a sword near me, I would have killed him.”

Then the following verse was revealed:

لَا تَجِدُ قَوْمًا ...

“You shall not find a people...”³

Allamah Amini says: Exegetes have consensus that Surah Ahqaf, from which the first verse is taken, was revealed in Mecca and Surah Mujadila was revealed in Medina and this verse was revealed after a long time had passed after revelation of Surah Ahqaf.

It is concluded from *Tafseer Qurtubi*, Ibne Kathir⁴ and Razi⁵ that this verse

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 515-516.

² Surah Mujadila 58:22

³ *Al-Jamiul Ahkamul Quran*, 17:307 [17/199]; *Al-Kashaf*, 3:172 [4/497].

⁴ *Tafseer Ibne Kathir*, [4/330].

⁵ *Tafseer Kabir*, [29/276].

was revealed after the Battles of Badr and Uhud. On the basis this, revelation occurred around 4 A.H. Now, if we accept that both the verses were revealed for Abu Bakr, how we can reconcile between these verses?

The first verse clarifies that Abu Qahafa was bestowed with divine bounty on the day Abu Bakr was forty years old, and when he became powerful and perfect and reached the age of forty, he said:

رَبِّ أَوْزِعْنِيْ أَنْ أَشْكُرْ نِعْمَتَكَ الَّتِيْ أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ

“My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me and on my parents.”¹

And the second verse, as you can see – clarifies that Abu Qahafa on the day of its revelation – when Abu Bakr was aged around fifty-three years – was among those, who were inimical to God and His Prophet.

And what makes the meaning easy is that the text of report – like the previous report quoted under explanation of first verse – falsifies itself, because as we said, this verse was revealed in Medina, and the apparent commutation of the report is that this incident occurred in Medina, and on that day Abu Qahafa was in Mecca, then where and how did Abu Bakr meet his father face to face and slap him?

Furthermore, is it not obligatory to kill someone, who abuses the Messenger of Allah (s.a.w.a.)? There is no condition of proximity of sword to one, who heard the abuse. Or this command [obligation of killing] was legislated after this incident? Or Abu Qahafa is excluded from this command with a special proof? Ask those, who in blindness and deafness, resort to exaggeration in excellence;

إِنَّهُمْ لَيَقُولُونَ مُنْكَرًا إِنَّ الْقَوْلَ وَزُورًا

“Most surely they utter a hateful word and a falsehood.”²

وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبُ وَهُمْ

يَعْلَمُونَ^④

“And they say, It is from Allah, while it is not from Allah, and they tell a lie against Allah whilst they know.”³

Aim behind creating these falsehoods

I think that Ahle Sunnat have not fabricated these things unknowingly only due to not knowing the actual accounts of people and also it was not because they had a need regarding fathers of emigrants (*Muhajireen*) whether they embraced Islam or not, or they pursued an aim in proving Islam of the parents or father of

¹ Surah Ahqaf 46:15

² Surah Mujadila 58:2

³ Surah Aale Imran 3:78

Abu Bakr?

But all the time they agitate so much and play upon the fact of Sayyidul Abaith,¹ ancestor of Imams, Abu Talib, father of Maula Ameerul Momineen (a.s.) was a disbeliever, and it was because they could not make any allegation against his son, therefore they aimed allegations against his father or both parents. As Hafiz Asimi has done this *Zainul Fatah*.

From the vile deeds he has committed in this path is that he has expanded the meaning of this point to even include parents of Holy Prophet (s.a.w.a.). So much so that Asimi, when describing resemblance between Prophet and Ali (a.s.), writes:

“As for resemblance of their parents in wisdom and naming: Indeed, the Prophet, in spite of exceeding blessings, which God bestowed him with and numerous favors, which He rendered him, He did not grant him the fortune of his parents embracing Islam, and majority of Muslims believe this only,² except for a small group of persons, to whom attention is not paid.

Also, Murtada, in spite of good manners and morals, positive traits of character and different blessings; and feats through which Almighty Allah accorded honor to him, he did not have the good fortune that his parents should have embraced Islam.”

Thus, they have all time created ruckus in this topic and clamor and nonsense, so that in this ruckus they may deny the manners and morals of the elder of Mecca [*Shaykhul Abtah*] and his guardianship of Prophet, his removing every type of evil and enmity from His Eminence, his praise of the religion of His Eminence; and his humility and sincerity to divine law of His Eminence in speech and action; and poetry and prose, and his defense of His Eminence through every means and every possible way.

“If Abu Talib and his son had not been there, the religion of Islam would not have been established. Thus, that one gave refuge in Mecca and rendered support and this one in Medina struggled with death.”³

There are only a few ways of gaining information about the inner nature of a person. They are as follows:

1. Deducing his nature through his statements.
2. Deducing it from his behavior.
3. Deducing it from what his family members and people close to him narrate from him, the family members are most aware of what goes on in the

¹ Abatih is plural of Abtah and it is a title of the Prophet and his Ahle Bayt (a.s.).

² This man has attributed falsehood on the majority of Muslims, because all Imamiya, Zaidiya and Ahle Sunnat researchers believe that the parents of Holy Prophet (s.a.w.a.) were Muslims. And whoever has a viewpoint other than this, has no value and no attention would be paid to him.

³ Ibne Abil Hadid in his *Sharh*, 3:317 [14/84, Letter 9] has regarded this verse to be composed about Abu Talib.

family.

4. Deducing it from things, which are necessary and which are attributed to him.

1. Statements of Abu Talib, peace be on him

We present herewith some examples of Abu Talib's golden bands of clear verses, beautiful and astonishing, mentioned in books of biography, history and tradition.

Hakim in *Mustadrak*,¹ has narrated through his chains of narrators from Ibne Ishaq that: "Abu Talib sent verses for Najashi so that he may accord a nice treatment to the Muslims, who had migrated to Habasha and urged him to defend them:

"The best of the people know that Muhammad is the vizier of Musa and Isa Ibne Maryam. He brought for us the character and behavior of those two previous prophets; and all of them guide to the command of God and protect man from deviation and misguidance."

Among his compositions are the following verses:

"Do you not know that we found Muhammad a prophet like Musa, that it is mentioned in the ancient scriptures. And that there is love for him among people, and injustice and oppression has no scope for one whom Almighty Allah chose as His beloved."²

And he addressed these verses to Holy Prophet (s.a.w.a.):

1. By God, with all their capacity and strength, they will not get dominance over you, till I am buried in dust. 2. Make your religion apparent, which has no defect, and by this become happy and may your eye light up in joy. 3. You invited me and I know that you call to salvation, and indeed you called me while you are trustworthy in this call. 4. Indeed, I know that the religion of Muhammad is the best of the religions of the creatures.

Thalabi has quoted these verses in *Tafseer* and says: Maqatil, Abdullah bin Abbas, Khasam bin Mahzara and Ata bin Dinar have consensus that it is correct to quote these verses from Abu Talib.³ [Abu Talib himself composed these verses].

¹ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 2:623 [2/680, Tr. 4247].

² Ref: *Seeratun Nabawiyyah*, 1:373 [1/377-379]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 3:313 [14/72, Letter 9]; *Khazanatul Adab*, Baghdadi, 1:261 [2/76]; *Al-Rauzul Anaf*, 1:220 [3/283]; *Al-Bidaya wan Nihaya*, 3:87 [3/108].

³ Ref: *Khazanatul Adab*, Baghdadi, 1:261 [2/76]; *Al-Bidaya wan Nihaya*, 3:42 [3/56]; . *Sharh Nahjul Balagha*, Ibne Abil Hadid, 3:306 [14/55, Letter 9]; *Fathul Bari*, 7:153-155 [7/94 & 196]; *Al-Mawahibul Laduniya*, 1:61 [1/223]; *Seeratul Halabiyyah*, 1:305 [1/278]; *Diwan Abu Talib*, 12 [Pg. 41]; *Seeratun Nabawiyyah*, Zaini Dahlani, on the margins of *Halabiyyah*, 1:91 & 211 [1/45]; *Asniul Matalib*, 6 [Pg. 10].

According to the quotation of Ibne Abil Hadid in his *Sharh*,¹ among his famous verses are the following:

“You are Muhammad, prophet of Allah and you are great, illuminated and the lord and master for the nobles and purified and you are from a purified progeny. Good lineage and descent; you are from Amr (Hashim): very benevolent and incomparable.”

Ibne Abil Hadid has written in his *Sharh*.²

They have said: It is famous that Abdullah bin Mamun said: By God, Abu Talib had embraced Islam through these couplets:

“1. I supported the Prophet, messenger of powerful Lord before swords, which shone like lightning. 2. I defended the Messenger of Allah (s.a.w.a.) and supported him like the helping of one, who is kind and concerned. 3. And I have not moved slowly before his enemies like the slow moving she-camels due to fear of terrifying male camels. 4. But I raise a loud slogan for them, like the roar of a cornered lion.”

These verses are mentioned along with an extra verse in *Diwan Abu Talib*.³

Ibne Abil Hadid in his *Sharh Nahjul Balagha*,⁴ after the mention of some verses, has written:

“All these verses are widely narrated (*Mutawatir*), although each verse may not be widely narrated (*Mutawatir*), but all the verses together prove a common issue, and that is the testimony in favor of Muhammad (s.a.w.a.). And the verses taken together are widely narrated (*Mutawatir*) just as though each of the battles of Ameerul Momineen (a.s.) in which he slain the stalwarts are separately narrated through single report, but all such reports taken together are widely narrated (*Mutawatir*) and they inform us of his valor...”

The incomparable Allamah Ibne Shahr Ashob Mazandarani, in his book of *Mutashabihatul Quran*, writes under the exegesis of the verse:

وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ

“And surely Allah will help him who helps His cause...”⁵

Verses of Abu Talib, which make us conclude that he was a believer, exceed three thousand, in which he has expressed enmity to those, who are inimical to the Prophet and has regarded him as a divine prophet.

Then he has quoted a large number of his verses. Among them being verses in his bequest:

“I advise four persons to render assistance to the good prophet: my son,

¹ *Sharh Nahjul Balagha*, 3:315 [14/77, Letter 9].

² *Sharh Nahjul Balagha*, 3:314 [14/74, Letter 9].

³ *Diwan Abu Talib*, 24 [Pg. 70].

⁴ *Sharh Nahjul Balagha*, 3:315 [14/78, Letter 9].

⁵ Surah Hajj 22:40

Ali, and the elder of community, Abbas, and Hamza, the valiant fighter for the reality of Prophet and I advise Ja'far to defend him in confrontation with people. May my mother and her children be sacrificed on you in providing assistance to Ahmad, be a shield against people.”¹

2. Abu Talib's good deeds and thankful words

As for his good deeds and effort for thankfulness, through which the elder of Mecca, Abu Talib (s) continued to provide assistance to the Prophet, and defend His Eminence and called others towards him and his upright religion, from the beginning of Besat till he passed away. Regarding these things, he has issued statements, all of which clarify his Islam, his pure faith and his humility to divine message, some of which we present to you here. Ahle Sunnat have narrated that:

1. Abu Talib prayed to Allah for rain through the Prophet

Ibne Asakir in his *Tarikh*,² has narrated from Jalhama bin Arfata that:

“I came to Mecca and there was a famine there. The Quraish said: O Abu Talib, our lands have become parched and we have no water for drinking. Make haste and pray for rain. Abu Talib came out accompanied by a youth, who seemed to be like a Sun behind a cloud. Along with them, were other youths. Abu Talib held the back of that youth to the Kaaba and with his finger sought refuge through him. There was no cloud in the sky. Suddenly clouds gathered from all directions and began to rain; and there was heavy rain. Water began to flow and the desert turned green and vegetated. Regarding this Abu Talib says:

“That illuminated and effulgent one, through whose honor the clouds were requested. He is the supporter of orphans and refuge for widows. The poor³ from the progeny of Hashim take his refuge and with him they pass their time in comfort and prosperity. And he is the criterion of justice, who does not commit even the slightest mistake. And is the right one, regarding whom no exaggerated claim is made.”

In *Al-Milal wan Nihal*,⁴ Shahristani on the gloss on the book of *Fisal*, has mentioned Abu Talib and said:

Among the things, which prove that he had awareness of the position of messengership and nobility of prophethood is that when that severe drought came upon people of Mecca and there was no rain for two years, Abu Talib ordered his sons to bring Mustafa (s.a.w.a.), who was a suckling infant at that time. Then he placed him in his arms and brought him to the Kaaba and held him towards the sky and said:

¹ In the printed edition of the book, *Mutashabihatul Quran* distortion is made in these verses. Ref: 2:65.

² *Mukhtasar Tarikh Damishq*, [2/161-162]; *Al-Khasaisul Kubra*, 86 & 124 [1/146 & 208]; *Seeratul Halabiyyah*, 1:125 [1/116].

³ Ref: *Behaarul Anwaar*, 35/75.

⁴ *Al-Milal wan Nihal*, on the margin of *Fisal*, 3:225 [2/249].

“O Allah, by the right of this newborn,” and he repeated this twice or thrice, saying: “By the right of this infant, send down heavy and continuous rain upon us.” Thus, not an hour passed, but that clouds gathered in the sky and rain fell; so much so that they feared that the Masjid would be destroyed and Abu Talib recited his *Lami* verses [which ended with the Arabic letter ‘L’] which begin as follows:

“That illuminated and effulgent faced one, through whose honor the clouds were requested. He is the supporter of orphans and refuge for widows.”

Then he mentions the verses of this panegyric. And as was mentioned before,¹ it is clear for researcher that Abu Talib composed this panegyric when he was in the valley (Sheab). Thus, praying for rain by Abdul Muttalib and his son (Abu Talib), the elder of Mecca through the means of Holy Prophet (s.a.w.a.) on the day when he was an infant and a youth is the proof of sincere monotheism of these two gentlemen, their faith in God, recognition of seal of Prophet and their belief in purity of owner of this message from the first day.

If these two were the only incidents available, it would have been sufficient and it is not necessary to pursue further evidences of his faith.

2. Abu Talib (a.s.) and the beginning of Prophet’s mission

Hanbali jurist, Ibrahim bin Ali bin Muhammad Dinawari, in his books of *Nihayatul Talab* and *Ghayatus Sa-ool fee Manaqib Aale Rasool*,² has narrated through his chains of narrators from Tawus from Ibne Abbas in a lengthy tradition that Messenger of Allah (s.a.w.a.) said to Abbas:

“Almighty Allah has commanded me to make my call apparent and has informed me that and sought my report, what is your opinion about this?”

Abbas said: “Nephew, you know that people harbor great envy for sons of your grandfather. Now that this excellence would be added, it would create a great calamity and much hardships and all of us would become their targets. They would destroy all of us. But you become proximate to your uncle, Abu Talib, because he is your elder uncle. You will not be safe if he does not assist you.”

So both came to Abu Talib and when the latter saw them, he asked: “I definitely know something, what has brought you here now?”

Abbas quoted the statement of Prophet and his own reply to it. Abu Talib glanced at the Prophet and said: “O my nephew, go out and make your call evident, as you are of lofty rank and nobility and your clan would support you and your father is of higher rank. And by God, the Arabs would be humiliated before you like a kid (of goat) bends before its mother. Indeed, my father recited all the books and said: A prophet would be born from my progeny. I wish to live

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 133.

² Ref: *At-Taraif*, Sayyid bin Tawus, 85 [Pg. 302-303, Tr. 388]; and *Ziyaul Aalameen*, Shaykh Abul Hasan Sharif.

till that time and believe in him. Thus, whoever of my sons lives till his time, he should believe in him.”

Allamah Amini says: Do you think that Abu Talib narrates the faith of his father with such confidence and from the first day he was so supportive to Prophet and advises him to announce his call and mention God openly. And he is certain that he was that same prophet, which his father and previous scriptures had promised. And he makes the forecast that Arabs would pay homage to him and in spite of all this, he did not believe in him?! This is nothing but falsehood!

3. Statement of Abu Talib to Ali (a.s.): “Obey your cousin.”

Ibne Ishaq says: Some scholars have mentioned that when it was time for prayers, the Messenger of Allah (s.a.w.a.) went to the valleys around Mecca; Ali Ibne Abi Talib (a.s.) away from the eyes of Abu Talib, his uncles and community, accompanied him and they prayed. When it was late afternoon, they returned and a long time passed in this manner.

Till one day Abu Talib saw them praying. So he asked the Messenger of Allah (s.a.w.a.): “O nephew, what religion is this, which you have selected for yourself?” He replied: “Uncle, this is the religion of God, religion of angels, religion of prophets and our ancestor Ibrahim (a.s.).”

They say that Abu Talib said to Ali (a.s.): “Dear son, what religion is that which you follow?”

He replied: “Father, I have brought faith in God and Messenger of Allah (s.a.w.a.) and testified for whatever he has brought. I pray to Allah with him. I follow him.”

They have reported that Abu Talib said: “Know that he would definitely not call you, except to goodness. So obey and serve him.”

In other words it is narrated from Ali (a.s.) that when he embraced Islam, Abu Talib said:

“Remain in the service of your cousin.”¹

It is mentioned in *Sharh Ibne Abil Hadid* that:²

It is narrated from Ali (a.s.) that he said: “My father said to me: My son, remain in the service of your cousin, as through him, you will be safe from every worldly and spiritual harm.”

Then he told me: “Indeed, there is stability in obeying Muhammad. So strengthen yourself by remaining in his company.”

Ibne Abil Hadid has also written that: Among his verses compatible with the above lines are as follows:

“Indeed, Ali and Ja’far are confident in hardships and severities of

¹ *Seeratun Nabawiyah*, Ibne Hisham, 1:265 [1/263]; *Tarikh Umam wal Mulook*, 2:214 [2/313]; *Uyunul Athar*, 1:94 [1/125]; *Asniul Matalib*, 10 [Pg. 17].

² *Sharh Nahjul Balagha*, 3:314 [14/75, Letter 9].

times. Do not leave the side of your cousin and provide assistance to him, as your uncle is my paternal and maternal brother among others. And by God, I will not desert the Prophet and my sons, each of whom is having lineage and descent, will not abandon him.”

These three verses are present in *Diwan Abu Talib* as well.¹

4. Statement of Abu Talib (a.s.): Complete the wings of your cousin

Ibne Athir has narrated that: Abu Talib saw Holy Prophet (s.a.w.a.) and Ali (a.s.) praying and Ali (a.s.) was to the right of His Eminence. So Abu Talib told Ja’far:

“Complete² the wings of your cousin and stand to his left to pray.”

The Islam of Ja’far was slightly later than that of his brother. Abu Talib also composed the following verses:

1. Abu Yaala [Hamza] have patience on the religion of Ahmad and make your religion apparent, Almighty Allah will grant you patience! 2. Defend with a rightful determination, one, who has brought truth from the Lord; O Hamza do not be a disbeliever. 3. Indeed, you made me happy when you say that you have embraced faith, so be one, who helps the Messenger of Allah (s.a.w.a.) in the way of Almighty Allah. 4. Make your faith apparent for Quraish and say that Ahmad is not a sorcerer.³

It is mentioned in *Asniul Matalib* that:⁴

Barzani has said that: Reports of Abu Talib having love regard for Prophet are widely narrated (*Mutawatir*); and he helped and supported and assisted him in propagation of religion. His statements ordering his sons, Ali and Ja’far, to follow and help him also prove this.

Ibne Abil Hadid has also written: Barzani has said: “All these reports clearly show that his heart was full of faith in the Messenger of Allah (s.a.w.a.).”

5. Abu Talib’s bequest to his brothers

Ibne Saad has mentioned in *Tabaqatul Kubra*⁵ that:

“When the time of Abu Talib’s demise arrived, he summoned the sons of Abdul Muttalib and said: ‘As long as you listen to the statements of Muhammad and obey his orders, you will remain in goodness and well being, so follow him and render assistance to him so that you may be guided.’”

In another version, it is mentioned: “O sons of Hashim, obey Muhammad,

¹ *Diwan Abu Talib*, 36 [Pg. 94-95].

² Ref: *Behaarul Anwaar*, 35/69.

³ *Usudul Ghaba*, 1:287 [1/341, No. 759]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 3:315 [14/76, Letter 9]; *Seeratul Halabiyyah*, 1:286 [1/269].

⁴ *Asniul Matalib*, 6 & 10 [Pg. 10 & 17].

⁵ *Tabaqatul Kubra*, [1/123]; *Khasaisul Kubra*, 1:87 [1/147]; *Seeratul Halabiyyah*, 1:372 & 375 [1/352].

testify for him and render assistance to him so that you may be successful and guided.”

Barzani believes that these traditions prove the faith of Abu Talib and what a nice and correct belief it is! He says:

“I say that it is very unlikely that Abu Talib, knowing that guidance lay in following His Eminence and after ordering others to follow him, should himself forsake it.”

6. Tradition from Abu Talib (a.s.)

In *Isabah*,¹ Ibne Hajar has narrated on the authority of Ishaq bin Isa Hashmi from Abu Rafe that: I heard Abu Talib say: “I heard my nephew, Muhammad bin Abdullah, say that his Lord has sent him for doing a good turn to relatives and that he should only worship Almighty Allah and not ascribe any partner to Him, and Muhammad is very truthful and trustworthy.”

3. What Ahle Sunnat narrate from family and relatives of Abu Talib, regarding his faith

As for male family members of Bani Hashim clan and sons of Abdul Muttalib and Abu Talib, they have only reported about his stable faith and his acts in providing assistance to Holy Prophet (s.a.w.a.), which prove that he was a faithful believer in the religion of His Eminence (s.a.w.a.); and the members of a family are more aware of what goes on in the family.

Ibne Athir has written on *Jamiul Usul*:

According to the belief of Ahle Bayt (a.s.), no one from the uncles of Prophet except, Hamza, Abbas and Abu Talib embraced Islam.

Yes, Ahle Bayt (a.s.) in their times emphatically and clearly announced the Islam of Abu Talib (a.s.) and took a stance against those, who opposed this issue.

“If Huzam (name of a woman) says a thing, you should testify for her; because it is right what Huzam says.” (Arabic couplet)

1. Ibne Abil Hadid says in his *Sharb*:²

It is narrated through numerous chains of narrators, some of which reach to Abbas bin Abdul Muttalib and some to Abu Bakr bin Abi Qahafa that Abu Talib did not pass away till he recited the dual testimony of faith. And it is a well known that at the time of his demise, Abu Talib mentioned something softly and Abbas heard him.³ It is also narrated from Ali (a.s.) that Abu Talib did not pass away till he approved the Messenger of Allah (s.a.w.a.) [and embraced Islam].

Allamah Amini says: We mentioned this tradition for the sake of

¹ *Isabah*, 4:116; *Asniul Matalib*, Sayyid Zaini Dahlan, 6 [Pg. 15].

² *Sharh Nahjul Balagha*, 3:312 [14/71, Letter 9].

³ Ref: *Seerah Ibne Hisham*, 2:27 [2/59]; *Dalailun Nubuwah*, Baihaqi, [2/346]; *Tarikh Ibne Kathir*, 3:123 [3/152]; *Seerat Halabiyyah*, 1:372 [1/350].

accompaniment with Ahle Sunnat, otherwise he, at the time of passing away, did not need to recite these two confessions: those two valuable confessions, to which he devoted his whole life to defend through his poetry and prose and to propagate and defend them; and he bore severe hardships and terror in their implementation. So when did he become a disbeliever and when did he become misguided that he should embrace faith and should be guided by recitation of these two statements?

2. Ibne Saad, in his *Tabaqat*,¹ has narrated from Ubaidullah bin Abu Rafe from Ali (a.s.) that I informed the Messenger of Allah (s.a.w.a.) about the demise of Abu Talib. He lamented and said: “Go and give him the funeral bath, shroud and bury him, may Almighty Allah forgive him and have mercy on him.”

Also, it is mentioned in the words of Waqidi that:

“Then he wept bitterly and said...”

3. It is narrated from Ishaq bin Abdullah bin Harith that Abbas asked: “O Messenger of Allah (s.a.w.a.), do you have hope about Abu Talib?” He replied: “I hope for all goodness in his favor from my Lord.”

Ibne Saad has mentioned this report in *Tabaqat*,² through correct chains of narrators, all of whose reporters are trustworthy.

4. It is narrated from the Messenger of Allah (s.a.w.a.) that he said to Aqil bin Abi Talib:

“O Abu Yazid, I like you from two aspects: one because of your relationship to me and another due to the fact that I know that my uncle, Abu Talib loves you.”³

This is a true evidence of the fact that Holy Prophet (s.a.w.a.) was certain of the faith of his uncle, otherwise what is the value of loving an infidel that it should impel him to love his children?

Jamaluddin Ushkhar Yemeni in *Sharhul Bahjat*, has written in the explanation of this tradition that:

“Among the manners of friendship is that one should love one, whom the friend loves.”

If Abu Talib had not embraced faith – refuge of Allah – would Messenger of Allah (s.a.w.a.) have issued such statements after his passing away and expressed love for Aqil as his father loved him? Are you not amazed?

¹ *Tabaqatul Kubra*, 1:105 [1/123]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 3:314 [14/76, Letter 9]; *Seerat Halabiyyah*, 1:373 [1/351].

² *Tabaqatul Kubra*, 1:106 [1/124]; *Mukhtasar Tarikh Medina Damoshq*, [29/32]; *Khasaisul Kubra*, 1:87 [1/147].

³ *Al-Istiab*, Abu Umar, 2:509 [Part 3, 1078, No. 1834]; *Al-Mojamul Kabir*, [17/191, Tr. 510]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 3:312 [14/40, Letter 90], and he has mentioned that they have said that this tradition is famous and conclusive.

5. Abu Nuaim¹ and others have narrated from Ibne Abbas and others that:

Abu Talib loved Holy Prophet (s.a.w.a.) deeply, and he did not love any of his sons like that; and he gave precedence to him over his sons; that is why, he always slept besides him. Whenever he went out, he accompanied him.

When Abu Talib passed away, the Quraish harassed the Prophet to such an extent that he never slept like he had done during the lifetime of Abu Talib.

So much so that fools caught him and cast mud on his head and Messenger of Allah (s.a.w.a.) came home with dust on his head. One of his daughters arose and while weeping, washed the mud and Messenger of Allah (s.a.w.a.) said:

“Don’t weep, my daughter, indeed Almighty Allah protects your father. Quraish did not do what they liked with me as long as Abu Talib was alive.”

It is mentioned in other words that the Quraish remained fearful as long as Abu Talib was alive and it is mentioned in another version that the Quraish were always fearful till Abu Talib passed away.²

Purified statements

In his *Fawaid*, Tamam Raazi³ has narrated through his authorities from Abdullah bin Umar that: The Messenger of Allah (s.a.w.a.) said:

“On Judgment Day, I will intercede for my parents, uncle, Abu Talib and my brother, who was there during the period of Ignorance.”⁴

Elegy (*Marsiya*) of Ameerul Momineen (a.s.) regarding his respected father

In his *Tadhkira*, Sibte Ibne Jauzi has mentioned that:⁵

Ali (a.s.) composed (and recited) these verses in praise of Abu Talib:

“O Abu Talib! O refuge of those, who seek refuge! And O rain of the droughts! And O effulgence of darknesses! Your absence has shattered the hearts of the patient, thus the giver of bounties sends blessings on you. And your Lord grants His pleasure, you were the best uncle for the purified Prophet.”

Statement of Imam Sajjad (a.s.)

In his *Sharh*,⁶ Ibne Abil Hadid writes:

“It is narrated that: Ali bin Husain was asked regarding the faith of Abu

¹ *Dalailun Nubuwah*, [1/209 & 212].

² *Tarikh Umam wal Mulook*, 2:229 [2/344]; *Tarikh Ibne Asakir*, 1:284 [Mukhtasar Tarikh Damishq, 29/33]; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 2:622, [2/679, Tr. 4243]; *Al-Bidaya wan Nihaya*, 3:122 & 134 [3/106 & 151]; *Sifatus Safwa*, Ibne Jauzi, 1:21 [1/66 & 105. No. 1].

³ Tamam bin Muhammad bin Abdullah Raazi Bajali (d. 414 A.H.).

⁴ *Zakhairul Uqbah*, 7; *Tarikh Yaqubi*, 2:26 [2/35].

⁵ *Tadkiratul Khawas*, 6 [Pg. 9].

⁶ *Sharh Nahjul Balagha*, 3:312 [14/68 & 69, Letter 9].

Talib. He said: I am amazed, Allah, the Mighty and the High forbid that a Muslim lady should continue to remain married to a disbeliever man, and Fatima binte Asad was a lady, who took precedence in Islam and was the wife of Abu Talib till the time of his death.”

Statement of Imam Muhammad Baqir (a.s.)

His Eminence was asked regarding what people say about Abu Talib being in a pit of fire. He said: “If the faith of Abu Talib is placed in one pan of balance and the faith of these people in the other, his faith would emerge heavier.”

Then he said: “Don’t you know that during his lifetime, Ameerul Momineen Ali (a.s.) was commanding them to perform Hajj in proxy of Abdullah, his son¹ and Abu Talib? Later, in his bequest, he ordered performance of Hajj on their behalf.”²

Statement of Imam Ja’far Sadiq (a.s.)

It is narrated from Abu Abdullah Ja’far bin Muhammad that: Messenger of Allah (s.a.w.a.) said:

“Indeed, the folks of the cave concealed their faith and expressed disbelief; so Almighty Allah gave them two rewards, and indeed Abu Talib, also concealed his faith and expressed polytheism; thus Allah gave him two rewards (reward of faith and reward of dissimulation).”³

Allamah Amini says: Thiqatul Islam Kulaini has narrated this traditional report through his authorities and through proper chains of narrators from Imam Ja’far Sadiq (a.s.) in *Usul Kafi*,⁴ in this form:

“Indeed, the matter of Abu Talib is like the issue of the folks of the cave, who concealed their faith and expressed polytheism; thus Almighty Allah gave them two rewards.”

In his *Al-Hujjat*,⁵ Sayyid Ibne Maad has narrated through chains of Husain bin Ahmad Maliki, a traditional report, which Ibne Abil Hadid has mentioned and he adds the following:

“And he did not leave the world till glad tidings of Paradise for him arrived from Allah, the Mighty and the High.”

Statement of Imam Ali Reza (a.s.)

Aban bin Mahmud wrote to Ali bin Musa Reza (a.s.):

“May I be sacrificed on you, I have doubts about the Islam of Abu Talib.”

Imam (a.s.) wrote in reply:

¹ In an edition of *Sharh Nahjul Balagha*, on which the Allamah has relied, it is mentioned like this. But in the researched edition the word of son is not mentioned.

² *Sharh Nahjul Balagha*, Ibne Abil Hadid, 3:311 [14/68, Letter 9].

³ *Sharh Nahjul Balagha*, Ibne Abil Hadid, 3:312 [14/70, Letter 9].

⁴ *Usul Kafi*, 244 [1/448, Tr. 28].

⁵ *Al-Hujjat alas Zahib Ilaa Takfeer Abi Talib*, 17 [Pg. 84].

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْأُوْمَانِينَ

“And whoever acts hostilely to the Apostle after that guidance has become manifest to him, and follows other than the way of the believers.”¹

And after this verse, he wrote: “Indeed, if you don’t admit to the faith of Abu Talib, your abode is in Hellfire.”²

4. Things attributed to him by those, who confess to his rights

Shia of Ahle Bayt (a.s.) have no doubt in the faith of Abu Talib (a.s.), and they believe that he is in the highest ranks and pans of faith, and they have received this matter from companions and companions of companions, hand to hand and they accept it due to traditional reports of their Imams after this matter is proved from their holy ancestor, the Messenger of Allah (s.a.w.a.).

The great teacher, Shaykh Mufeed writes in *Awailul Maqalat*:³

“Imamiyah have consensus that ancestors of Messenger of Allah (s.a.w.a.) from Adam to Abdullah, were all believers and monotheists; and they have consensus that Abu Talib died a believer; and that Amina binte Wahab followed the monotheistic religion...”

Allamah Majlisi writes in *Bihar*:⁴

“Shia have consensus that Abu Talib was a Muslim, and believed in Messenger of Allah (s.a.w.a.) since the beginning, and he never did worship an idol, on the contrary he was a successor of Ibrahim (a.s.), and in the Shia religion, his Islam is well known, so much so, that all opponents attribute it to the Shia, and reports narrated through Shia and Sunni are widely narrated (*Mutawatir*) about his Islam and a large number of our scholars and traditionists have written separate book on this subject,⁵ as is clear to those, who are aware about books of tradition narrators.”

That which supports this consensus about traditional reports is what that Imams of Ahle Bayt (a.s.) have said regarding Abu Talib.

After that Allamah has mentioned forty traditions in *Al-Ghadeer*; some of them being:

1. It is narrated from Messenger of Allah (s.a.w.a.) that he said to Aqil bin Abi Talib: “O Aqil, I am fond of you from two aspects: One for your own sake

¹ Surah Nisa 4:115

² *Sharh Nahjul Balagha*, Ibne Abil Hadid, 3:311 [14/68, Letter 9].

³ *Awailul Maqalat*, 45 [Pg. 51].

⁴ *Behaaru Anwaar*, 9:29 [35/138, Tr. 84].

⁵ We would mention the names of some scholars, who have written separate books on the faith of Abu Talib.

and the other for the sake of Abu Talib, because he was fond of you.”⁽¹⁾⁽²⁾

2. It is narrated from Maula Ameerul Momineen (a.s.) that: “By God, my father and my grandfather, Abdul Muttalib, Hashim and Abde Manaf definitely did not worship an idol. He was asked: Then what did they worship? He replied: They prayed facing the Kaaba and followed the religion of Ibrahim.”³

It is narrated that Ameerul Momineen (a.s.) was asked: “Who was the last prophetic successor before Messenger of Allah (s.a.w.a.)?” He replied: “My father.”⁴

4. It is narrated from Imam Sadiq Abu Abdullah Ja’far bin Muhammad (a.s.) that he said: “Indeed, the matter of Abu Talib is same the case of the Folks of Cave, who concealed their faith and made a show of infidelity. Thus, Almighty Allah granted them two rewards.”⁵

5. In *Al-Kafi*,⁶ Thiqatul Islam Kulaini has narrated through chains of narrators from Ishaq bin Ja’far from his father that His Eminence was asked: “People think that Abu Talib was a disbeliever.” He replied:

“They are wrong. How he was a disbeliever, whereas he said: Don’t you know that we found Muhammad a prophet like Musa?”

A number of senior tradition scholars have mentioned this tradition in their writings.

6. It is narrated from Yunus bin Nubata from Imam Ja’far Sadiq (a.s.) that: “O Yunus, what do people say regarding Abu Talib?” I replied: “May I be sacrificed on you, they say that he in a pit of Hellfire, while his brain is boiling due to that.” He said: “The enemies of Allah are wrong. Indeed Abu Talib is from companions of prophets, the truthful, the martyrs and the righteous, and what nice companions they are.”⁷

7. In *Al-Kafi*,⁸ Thiqatul Islam Kulaini has narrated through chains of narrators from Durust bin Abu Mansur that he asked Abul Hasan, the first – Imam Musa Kazim (a.s.): “Was Abu Talib a Divine Proof on Messenger of Allah (s.a.w.a.)?”

“No,” he replied, “but he was having bequests as trust, which he handed

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 697.

² Ref: *Ilalush Sharai*, Saduq, [1/162]; *Al-Hujjat Alaz Zahib Ilaa Takfeer Abu Talib*, 34 [Pg. 179]; *Behaarul Anwaar*, 9:16 [35/75].

³ *Kamaluddin*, Sadooq, 104 [Pg. 174]; *Tafseer Abul Futuh*, 4:210 [8/470]; *Tafseer Burhan*, 3:795 [3/232].

⁴ *Ziyaul Aalameen*, Futuni.

⁵ *Usul Kafi*, 244 [1/448]; *Amali*, Sadooq, 366 [Pg. 492]; *Rauzatul Waizeen*, 121 [1/139]; *Al-Hujjat Alaz Zahib Ilaa Takfeer Abu Talib*, 115 [Pg. 362 & 83].

⁶ *Usul Kafi*, 244 [1/448].

⁷ *Kanzul Fawaid*, Karajaki, 80; *Al-Hujjat Alaz Zahib Ilaa Takfeer Abu Talib*, 17.

⁸ *Usul Kafi*, 242 [1/445].

over to His Eminence.”¹

I asked: “Did he issue those bequests as His Eminence was the giver of divine proof and he was the divine proof?”

He replied: “If His Eminence was the giver of proof and he was the divine proof, he would not have made bequest to him.”

I asked: “Then what was the position of Abu Talib?”

He replied: “He confessed to the Prophet and what he had brought, and he gave him the bequests; and died that same day.”

Allamah Amini says: This rank is higher than the rank of the imam, because keeping aside these traditional reports and traditional reports, which we narrated from Maula Ameerul Momineen (a.s.), they prove the position of successorship and Divine Proof for Abu Talib during his time. What to say only about faith? And the evidence of this issue reached to such an extent that the questioner thought that before the proclamation (*Besat*) of Messenger of Allah (s.a.w.a.), Abu Talib was Divine Proof on the former, but the Imam has negated this, but added that he was a successor and said that: He was on the upright religion of Ibrahim; after that he embraced the illuminated faith of Muhammad and submitted the trusts to the one, who called to this faith; and his faith got precedence by Islam of Ali (a.s.) his son, who was instrumental in establishment of religion.

8. Our great teacher and exegesist, Abul Futuh, in his *Tafseer*,² has narrated from Imam Ali Reza (a.s.) that His Eminence has narrated from his ancestors through a number of channels that: The following was engraved on the ring of Abu Talib:

“I accept the Lordship of Allah, prophethood of my nephew, Muhammad and successorship of my son, Ali.”

Many Shia scholars have mentioned detailed discussions regarding this reasoning; like our great teacher, Allamah Majlisi in *Biharul Anwar*³ and our teacher, Abul Hasan Sharif Fatuni in part two of his valuable book of *Ziyaul Aalameen*, and I have this book in my possession. It is the best book written on this subject: as Sayyid Barzanji has mentioned and Sayyid Ahmad Zaini Dahlan has summarized it; it is the best book written by Ahle Sunnat on this subject.

Other scholars have written independent books on this issue. Among them

¹ That is Abu Talib (a.s.) was the trustee of successorship, which he transferred to the Messenger of Allah (s.a.w.a.) and not that Abu Talib made bequest to Prophet of Islam (s.a.w.a.) making him his vicegerent, that he should be his Divine Proof and Imam, on the contrary it was just like a safe custodian, who conveyed the trust to its owner. The questioner did not understand this point and he asked again: Was having bequests necessarily demands that Abu Talib should become the Divine Proof and imam of the Prophet. Ref: *Behaarul Anwaar*, 35/73-74.

² *Tafseer Abul Futuh*, 4:211 [8/471]; *Al-Darajatul Rafia*, [Pg. 60]; *Mabubul Quloob*, [2/319].

³ *Behaarul Anwaar*, 9:14-33 [35/74-131].

being:

1. Our great teacher, Abu Abdullah Mufeed, Muhammad bin Muhammad bin Noman (d. 413 A.H.) as mentioned in *Fehrist* of Najjashi.¹ He has written a book on faith of Abu Talib.

2. Our chief, Abul Fadhl, Ahmad bin Tawus (d. 673 A.H.). He has written a book on the faith of Abu Talib. Among his books is *Bina al-Maqalatul Alwiya Li Naqz Risala Uthmaniya*, on the subject of Imamate and it is in refutation of Abu Uthman Jahiz's treatise.

Abu Talib (a.s.) in the Holy Quran

Ahle Sunnat have exceeded all limits in making allegation and displaying enmity to the great warrior of Islam, who was the first of Muslims after his righteous son, and the only supporter of the religion of God. In such a way that they have not remained content with invented stories; they have even targeted Quran and changed its original words and in this way, brought three verses from Quran and interpreted them to be evidence that Abu Talib did not accept belief. They are as follows:

First verse

وَهُمْ يَنْهَا عَنْهُ وَيَتَوَلَّ عَنْهُ إِنَّمَا يَهْلِكُونَ لَا أَنفُسُهُمْ وَمَا يَشْعُرُونَ
④

“And they prohibit (others) from it and go far away from it, and they only bring destruction upon their own souls while they do not perceive.”²

Tabari and others have mentioned through the channel of Sufyan Thawri from Habib bin Ubayy Thabit from one, who heard from Ibne Abbas that the latter said:

“These verses were revealed about Abu Talib, who forbid others from harassing Messenger of Allah (s.a.w.a.), but himself refrained from entering the circle of Islam.”³

Allamah Amini says: The revelation of this verse regarding Abu Talib is not correct from many aspects:

1. The tradition is narrated through incomplete chains of narrators and the narrators between Habib and Ibne Abbas are not specified. Numerous trustless persons have narrated this from Ibne Abbas and perhaps this one may one of those unknown persons.

2. Only Habib bin Abi Thabit has narrated this tradition and if we suppose that he was himself reliable, we cannot be sure about his traditional reports,

¹ *Rijal*, Najjashi, 284 [Pg. 399, No. 1067].

² Surah Anaam 6:26

³ *Tabaqat Ibne Saad*, 1:105 [1/123]; *Tarikh Tabari*, 7:110 [No. 5, Vol. 7/173]; *Tafseer Ibne Kathir*, 2:127; *Al-Kashaf*, 1:448 [2/14].

because Ibne Habban¹ said: He was *Mudallas* [he concealed defect in the report].

Aqili has written:² Ibne Aun has criticized him and he narrated traditions from Ata, which should not have been narrated.

We do not dispute against chains of narrators of this traditional report due to the presence of Sufyan Thawri in it and we will not blame him for this statement that: "Sufyan resorts to wrong attribution and narrates traditions from excessive liars."³

What is narrated from Ibne Abbas through a number of proper channels contradicts this report, in reports which Tabari, Ibne Mundhir, Ibne Abi Hatim and Ibne Marduya have narrated through chains of Abi Talha and Aufi from Ibne Abbas, it is mentioned: "Disbelievers forbid people from believing in Muhammad and themselves, kept away from him."⁴ In these reports, there is no mention of Abu Talib's name.

What is concluded from the holy verse is that Allah, the Mighty and High condemns people, who were alive at that time, and who prohibited following Prophet and who kept away from him; and also it is concluded that their negative conduct to Prophet was as such only, and they followed this practice at the time of revelation of the verse.

But with reference to two traditional reports, which shall be mentioned and which Ahle Sunnat regard as authentic; it is mentioned in those reports that the verse of Surah Qasas:

إِنَّكَ لَا تَهِنِّي مَنْ أَحَبَّتْ وَلَكِنَّ اللَّهَ يَهِنِّي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهَنَّدِينَ ۝

"Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way."⁵

...was revealed after the passing away of Abu Talib and about him.

It cannot be said that the verse of:

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ وَإِنْ يَهْلِكُونَ إِلَّا أَنفُسُهُمْ وَمَا يَشْعُرُونَ ۝

"And they prohibit (others) from it and go far away from it, and they only bring destruction upon their own souls while they do not perceive."⁶

...which was revealed for those living at that time, can be regarding Abu Talib, because according to what is mentioned in *Itqan*,⁷ Surah Anam, in which

¹ *Al-Thiqat*, 4:138.

² *Al-Zoafa al Kabir*, [1/263, No. 322].

³ *Mizanul Etedal*, 1:396 [2/149, No. 3322].

⁴ *Tafseer Tabari*, 7:109 [No. 5, Vol. 7/172]; *Durre Manthur*, 3:8 [3/260-261].

⁵ Surah Qasas 28:56

⁶ Surah Anaam 6:26

⁷ *Al-Itqan fee Ulumul Quran*, 1:17 [1/24 & 27].

this verse is present, was revealed¹ after five Surahs following Surah Qasas and how it can be said to be related to Abu Talib, while he was dead long ago?

5. Following is the context of the verse:

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي أَذْعِنْهُمْ
وَقُرْآنٌ يَرُوُا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا طَحْنٌ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ
كَفَرُوا إِنْ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ² وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ وَإِنْ
يُنْلِكُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ³

“And of them is he who hearkens to you, and We have cast veils over their hearts lest they understand it and a heaviness into their ears; and even if they see every sign they will not believe in it; so much so that when they come to you they only dispute with you; those who disbelieve say: This is naught but the stories of the ancients. And they prohibit (others) from it and go far away from it, and they only bring destruction upon their own souls while they do not perceive.”²

As you can see, the context of the verse is clear that it implies infidels, who had come to Prophet and disputed with him, they alleged that Holy Quran comprised stories of ancient. The same persons denied Quran and Holy Prophet (s.a.w.a.) and who kept away from it. What connection does Abu Talib have with such people when he never did such a thing all his life? And whenever he came to Prophet, it was in his defense and protection and he said:

“I swear by God, no hand will get access to you, till I am buried.”

If he is called out aloud prophethood would reply and say:

“Do you not know that we found Muhammad a prophet like Musa, who was mentioned in the ancient scriptures?”

And if he asked about his book, Quran, he would call out:

“Or that they bring faith in the astonishing book, which was revealed on prophets like Musa or Yunus.”

Exegesists have understood the point we mentioned and they don't give any credit to the view that the verse was revealed about Abu Talib. Some of them have mentioned the phrase ‘it was said’, which proves its weakness. Some have regarded the opposite of this to be more apparent. And some have regarded it to be ‘most likely’. Pay attention to some of the statements: Raazi in his *Tafseer*,³ has mentioned two viewpoints regarding these verses: Its revelation is regarding

¹ Abu Ubaid, Ibne Mundhir and Tibrani have mentioned this [in *Mojamul Kabir*, 12/166, Tr. 12930]; Ref: *Durre Manthur*, 3:2 [3/245].

² Surah Anaam 6:25-26

³ *Tafseer Kabir*, 4:28 [12/189].

polytheists, who forbid people from following the Prophet and from accepting his prophethood. And: Revelation of the verses for only Abu Talib. Then he says: The first viewpoint is preferable due to two evidences...

Zamakhshari in *Kashaf*,¹ and Shaukani in his *Tafseer*,² and others have mentioned the first viewpoint and mentioned the second viewpoint by the term ‘it was said’.

Second and third verse

1. The verse:

مَا كَانَ لِلّٰهِ وَالنَّبِيِّ وَالذِّينَ آمَنُوا أَنْ يَسْتَغْفِرُو لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَئِنَّ قُرْبًا مِّنْ بَعْدِ
مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَخْلَقُ الْجَنَّمِ³

“It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are inmates of the flaming fire.”³

2. Verse:

إِنَّكَ لَا تَهِنِّي مَنْ أَحَبْبَتْ وَلَكِنَّ اللَّهَ يَهِنِّي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمَهْتَدِينَ⁴

“Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way.”⁴

Bukhari⁵ in his *Sahih*, in Kitabut Tafseer, in exegesis of Surah Qasas, has narrated from Abul Yaman, from Shuaib, from Zuhri from Saeed bin Musayyab from his father that when the death of Abu Talib approached, Messenger of Allah (s.a.w.a.) came to him and found Abu Jahl, Abdullah bin Abu Umayyah bin Mughira with him.

He said: “Uncle, recite: There is no god, except Allah, and this is a formula, through which I would argue with Almighty Allah about your faith.”

Abu Jahl, Abdallah bin Abu Umayyah said: “Will you turn back from the religion of Abdul Muttalib?”

Messenger of Allah (s.a.w.a.) continued to present that formula to him and repeat that dual formula till Abu Talib mentioned his last statement as follows:⁶ “I remain on the religion of Abdul Muttalib,” and he refrained from reciting: “There is no god, except Allah.”

¹ *Al-Kashaf*, 1:448 [2/14].

² *Fathul Qadir*, 2:103 [2/108].

³ Surah Taubah 9:113

⁴ Surah Qasas 28:56

⁵ *Sahih Bukhari*, 7:184 [4/1788, Tr. 4494].

⁶ It is mentioned in *Sahih Bukhari* that: The last statement which he said to them.

Messenger of Allah (s.a.w.a.) said: “I swear by God, as long as I am not forbidden, I will continue to seek divine forgiveness for you.” At that time Almighty Allah revealed the verse of:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ

“It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists...”¹

And a verse was revealed about Abu Talib and He said to the Messenger of Allah (s.a.w.a.):

إِنَّكَ لَا تَهِنُ مَنْ أَحَبْبْتَ وَلَكِنَّ اللَّهَ يَهِنُ مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهَمَّاتِ

“Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way.”²

Muslim has narrated this report in his *Sahih*³ through the channels of Saeed bin Musayyab and most exegesists, due to good expectation from Bukhari and Muslim and their books, have followed these two.

Problems in this report

1. Saeed, who has alone narrated this report, is from those, who had divulged enmity for Ameerul Momineen (a.s.), that is why his statement or fabrication regarding His Eminence, his father, progeny or relatives, cannot be taken as evidence, because to make allegations against them was his favorite pastime.⁴

What Ibne Hazm has narrated in *Mahalli*⁵ from Qatada will explain to you about Saeed bin Musayyab and the extent of his precaution in religion of Allah. Qatada says: I asked Saeed: “Shall we pray behind Hajjaj?” He replied: “Indeed, we pray behind one, who is worse than him.”

2. The apparent connotation of the report of *Sahih Bukhari* is that those two verses were revealed one after another at the time of passing away of Abu Talib as there is a clear report regarding each of the two verses, the revelation of both verses is at that time.

But this is not correct, because the second verse was revealed in Mecca, and the first, according to consensus of all exegesists, was revealed in Medina after conquest of Mecca and this verse is present in Surah Taubah and Surah Taubah is Medinite and was the last Surah to be revealed.⁶ Thus, there is a gap of ten years between the revelation of the two verses.

¹ Surah Taubah 9:113

² Surah Qasas 28:56

³ *Sahih Muslim* [1/82, Tr. 39, Kitabul Iman].

⁴ Ref: *Sharh Nahjul Balagha*, 1:370 [4/101, No. 56].

⁵ *Mahalli*, 4:214.

⁶ *Sahih Bukhari*, 7:67. at the end of Surah Nisa [4/1681, Tr. 4329]; *Al-Kashaf*, 2:49 [2/315].

3. The verse, which prohibits seeking forgiveness for polytheists, was revealed in Medina after a period of more than eight years after demise of Abu Talib. And the verse is based on the statement of His Eminence in this traditional report:

“I swear by God, as long as I am not prohibited, I will continue to seek divine forgiveness for you.”

During this period, he continued to seek forgiveness for Abu Talib (a.s.)? But how did he seek forgiveness for him, whereas he and believers had the verse since long before:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُؤْمِنُونَ مَنْ حَادَ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا
أَبْاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْرَاهُمْ أَوْ عَشِيرَتُهُمْ طُولِيكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ
وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ

“You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Apostle, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose hearts He has impressed faith, and whom He has strengthened with an inspiration from Him...”¹

Prohibiting friendship and affections to polytheists and hypocrites and seeking divine forgiveness for them – which is among the most implication of friendship and affection? This is the twenty-second verse of Surah Mujadila and on the basis of what is mentioned in *Al-Itqan*,² Surah Mujadila was revealed in Medina before revelation of seven Surahs before Surah Taubah.

Ibne Abi Hatim,³ Tibrani, Hakim, Abu Nuaim, Baihaqi, Ibne Kathir,⁴ Shaukani,⁵ Alusi⁶ have mentioned that: This verse was revealed in the Battle of Badr in the third Hijri, or on the basis of what is mentioned in some exegeses, it was revealed on the day of Uhad.

As Halabi has written in *Seerah*⁷ that: According to general consensus, this battle took place in the third year Hijri, thus this verse was revealed a few years before the revelation of the verse of seeking forgiveness.

Also, the Prophet and believers are prohibited friendship and with

¹ Surah Mujadila 58:22

² *Al-Itqan fee Ulumil Quran*, 1:17 [1/27].

³ *Al-Mojamul Kabir*, [1/154, Tr. 360]; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, [3/296, Tr. 5152]; *Hilyatul Awliya*, [1/101, No. 10]; *Al-Sunan al-Kubra*, [9/27]; *Fathul Qadir*, [5/194].

⁴ *Tafseer Ibne Kathir*, 4:329.

⁵ *Tafseer Shaukani*, 5:189.

⁶ *Tafseer Alusi*, 28:37.

⁷ *Sahih Muslim*, [1/82, Tr. 39, Kitabul Iman].

polytheists and hypocrites through following verses: Surah Nisa 4: 144 & 139; Surah Aale Imran 3:28; Surah Munafiqoon 63:6; Surah Taubah 9: 23 & 81.

In spite of these verse, which were revealed before the verse of seeking forgiveness, do you think that Holy Prophet (s.a.w.a.) sought forgiveness for his uncle for a number of years while (on the basis of this report) before the eyes of His Eminence – refuge of Allah – he died a disbeliever? No, by God, it is not so and the Messenger of Allah (s.a.w.a.) is remote from this.

Perhaps, due to these factors, Husain bin Fadhl has regarded it unlikely that the revelation of verse was regarding Abu Talib and wrote: It is unlikely, because Surah Taubah was the last Surah to be revealed and Abu Talib passed away in the early period of Islam and when Holy Prophet (s.a.w.a.) was in Mecca.

Qurtubi has mentioned this statement in his *Tafseer*¹ and accepted it.

4. Regarding the context of revelation of the verse of seeking forgiveness from Surah Taubah, there are reports, which contradict this report, among them being: reports which Muslim has mentioned in his *Sahih* and Ahmad in his *Musnad*, Abu Dawood in his *Sunan*, Nasai and Ibne Majah² that the cause of revelation of verse of seeking forgiveness, as narrated from Abu Huraira was that:

Messenger of Allah (s.a.w.a.) came to the grave of his mother and wept and all those accompanying him also wept. Then he said:

“I pleaded to my Lord to permit me to seek forgiveness for her, but He did not permit. I sought His permission to visit her grave, and He gave permission. So visit the graves, as it reminds you of the hereafter.”³

Zamakhshari, in *Kashaf*,⁴ has quoted the tradition regarding revelation of verse regarding Abu Talib; then he has mentioned this tradition to be the cause of revelation of the verse and he says:

This is the most correct view, because demise of Abu Talib occurred before Hijra and this was the last Surah to be revealed in Medina.

Qastalani has written in *Irshadus Sari*:⁵

It is proved from this report that when Messenger of Allah (s.a.w.a.) performed Umrah, he came to the grave of his mother and appealed to Almighty Allah to allow him to seek forgiveness for her. Then this verse was revealed. Hakim⁶ has mentioned this report; and Ibne Abi Hatim has narrated from Ibne

¹ *Al-Jamiul Ahkamul Quran*, 8:273 [8/173].

² *Sahih Muslim*, [2/365, Tr. 106, Kitabul Janaiz]; *Musnad Ahmad*, [3/186, Tr. 9395]; *Sunan Abi Dawood*, [3/218, Tr. 3234]; *Sunanul Kubra*, [1/654, Tr. 2161]; *Sunan Ibne Majah*, [1/501, Tr. 1572].

³ *Irshadus Sari fee Sharh Sahih Bukhari*, 7:151 [10/314, Tr. 4675].

⁴ *Al-Kashaf*, 2:49 [2/315].

⁵ *Irshadus Sari*, 7:270 [10/560-561, Tr. 4772].

⁶ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, [2/366, Tr. 3292].

Masud, Tibrani¹ has narrated from Ibne Abbas and this report proves that the revelation of the verse was after demise of Abu Talib and the fact is that the revelation of the verse was not repeated.

Allamah Amini says: The Messenger of Allah (s.a.w.a.) till the Battle of Tabuk and after the revelation of the verse as we mentioned, knew that seeking forgiveness and intercession for polytheists was allowed for him and the believers. Then why he sought permission from Allah to seek forgiveness and intercession for his mother? Do you think that his mother comes under a rule other than that of other people? Or the fact is that this report is fabricated and it puts the nobility of Prophet under question and makes purity of his mother stained with blemish of polytheism?

After all this, the value of the statement of Zajjaj would become clear to you when he says:

“Muslims have consensus that this verse was revealed about Abu Talib.”

Also, the value of the statement of Qurtubi becomes clear that he mentioned after quoting the words of Zajjaj that:

“The right thing is what was mentioned: Most commentators have consensus that this verse was revealed about Abu Talib.”²

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَ كَفَرُوا بِهِ إِنَّمَا مُبِينًا^④

“See how they forge the lie against Allah, and this is sufficient as a manifest sin.”³

Tradition of the pit of fire (*Zahzah*)

So far, all arrows shot by those inimical archers or stored in the vessels of malice and Ahle Sunnat have aimed them at Abu Talib have exhausted and we have rendered them useless and only the report of the pit of fire (*Zahzah*) and the froth that enemies of Abu Talib have thrown against him remains.

That report is as follows: Bukhari and Muslim have narrated through Sufyan Thawri, from Abdul Malik bin Umair from Abdullah bin Harith from Abbas bin Abdul Muttalib that: I asked Holy Prophet (s.a.w.a.): “What did you remove from your uncle (and what benefit you got for him), Because he protected you and was infuriated for your sake?”

He replied: “He is in a pit of fire and if I had not been there, he would have been in the lowest level of Hell.”

It is mentioned in another version: I asked: “O Messenger of Allah (s.a.w.a.), Abu Talib defended and supported you; did all this benefit him in any way?”

¹ *Al-Mojamul Kabir*, [11/296, Tr. 12049].

² *Tafseer Qurtubi*, 13:299 [13/198].

³ Surah Nisa 4:50

He replied: "Yes, I found him in whirlpools of fire, so transferred him into a pit."¹

Allamah Amini says: We don't want to object against presence of Sufyan Thawri and Abdul Malik bin Lakhmi Kufi in the chains of this report. We mentioned about Sufyan previously that he narrated from weak reporters and quoted reports from excessive liars.

Due to old age, the memory of Abdul Malik had weakened. Abu Hatim² has written: "He did not have good memory and he unable to recollect much." Ahmad has written:³ "He was weak."

But I want to mention one point; and it is that: At the time of Abu Talib's demise, Messenger of Allah (s.a.w.a.) offered his intercession for the sake of decorum and said: Uncle, recite: "There is no god, except Allah, through which I can intercede for you on Judgment Day."

This point is mentioned in numerous other reports, which Hafiz Manzari has compiled in his *Al-Targhib wa Tarhib*.⁴ Among them being: It is narrated from Abu Zar Ghiffari in a tradition narrated through incomplete chains of narrators, that Holy Prophet (s.a.w.a.) said: "I am bestowed the power of intercession and it will reach to anyone from my Ummah, who does not associate anyone with Allah."

In a tradition, it is narrated from Anas that: "Almighty Allah revealed to Jibreel (a.s.) to go to Muhammad and say: Raise your head and ask; it would be bestowed to you, as your intercession is accepted. From your Ummah I will admit into Paradise one, who says with sincerity: There is no god, except Allah, and dies on this belief."

After that Manzari⁵ has written: Ahmad has quoted this report.⁶ And the narrators of that in books of Sihah are worthy of being given as evidence (that is reporters are such that authors of Sahih tradition books rely on them).

Thus, if testimony of divine oneness is negated, intercession will also be negated, because the disbeliever has no eligibility for it; so much so that if he is punished in some stages and levels, then interceding in order to get reduction in chastisement of a disbeliever is a negation of intercession; just as intercession in this conditions is negated in verses of Quran:

¹ *Sahih Bukhari*, 6:33-34, Chapters of incident of Abu Talib, 9:93, Kitabul Adab, Chapter of malice of polytheist [3/1408, Tr. 3670, Pg. 1409, Tr. 3672, 5/2293, Tr. 5855, Pg. 2400 & 2401, Tr. 6196]; *Sahih Muslim*, [1/248, Tr. 357, Kitabil Iman].

² *Al-Jirah wat Tadeel*, [5/361, No. 1700].

³ *Al-Milal wa Marifatul Rijal*, [249, No. 339].

⁴ *Al-Targhib wa Tarhib*, 4:150-158 [4/432-437, Tr. 91, 93, 94, 96 & 98].

⁵ *Al-Targhib wa Tarhib*, [4/436, Tr. 96].

⁶ *Musnad Ahmad*, 3/561, Tr. 11743.

وَالَّذِينَ كَفَرُوا لَهُمْ نَارٌ جَهَنَّمَ لَا يُقْضى عَلَيْهِمْ فَيَمُوتُونَا وَلَا يُخْفَفُ عَنْهُمْ مِنْ عَذَابِهَا طَكْنَلِكَ تَجْزِي كُلَّ كَفُورٍ^١

“And (as for) those who disbelieve, for them is the fire of hell; it shall not be finished with them entirely so that they should die, nor shall the chastisement thereof be lightened to them: even thus do We retribute every ungrateful one.”¹

And:

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخْفَفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ^٢

“And when those who are unjust shall see the chastisement, it shall not be lightened for them, nor shall they be respite.”²

Also, refer to: Surah Ghafir 40:18 & 49 & 50; Surah Baqarah 2:86; Surah Anam 6:70; Surah Muddathir 74:38 & 48; Surah Maryam 19: 86 & 87.

Thus, supposing that Abu Talib (a.s.) died a polytheist (refuge of God!), the report of Zahzah and points mentioned in it, that is seeking intercession for reduction of chastisement and placing him in a pit of fire, contradict verses and traditions, which we mentioned. And traditions, which contradict Quran and Sunnah, should be thrown upon the wall (discarded).

Also, it is narrated in authentic traditions without chains of narrators that: “After me excessive traditions would be attributed to you and when a tradition is narrated for you, you should check it with Holy Quran, and accept what is in agreement with the Book of Allah and reject what contradicts it.”³

The quoting of this report by Bukhari should not deceive you, because his book, which is mentioned as *Sahih*, is a compilation of reports, which are valueless, defective and invalid. We will make this clear during discussion regarding it.⁴

We conclude the discussion on the faith of Abu Talib (a.s.) with a panegyric (*Qasida*) by the teacher of jurisprudence, philosophy, ethics, our great teacher, Ayatullah Shaykh Muhammad Husain Isfahani Najafi.⁵ He says:

1. Effulgence of guidance in the breast of the uncle of Mustafa, though it

¹ Surah Fatir 35:36

² Surah Nahl 16:85

³ Bukhari has narrated this report in his *Sahih*. And refer to *Sunan Darqutni*, [4/308-309, Tr. 17-20]; *Al-Mojamul Kabir*, Tibrani, [2/97, Tr. 1429]; *Majmauz Zawaiid*, [1/170]; *Kanzul Ummal*, [1/179 & 196, Tr. 907 & 992-994 in different wordings].

⁴ This discussion is not mentioned in the eleven volumes of *Mausua Al-Ghadeer* published so far, and apparently it is mentioned in ‘Musnad al-Manaqib wa Mursalha’, which comprise the last volumes of *Mausua Al-Ghadeer* and so far it is not published.

⁵ He is one of the poets of Ghadeer of the fourteenth century, whose biography will be mentioned in the coming pages. [This poet is so far not mentioned in volumes published from *Al-Ghadeer* and this statement is a context that poets mentioned in *Al-Ghadeer* are more than 105].

was concealed, is absolute clear. 2. In this consciousness was breathed the spirit of faith; and this concealment of faith is a secret beyond our understanding. 3. His faith describes the Necessary Being (*Wajibul Wujud*) in the concealed position of being and a hidden treasure.¹ 4. Inner faith had placed him in a position, which none, but the purified can access it. 5. His faith in unseen, that is the unseen being of God, manifestation of perfection is a proof of his faith. 6. Its (faith of Abu Talib) for the seeing is clearer than the sun at noon. 7. And he was the guardian of seal of prophets and he supported him with all his energies. 8. He was his only supporter during his time and was the strongest refuge. 9. Refuge of his people, guardian of his family and the greatest refuge during hardships. 10. He was the invincible hurdle before his enemies and stable entrenchment of his statements. 11. How lofty is the rank of one, who was the refuge of Yasin and Taha. 12. He rose up to support Holy Prophet (s.a.w.a.) so that the bases of Islam may be established. 13. He remained as the greatest defense till the mission of Prophet gained momentum. 14. He supported the Prophet against persecutions of the infidels of Quraish with such resolve and severity that the oppressors were humiliated. 15. He was patient before every hardship and severity, while great crowds were dispersed by them. 16. How noble is the supporter, defender and guardian of the chief of creatures. 17. This much excellence is sufficient for him that he was given the honor of guardianship of the owner of the call and prophethood. 18. In praising him, his eloquent tongue was sharper than the drawn swords of the enemies. 19. He composed numerous verses and prose, which fill the world with effulgence. 20. And these verses and prose tell us about his true beliefs about God. 21. And the mother of the cities (Mecca) became illuminated with his effulgence and every effulgence is the effulgence of Mt. Tur of his being. 22. How it should not be so, while he was the father of effulgences and place of the rising of the suns and moons? 23. Source of every effulgence giver and illuminator; and why it should not be so, while he is the giver of effulgence of two easts. 24. On the contrary, he is the luminous star of the sky of nobility and through the generations, is the owner of its throne. 25. He possesses loftiness and greatness, which he gave in inheritance to others; thus his inheritance gathered in him from his ancestors 26. Purest branches of the great tree is Khalil and what an original nobility he possesses! 27. On the contrary, the nobility of all ancestors is from Adnan (ancestor of Prophet) and he is their refuge during times of distress. 28. He possesses such lofty rank that is higher than forts and the skies. 29. Why it should not be so, whereas he was the guardian of Mustafa and ancestor of the blessed and guiding personages and Caliphs of Prophet. 30. He is the father of the successor and Ja'far

¹ It is hint to the famous Hadith Qudsi: I was a concealed treasure; then I wished to make Myself known; so I created the creatures, so that I may be known. Ref: *Behaarul Anwaar*, 84/199; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 5/163; *Al-Futuhatul Makkhya*, Ibne Arabi, 3/267.

Tayyar, and by my life this is the greatest nobility. 31. The land of Mecca became illuminated with his effulgence; no, on the contrary the heavens lit up through his effulgence. 32. And the sun in his sky before the effulgence of his countenance is like Suha star. 33. Why it should not be so, whereas effulgence of Ali manifested from his face for those worthy of it. 34. He was a great personage in holy Mecca and by his leadership, he obtained every nobility. 35. On the contrary, he is the source of pride for the protected city (Mecca), on the contrary, the source of pride of all holy places (Mecca, Arafat and Mina etc). 36. And he is the source of hopes and aspirations; on the contrary he is the spout (*Mustajar*)¹ of the Kaaba of faith. 37. And under the umbrella of the Lord and his awe, the assignment of the caller to truth was completed [and reached its conclusion]. 38. If he had not been there, the call of the chosen one would not have been completed. Thus, he is the source and root of the religion of God. 39. And how it should not be as such, whereas the shade of God is among the creatures called to Islam under the shade of his support. 40. And because of him Islam spread. And this is an excellence that no one other than him received. 41. The standard of Islam was waved due to his great valor and this is sufficient for his lofty rank. 42. These are matters of pride, which impart great excellence to him; it is a precedence, through which he gets the sign of embellishments. 43. And that is Abu Talib to describe whom all descriptions fail. 44. His worth is greater than the praise of every praiser but his remembrance makes the hearts alive.

Such is Abu Talib, the great one of Mecca and these were some aspects of his untainted faith.

مَا كَتَبْنَا لَهَا عَلَيْهِمْ إِلَّا بِتَعْلِيمٍ رَّضُوانَ اللَّهِ

لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَرَدَّدُ الَّذِينَ أَمْنَوْا إِيمَانًا وَلَا يَرَدَّدُ الَّذِينَ أُوتُوا

الْكِتَابَ وَالْمُؤْمِنُونَ

“That those who have been given the book may be certain and those who believe may increase in faith, and those who have been given the book and the believers...”³

وَالَّذِينَ جَاءُوكُمْ مِّنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلَا خَوَانِنَا الَّذِينَ سَبَقُوكُمْ
بِإِيمَانِنَ وَلَا تَجْعَلْ فِي قُلُوبِنَا غَلَّالَ لِلَّذِينَ آمَنُوا أَرْبَنَا إِنَّكَ رَءُوفُ رَحِيمٌ^④

¹ It is a gap on Kaaba towards the Rukne Yamani, which at the time of birth of Ameerul Momineen (a.s.) cracked open for the mother of His Eminence to enter.

² Surah Hadid 57:27

³ Surah Muddaththir 74:31

“And those who come after them say: Our Lord! forgive us and those of our brethren who had precedence of us in faith, and do not allow any spite to remain in our hearts towards those who believe, our Lord! surely Thou art Kind, Merciful.”¹

Returning to our discussion...Traditions exaggerating Abu Bakr's merits.

14. Prophet's sermon in praise of Abu Bakr

In *Sahih Bukhari*, Kitabul Manaqib, Bukhari,² writes in the chapter of the statement of Prophet: “Close all the doors, except door of Abu Bakr’s house.”

In the chapter of Hijrat, it is narrated from Abu Saeed Khudri that:

“The Prophet delivered a sermon and said, “Allah gave a choice to one of (His) slaves either to choose this world or what is with Him in the Hereafter. He chose the latter.” Abu Bakr wept. I said to myself, “Why is this Sheikh weeping, if Allah gave choice to one (of His) slaves either to choose this world or what is with Him in the Hereafter and he chose the latter?” And that slave was Allah’s Apostle himself. Abu Bakr knew more than us. The Prophet said, “O Abu Bakr! Don’t weep. The Prophet added: Abu Bakr has favored me much with his property and company. If I were to take a Khalil from mankind I would certainly have taken Abu Bakr, but Islamic brotherhood and friendship is sufficient. Close all the gates in the mosque, except that of Abu Bakr.”

Allamah Amini says: When Abu Saeed says that Abu Bakr was the wisest among us. This knowledge was not restricted to Abu Bakr and whoever heard from the Prophet and had heard statements of His Eminence in the Farewell Hajj, that: Very soon, I would be summoned and I will accept the call, has knowledge of this and other statements similar to this as were mentioned before.³

Supposing that only the Caliph knew it, but what knowledge is that about which he should boast? Is it solving of legal problems? Or explaining difficult issues of philosophy? Or interpretation of intricate matters of the religion and sciences? Or exposition of a hidden secret of nature?

None of them is present in this knowledge, and supposing its authenticity, only his listening, inspite of the fact that he himself has His Eminence in view, and perhaps he heard this matter before and remembered it at that time. Before this, when we discussed the encompassing knowledge of Abu Bakr, we have discussed this matter in detail.⁴

As for the fact: ‘One, who has done the most favors to my mission and spent maximum money on it, is Abu Bakr.’ What favor have people done on His Eminence and spending their wealth in his mission?

¹ Surah Hashr 59:10

² *Sahih Bukhari*, 5:242; 6:44 [3/1337, Tr. 3454; Pg. 1417, Tr. 3691].

³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 42.

⁴ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 647-653.

مَنْ عَمِلَ صَالِحًا فَإِنَّفُسِهِ وَمَنْ أَسَأَءَ فَعَلَيْهَا

“Whoever does good, it is for his own soul, and whoever does evil, it is against it.”¹

إِنَّ أَحَسَنَتُمْ أَحَسَنَتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا

“If you do good, you will do good for your own souls, and if you do evil, it shall be for them.”²

It is the Messenger of Allah (s.a.w.a.), who advised everyone to have concern for religious propagation, guidance and discipline; and if someone accompanied and helped him, it was for himself:

يَمْنَثُونَ عَلَيْكَ أَنْ أَسْلَمُوا طَقْلَ لَا تَمْنَثُوا عَلَى إِسْلَامِكُمْ بَلِ اللَّهُ يَمْنَثُ عَلَيْكُمْ أَنْ هَذِكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَدِيقِنَ^④

“They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by guiding you to the faith if you are truthful.”³

لَقَدْ مَنَّ اللَّهُ عَلَى الْوُمَنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنفُسِهِمْ يَتَنَزَّلُوا عَلَيْهِمُ اِيَّتِهِ وَيُرِئُ كُلَّهُمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْجُحْكَةَ وَإِنْ كَانُوا مِنْ قَبْلِ لَغْيٍ ضَلَّلُ مُؤْمِنِينَ^⑤

“Certainly Allah conferred a benefit upon the believers when He raised among them an Apostle from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error.”⁴

In addition to that the favor of spending money by Abu Bakr, is negation of the issue and he did not spend any money, and we would make this matter clear to you.⁵

Story of companionship and being a friend: Which is mentioned under explanation of the report, we informed you previously⁶ and we mentioned that it is fake.

Before all these objections, a defect is present in chain of narrator of the report due to presence of Ismail bin Abdullah Abu Abdullah bin Abi Owais, nephew of Malik, his equal and a narrator from him.

¹ Surah Fussilat 41:46

² Surah Isra 17:7

³ Surah Hujurat 49:17

⁴ Surah Aale Imran 3:164

⁵ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 715-720.

⁶ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 287-290.

Ibne Abi Khaithama has written: “He was truthful and foolish, and he did not have command on traditions; that is he did not know the traditions well, and he was unable to narrate them; and he was unable to read from books other than his own.”

Ibne Moin has written that:¹ “He and his father have stolen traditions [and attributed to themselves].”

Ibne Adi has written that:² “He has narrated strange traditions from his maternal uncle, and no one has concurred with him in any of those traditions [and have narrated from him].”

Allamah Amini says: The traditional report, which he has narrated from his maternal uncle is from those same strange traditions.”

Aqili in *Zoafa*,³ has narrated from Yahya bin Moin that; “Ibne Abi Owais is not worth two dimes [completely worthless].”⁴

Ismaili has mentioned him in *Mudkhal* and written that: “In foolishness, stupidity and frivolousness, he has attributed such things to him, which I don’t like to mention.”

Is it not exaggeration and lie that Nawawi has written in the preface to his *Sharh Sahih Muslim*:⁵

“All scholars have consensus that the most authentic book after Holy Quran is *Sahih Bukhari* and then *Sahih Muslim*.”

Can a book containing such traditions and biographies of persons, who are mentioned in its chains of narrators – and this is the least and smallest calamity present in it – has eligibility to be regarded as most authentic book after Quran?

What a great word has come out from his mouth! And if this is the glory of the most authentic book, on which all have consensus, then what is the worth of the rest of the books as compared to them?

15. Praise of Ameerul Momineen (a.s.) for the Caliph

In *Sifatus Safwa*,⁶ Ibne Jauzi has narrated from Hasan that:

“Ali (a.s.) said: When the Messenger of Allah (s.a.w.a.) passed away, I was worried about my circumstances. So, I recalled that the Prophet had appointed Abu Bakr as the prayer leader. So, for the sake of my world, I gave consent to what Messenger of Allah (s.a.w.a.) had permitted for my religion, and I gave precedence to Abu Bakr.”

¹ *Marifatul Rijal*, [1/65, No. 121].

² *Al-Kamil fee Zoafa ar-Rijal*, [1/323, No. 151].

³ *Zoafa al-Kabir*, [1/87, No. 100].

⁴ It is mentioned in *Zoafa al-Kabir* that: He is worth a dime and in *Tahzibut Tahzib* it is mentioned that he is worth two dimes.

⁵ *Sharh Sahih Muslim*, [1/14].

⁶ *Sifatus Safwa*, 1:91 [1/257, No. 2].

Allamah Amini says: How much have the senior tradition scholars exaggerated in narrating these blatant lies and deceptions for the weak ones of Ummah, who become weak due to their ignorance, and casting veil on the reality through such falsehoods, have the audacity and this is in the condition that they are experts of this and from none of them have defects and faults present in these false traditional reports remained concealed.

Yes, researchers in most of our books have so much narrated history by concurrence of everyone and finds in the words of Ameerul Momineen (a.s.) authentic traditions, which deny this falsehood.

How great is the distance between this statement and words of senior tradition scholars regarding refusal of Ameerul Momineen (a.s.) to give allegiance to Abu Bakr. Like Qurtubi in *Al-Mafhim Sharh Sahih Muslim*, which is in explanation of traditions of *Sahih Muslim* and under the text: “Ali commanded respect during the lifetime of Fatima.”:

“People accorded respect to Ali (a.s.) during the lifetime of Fatima, for the sake of her nobility, as Fatima was the beloved daughter of Messenger of Allah (s.a.w.a.) and Ali was Fatima’s husband. When Fatima passed away and Ali did not pay allegiance to Abu Bakr, people stopped paying respect to him till he also entered in what the people had entered and their unity was restored.”

Yes, fabricators of traditions have exceeded all limits in attributing falsehood to Ameerul Momineen (a.s.), and this became apparent in the society till Aamir bin Sharaheel writes:¹

“From Islamic Ummah one, to whom the most falsehood is attributed is Ameerul Momineen (a.s.).”

This is an example of what was attributed to him and he (a.s.) is immune from it, it is mentioned that they added to the traditions of exaggeration about Abu Bakr:

16.

It is narrated from Ali (a.s.) that: “The first of those to enter Paradise are Abu Bakr and Umar and I will remain with Muawiyah for accounting.”

17.

It is narrated from Ali (a.s.) in a report with incomplete chains: “O Ali, don’t write the permission for crossing the Siraat Bridge for one, who abuses Abu Bakr and Umar. Indeed, after the Prophet, those two are the chiefs of the aged folks of Paradise.”

¹ He is famous as Shobi and the text is as follows: On no individual of Ummah as much falsehood is attributed as attributed to Ali (a.s.).

18.

It is narrated from Ali (a.s.) in a report with incomplete chains that: “The most favorite companion for me and the best of them in my view and the most honorable among them for Allah and the most excellent in the world and the hereafter is Abu Bakr Siddiq.”

19.

Ali (a.s.) was asked: “O Ameerul Momineen (a.s.), who is the best of people after Messenger of Allah (s.a.w.a.)? He replied: Abu Bakr. Then he was asked: Who after him? He replied: Umar. Then he was asked: Who after him? He replied: Uthman. Then he was asked: Who after him? He replied: I.”

20.

It is narrated from Ali (a.s.) that he swore by God that Allah, the Mighty and High revealed the title of ‘Siddiq’ for Abu Bakr.

21.

It is narrated from Ali (a.s.) in a report with incomplete chains that: “After prophets and messengers, the sun did not rise and set on anyone more excellent than Abu Bakr.”

22.

Abu Bakr asked Ali (a.s.): “Do you know that in this matter of Caliphate, I am before you? He replied: You are right O Caliph of Messenger of Allah (s.a.w.a.). Then Ali (a.s.) stretched out his hand and gave allegiance to him.”

23.

It is narrated from Ali (a.s.) in a report with incomplete chains that: “The best ones from my Ummah after me, are Abu Bakr and Umar.”

These are darknesses of falsehood and malice, and concealing facts and it is distortion and falsification, darknesses which are one upon the other.

Or say: These are fictions of the ancient people, who have written, traditions of exaggeration and nonsensical tales, which committed dishonesty by attributing falsehoods to Ameerul Momineen (a.s.), and mixed them in the prophetic Sunnah. We have discussed about them in detail throughout this book.¹

وَإِنَّهُمْ لَيَقُولُونَ مُنَكِّرًا إِمَّا الْقَوْلُ وَزُورًا

¹ Regarding all these reports an exhaustive discussion is mentioned in *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pgs. 467-478.

“And most surely they utter a hateful word and a falsehood.”¹

24. Verses revealed about Abu Bakr

Ubaidi Maliki in *Umdatut Tahqiq*² has narrated from Shaykh Zainul Abideen Bakri that:

When I recited the panegyric of his grandfather, Muhammad Bakri, including the following lines:

“If praise and eulogy of the ancients are written down, indeed we are at the beginning of the verses of Quran.”

He said: The beginning of the book implies:

الْمَدِّ دُلَكَ الْكِتَبِ...

“Alif Lam Mim. This Book...”³

In which ‘Alif’ implies Abu Bakr, and ‘Lam’ implies Allah and ‘Mim’ stands from Muhammad.

Baghawi says:⁴ The verse of:

وَاتَّبِعُ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ أَنَّ

“And follow the way of him who turns to Me, then to Me is your return.”⁵

...implies Abu Bakr. Commentators have said that the implication of the verse:

وَلَا يَأْتِي أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةُ أَنْ يُؤْتُوا أُولَى الْقُرْبَى وَالْمَسْكِينُونَ
وَالْمُهَاجِرُونَ فِي سَبِيلِ اللَّهِ

“And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allah’s way...”⁶

...is Abu Bakr.

Shaykh Muhammad Zainul Abideen writes: “Siddiq had 360 sofas and on each sofa was a robe worth a thousand dinars.”

Allamah Amini says: We end the discussion about Abu Bakr here, and we cannot say anything regarding verses, which Ahle Sunnat falsely say that they are regarding Abu Bakr, and they have interpolated a large number of traditions and

¹ Surah Mujadila 58:2

² *Umdatut Tahqiq*, 134 [Pg. 228].

³ Surah Baqarah 2:1-2

⁴ *Tafseer Baghawi*, [3/492].

⁵ Surah Luqman 31:15

⁶ Surah Nur 24:22

issued statements regarding every kind of inclination and desires with the Book of God, and exaggeration in their excellence and has exposed shamelessness, disgrace and lowliness as was mentioned.

I will not say anything regarding excessive exaggeration in verses about him, like verses of Allamah Mulla Hasan Afandi Bazzaz Mosuli in his *Diwan*.¹ Yes, we have the right to ignore the wealth of Abu Bakr, which he donated, wealth due to which he shows favor on Messenger of Allah (s.a.w.a.), Islam and the Muslims.

That excessive wealth, which they have estimated to be a million Awqiya,² as mentioned in statement, which Nasai³ has quoted from Ayesha: “During the period of Ignorance, I used to pride over the wealth of my father, which was a million Awqiya.”

The wealth, which gathered 360 beds in his house and on each bed there was a dress worth a thousand dinars, as narrated from Shaykh Muhammad Zainul Abideen Bakri.

You know well that this luxury, whether necessary or not comprising of garments, tables, vessels, carpets, which are not valued less than them, and which are followed by servants and tall castles and huge chambers, and horses and camels, and sheep and quadrupeds and agricultural lands and such other things, are consequences of rank and wealth.

I don't know which land carried this weight that none of the rulers till this day have possessed such wealth. Whether all those beds collected in one room? What huge rooms they must be that they were perhaps equal to fields and spanning deserts! And how huge must be houses, in which these rooms were situated and what day it must have been, when Abu Bakr welcomed guests, and they would arrive and sit on these sofas? And why such things are not mentioned in books of biography and history?

Were the mouths of those, who sit on thrones, locked up from quoting some reports related to them? And the conditions demand that in this great gathering, which takes place every week or at last every month or at least every year or at last once in the lifetime; it would be reported in history and historians should not regard it trivial.

But in spite of all this we don't find such thing mentioned anywhere, except the weak statement of Ubaidi after a long time had passed. From where did this man get the figure of a million Awqiya? While the fact is that at that time, was a period of poverty of Quraish and they were such that Lady Fatima Zahra (s.a.) in her sermon addressed Abu Bakr and his companions, saying:

“Your state was such that you would drink water from wayside gutter and your food was unclean hides (of animals) or leaves. You were humiliated and

¹ *Diwan Mulla Hasan Afandi*, 42.

² One Awqiya is equal to 40 dirhams.

³ *Mizanul Etedal*, 2:341 [3/375, No. 6823]; *Tahzibut Tahzib*, 8:325 [8/291].

degraded from among masses, fearing that people would carry you away by force. Then Allah delivered you through His Messenger.”¹

Perhaps, on that day, he was such as Mawardi has narrated from Malik bin Anas in *Elamun Nubuwah*² that:

“The Messenger of Allah (s.a.w.a.) entered the Masjid and found Abu Bakr and Umar there. He asked: What has brought you out of your homes? Hunger, they replied. The Messenger of Allah (s.a.w.a.) said: Hunger has made me also leave. Then they went to Abu Haitham bin Taihan and ordered him to prepare bread from wheat or barley...”

Furthermore, when did Ayesha live during the period of Ignorance, while she was born in the 4th or 5th years after proclamation of prophethood?³ And whether during the period of Islam they pride through the wealth, which was exhausted during the period of Ignorance and its owners are hungry at present?

I don't know what happened to that wealth of the period of Ignorance and how all of it was lost and its owners became destitute; so much so that they have nothing at all. If someone had spent one-hundredth of that wealth, his fame would have spread in the whole world and during those days, he would have been considered as the greatest philanthropist of the world. But in pages of history, we don't find mention of these thousands of Awqiya, thrones and robes.

Supposing that Dhahabi says regarding the tradition of Ayesha: A thousand Awqiya is correct and not a million. [And in the text: A thousand, thousand and thousand is invalid and it is mentioned wrongly.] because one million was not even available for the kings of that time and Ibne Hajar in *Tahzubut Tahzib*⁴ has accepted the statement of Dhahabi. But in any case, where in history is it mentioned that the story of a thousand Awqiya is correct?

If these dreams were correct and these imaginative stories are proved true and Abu Bakr had so much of that imaginary wealth, his father would not have been a lowly servant of Abdallah bin Jadan to earn his meager livelihood as Kalbi has written in *Al-Masalib*.

As will mentioned later,⁵ it is narrated that: On the day Abu Bakr fled to Medina, all the wealth he possessed was with him: that is four or five or six thousand dirhams. How it can be equal to a million Awqiya and those sofas and robes costing 360 dinars and other facilities? And what is the relation between one having this wealth with one, who has such few dirhams?

And what is the relation between this wealth and days that she and his father spent in Mecca? During that period in Medina he was selling cloth in lanes and markets; and he used to carry them on his shoulders, without having a permanent

¹ *Balaghutun Nisa*, 13 [Pg. 241]; *Elamun Nisa*, 3:1208 [4/117].

² *Elamun Nubuwah*, 146 [Pg. 220, Chapter 20].

³ *Al-Isabah*, 4:359 [No. 704]; *Tarikh Ibne Asakir*, 1:304 [3/197].

⁴ *Mizanul Etedal*, Dhahabi, 2:341 [3/375, No. 6823]; *Tahzubut Tahzib*, 8:325 [8/291].

⁵ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg.718.

outlet.

Ibne Saad has narrated through the channels of Ataa that: When Abu Bakr became the Caliph, in the morning he set out towards the market with a bundle of cloth on his shoulders.

Umar bin Khattab and Abu Ubaidah Jarrah met him and asked: "O Caliph of Messenger of Allah (s.a.w.a.), where are you going?"

"To the market," he replied.

They asked: "Now, that you have taken over the rule of Muslims, why are you doing this?"

He asked: "Then how should I earn livelihood of my family?"

They replied: "Come, so that we may fix something for you."

So he went along with them and they fixed half a sheep per day for him and what was sufficient for him to dress and satiate his hunger with.

It is narrated from Umair bin Ishaq that a man saw a robe on the neck of Abu Bakr Siddiq and asked: "What is this? Give it to me and I would make you needless of this."

Abu Bakr said: "Go away from here, you and the son of Khattab should not deceive me regarding my family."

In other words, it is narrated from Ibne Saad that when Abu Bakr became Caliph, he carried cloth for selling in the market and said: "Don't deceive me with regard to my dependants and don't make me negligent about them."

In the words in Halabi, it is mentioned that: When allegiance was effected in favor of Abu Bakr, he went to the market in the morning carrying cloth on his shoulders. Umar asked: "Where are you going... till the end"¹

Then in which period did he spend his exceeding wealth in way of Prophet and in charitable venues that through these spendings they should have been indebted to him? And how did he spend when no one saw it and no one narrated it? And why history has not mentioned a single instance of his spending, while this incident is recorded in history that he gave a mount to the Prophet and the latter returned it, yet Abu Bakr took its cost from the Prophet²

Whoever contributed in important issues of Prophet and donated for battles and welfare of Islam and Muslims, his or her name is recorded in history. In Mecca and before Hijrat and in personal matters, the Messenger of Allah (s.a.w.a.) was not in need of any monetary assistance; because his uncle, Abu Talib (a.s.) before his marriage to Khadija was bearing these expenses. And after this marriage, the wealth of Khadija was under his control and Khadija was obedient to him. After the Hijrat, the limits of Islam and his mission expanded

¹ Ref: *Tabaqat Ibne Saad*, Leiden, 3:130-131 [3/184-185]; *Sifatus Safwa*, Ibne Jauzi, 1:97 [1/257]; *Seeratul Halabiyya*, 2:388 [3/359].

² *Sahih Bukhari*, 6:47 [3/1419, Tr. 3692]; *Tarikh Tabari*, 2:245 [2/376].

and there was need to arm and provide for fighters.

There were men from Bani Saalim bin Auf tribe, Bani Bayadha, men of Bani Saida tribe, from whom Saad bin Ubadah was at their forefront. Bani Harth bin Khazraj, and men from Bani Adi, maternal uncles of Messenger of Allah (s.a.w.a.), who on the day of the Prophet's entry in Medina loudly announced:

“Come to us. Come to our people and our facilities and our strength and honor.”¹

On that day, Abu Bakr with four, five or six thousand dirhams, which he had brought from Mecca – if he had brought and how it can be proved? – he did not have any other wealth and if he had spent all of it, it was of no use and how much this is worth before that alleged great kingdom?

But we would overlook at this matter from one, who claims to have donated heavily and ask him: Which wealth did he spend? And for what did he spend it? And to solve which need did he spend? Why this spending remained concealed from companions and historians and is not recorded in pages of history and not mentioned in excellence of Caliph? Were pillars of Islam established through these few dirhams, whose expenditure is unknown? And Abu Bakr became the greatest benefactor of Messenger of Allah (s.a.w.a.)?

More amazing is the fact that Ameerul Momineen Ali (a.s.) had four dirhams; from which he spent a dirham in charity (*Sadaqah*) during the night, one dirham during the day, one secretly and one openly and Almighty Allah revealed the following verse for him:

الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًا وَعَلَانِيَةً فَلَهُمْ أَجْرٌ هُمْ عِنْدَ رَبِّهِمْ
وَلَا خُوفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزُنُونَ ﴿١٠﴾

“(As for) those who spend their property by night and by day,
secretly and openly, they shall have their reward from their
Lord and they shall have no fear, nor shall they grieve.”²

He (a.s.) also gave his finger ring in charity (*Sadaqah*), which Almighty Allah mentioned in His Book, saying:

¹ Ref: *Seeratun Nabawiyah*, Ibne Hisham, 2:31-114 [2/63-141]; *Tarikh Umam wal Mulook*, 2:233-249 [2/352-383].

² Surah Baqarah 2:274; Abdur Razzaq, Abdullah bin Hamid, Ibne Mudhir, Ibne Abi Hatim and Tibrani [in *Mojamul Kabir*, 11/80, Tr. 11164], and Ibne Asakir [in Biography of Imam Ali Ibne Abi Talib (a.s.), No. 918-919; and in *Mukhtasar Tarikh Damishq*, 9-18], and Ibne Jarir have mentioned this. Ref: *Tafseer Qurtubi*, 3:347 [3/225]; *Tafseer Baidhawi*, 1:185 [1/141]; *Tafseer Zamakhshari*, 1:286 [1/319]; *Tafseer Raazi*, 2:369 [7/83]; *Tafseer Ibne Kathir*, 1:326; *Tafseer Durre Manthur*, 1:363 [2/100 & 101]; *Tafseer Khazin*, 1:208 [1/201]; *Tafseer Shaukani*, 1:265 [1/294]; *Tafseer Alusi*, 3:48.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا إِنَّمَا يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكُوَةَ
وَهُمْ لَا يُؤْمِنُونَ ④

“Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.”¹

And he and his family gave food to the poor, the orphan and the prisoner and Allah said regarding them in Surah Insan:

وَيُطْعِمُونَ الْعَاجِمَاءِ عَلَى حُجَّهِ مِسْكِينًا وَآتَيْتَهُمْ وَآسِيرًا ⑤

“And they give food out of love for Him to the poor and the orphan and the captive.”²

But Abu Bakr spends all his wealth in the way of God, and Holy Prophet (s.a.w.a.) regards him as one, who has done the greatest favor on His Eminence from all people, in spite of all this, we don't find any mention of his in the Holy Quran; why is it so? You know yourself.

More amazing than this is the fact that Abu Bakr, by spending four, five or six thousand dirhams – if he possessed that amount – had done the greatest favor on Messenger of Allah (s.a.w.a.), but Uthman has not become as such, whereas on the basis of what is mentioned in false traditional reports of Abu Yaala,³ he donated many times than Abu Bakr and in one battle, he brought ten thousand dinars and placed them before the Prophet and His Eminence (s.a.w.a.) turned them over and prayed for Uthman:

O Uthman, what Almighty Allah concealed and what He made apparent He would bestow on you whatever is to occur till Judgment Day,⁴ and after this Uthman is not answerable for any of his deeds (and he did not flinch from any act).

In my view, it is better for the claimant that he should stretch his statement till this point and say: I don't have knowledge of any of these, and I can't prove anything from them, and indeed extremism in excellence is fabricated.

Perhaps the researcher is aware of the statement of Baidhawi and Zamakhshari and he likes them and regards them as good, and he asks me the way of escape and I reply:

¹ Surah Maidah 5:55; Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 152-153 & Pg. 299-303.

² Surah Insan 76:8; Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 285-287.

³ He has narrated this traditional report through a weak chain of narrators and Ibne Kathir has mentioned it in his *Tarikh*, 7:212 [7/238, Events of the year 35 A.H.]

⁴ This statement makes the text of the tradition weak, and shows that falsehood is attributed to the Messenger of Allah (s.a.w.a.).

Baidhawi in his *Tafseer*¹ and Zamakhshari in *Kashaf*,² say: The verse:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سَرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرٌ هُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْرَجُونَ ﴿٤﴾

“(As for) those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve.”³

...was revealed for Abu Bakr when he gave forty thousand dinars in alms (*Sadaqah*); ten thousand at night, ten thousand during the day, ten thousand secretly and ten thousand openly.

I cannot trace to which companion or companion of companions does the incomplete chains of narrators of report reaches, and in Ahle Sunnat books, I have not seen it attributed to any of the past people, except to Saeed bin Musayyab, who is well known for his deviation regarding Ameerul Momineen (a.s.).

Hands of fabrication before what the Hafiz scholars have narrated – that the verse was revealed for Ameerul Momineen Ali (a.s.) – fabricated and granted forty thousand dinars to Abu Bakr, to make the weak persons of Ummah understand that the verse was revealed about one who spent huge amount of wealth and not one, who spent only four dinars, negligent of the fact that it is established among Ahle Sunnat that at the time of moving from Medina, Abu Bakr had four, five or six thousand dirhams, and this, was his whole capital, and on the other hand, scholars of traditions and exegesis have consensus that the captioned verse was revealed in Medina and at the beginning of Hijrah!⁴

Ibne Kathir has written in his *Tafseer*: A group of seniors, scholars and commentators have said as such and it is not opposed to this, on the basis of this, from where did Abu Bakr have forty thousand dinars at the time of revelation of verse that he should give *Sadaqah*? He had only a few dirhams, although if that report is also correct.

Following this chainless report, Suyuti has written:⁵ I have not found any report, which says that this verse was revealed for Abu Bakr.

Another falsehood⁶ is the report from Saeed bin Musayyab, which is chainless from two aspects [narrators between this liar till Saeed bin Musayyab, and also reporters between Saeed till the actual reporter]; and he narrates that:

“These verses were revealed about Uthman bin Affan and Abdur Rahman

¹ *Tafseer Baidhawi*, 1:185 [1/141].

² *Al-Kashaf*, 1:286 [1/319].

³ Surah Baqarah 2:274

⁴ *Tafseer Qurtubi*, 1:132 [1/107]; *Tafseer Ibne Kathir*, 1:35; *Tafseer Khazin*, 1:91 [1/19].

⁵ *Durre Manthur*, [2/101].

⁶ *Tafseer Shaukani*, 1:265 [1/294]; *Tafseer Alusi*, 3:48; *Tafseer Kabir*, 7:45.

bin Auf, who financed the expedition in the difficult times of the Battle of Tabuk.”¹

Love made the Ahle Sunnat blind and they have distorted the words from their places, and although Shaitan made their acts fairseeming to them, it remained concealed for these negligent persons that these two verses are present in Surah Baqarah and on the basis of statement of exegesis, this was the first Surah to be revealed in Medina.²

Thus, it was many years before Battle of Tabuk and its army – a difficult mobilization, which occurred in the month of Rajab in the ninth year of Hijri – and the revelation of none of the verses for Uthman is correct.

وَلَقَدْ وَصَّلَنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٦﴾

“And certainly We have made the word to reach them so that they may be mindful.”³

وَإِذَا سَمِعُوا الْلَّغُوْنَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا آمْعَالُنَا وَلَكُمْ آمْعَالُكُمْ : سَلَامٌ عَلَيْكُمْ : لَا نَبْتَغِي الْجَهَلِيْنَ ﴿٤﴾

“And when they hear idle talk they turn aside from it and say: We shall have our deeds and you shall have your deeds; peace be on you, we do not desire the ignorant.”⁴

¹ That army is called as Jaishul Usra as it had to face very difficult climatic conditions and there was extreme thirst and short supply of drinking water. The term of ‘Usar’ is taken from 117 verse of Surah Taubah. “*Certainly Allah has turned (mercifully) to the Prophet and those who fled (their homes) and the helpers who followed him in the hour of straits after the hearts of a part of them were about to deviate, then He turned to them (mercifully); surely to them He is Compassionate, Merciful.*” (Surah Taubah 9:117). *Fathul Bari*, 8:44.

² Ref: *Tafseer Qurtubi*, 1:132 [1/107]; *Tafseer Khazin*, 1:19; *Tafseer Shaukani*, 1:16 [1/27].

³ Surah Qasas 28:51

⁴ Surah Qasas 28:55

Exaggerating Umar's excellence

Before this, we mentioned about the nature, behavior, and capacities of the second Caliph, including understanding, knowledge, acts, his lofty steps in different directions, which made you aware of this reality that what would be mentioned is here is a product of extremism in narrating excellence, and for getting meager food, which he deems as his strength and his spiritual life since the first day till the till the first Caliph left Caliphate to him and he sat on the seat of Caliphate, were destroyed.

For years, he grazed camels in Zajnan valley¹ and always worked in fear and humility; he used to be lashed across his face (and in such circumstances had no security).²

He gathered firewood for a long period of time and along with his father, Khattab, carried loads of firewood on his head and wore woolen garment usually worn by slave-girls, which were so short that it did not reach to his elbows and knees.

Later he stood in the market of Ukaz with a staff to chase away the children,³ and on that day, he was named as Umair [younger Umar].⁴

A long time ago, before the days of his Islam, he pursued the occupation of hiring out camels and mules, and trading in the market prevented him from learning about Quran and Sunnah.⁵

For long time, he sold cloth and leaves in Baqi.

I don't know from where Ibne Jauzi found the report he has mentioned in *Seerah Umar*,⁶ that: During the period of Ignorance, Umar was having the power of arbitration. If a battle took place between the Quraish and others, they sent him for arbitration.

Abu Umar has added in *Istiab*:⁷ If someone boasted regarding lineage and family, they sent him to Umar for evaluation.⁸

Were all Quraish from this backward class of society that they presented

¹ A mountain on the outskirts of Mecca.

² *Al-Istiab*, 2:428 [Part 3, 1157, No. 1878]; *Riyazun Nazara*, 2:50 [2/324-325].

³ It is mentioned in *Al-Istiab* that he grazed sheep.

⁴ *Al-Istiab*, [Part 4, 1831, No. 3320]; on the margins of *Al-Isabah*, 4:291; *Al-Isabah*, 4:290 [No. 361]; *Al-Futuhatul Islamiya*, 2:413 [2/272] and there is distortion in it, which we shall mention.

⁵ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 576.

⁶ *Seerah Umar*, 6 [Pg. 9, Chap. 5].

⁷ *Al-Istiab*, [1145, No. 1878].

⁸ Ibne Asakir has mentioned the report of Ibne Umar and Ibne Jauzi in his *Tarikh*, 6:432 [*Al-Muntazim*, 24/118, No. 2883].

their disputes to a youth, while there were persons present among them, who were valiant, senior, chiefs, poets and orators?

Or the senders did not care, who they were asking to adjudicate. It was neither this nor that, but misplaced affection makes man blind and you will see many such scenes in addition to instances we mentioned, which were fabricated through the hands of extremism.

1. Statements about Umar's knowledge

1. It is narrated from Ibne Masud regarding his knowledge that: If the knowledge of all the is placed in one pan of the balance and knowledge of Umar in the other, knowledge of Umar would be heavier;¹ and they believed that he possessed nine-tenths of knowledge.

It is mentioned in the words of Mohib Tabari that if knowledge of Umar is placed in one pan of balance and the knowledge of all the other folks of the world in the other, Umar's knowledge would be heavier.

2. Huzaifah said: The knowledge of all the people was destroyed in the chamber of the burial of Umar along with his knowledge [was buried with him].²

3. Ibne Musayyab said: After Messenger of Allah (s.a.w.a.), I don't know of anyone more intelligent than Umar.³

“If you don't know, ignorance is a calamity and if you know, it is greater calamity!”

You know well that these false statements are not at all compatible with masterpieces of Umar's knowledge recorded in history, some of which we mentioned before⁴ and some we present here that fully expose the reality:

بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرٌ⁵

“Nay! man is evidence against himself,”⁶

2. Umar was most learned about Quran and most judicious of people

It is narrated from the Messenger of Allah (s.a.w.a.) that: “I am commanded to recite the Quran for Umar.”⁷

And it is narrated from Ibne Masud that: “Umar was most pious of us with

¹ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:86 [3/92, Tr. 4497]; *Riyazun Nazara*, 2:8 [2/274].

² *Al-Istiab*, 2:420 [1149, No. 1878 and it is mentioned in it that: Knowledge of all the people vanished in the knowledge of Umar]; In *Elamul Muaqieen*, 6, it is mentioned: As the knowledge of people with the knowledge Umar was buried in one chamber.

³ *Elamul Muaqieen*, 7 [1/20].

⁴ Ref: *Barguzida Jame Al-Ghadir*, Muhammad Hasan Shafie Shahroodi, Pg. 577-578.

⁵ Surah Qiyamah 75:14

⁶ Hakim Tirmidhi has mentioned this report in *Nawadirul Usul*, 58 [1/142, Principle 43].

regard to God and most knowledgeable of us about recitation of Quran.”¹

Mohib Tabari has narrated from Ali bin Harb Tai, from channels of Ibne Masud that he said to Zaid bin Wahab:

“Recite to us what Umar recited for you and encouraged you to recite, indeed Umar is most knowledgeable about Quran and most judicious in religion of Almighty Allah.”²

These are *Mursal* traditional reports, which have no chains of narrators. I think that proving their chains invalid is not required to prove the falsity of these traditional reports.

Indeed, if the Caliph had really been blessed by Almighty Allah and Messenger of Allah (s.a.w.a.) was ordered to recite Quran for him, he should have been able to memorize and understand it, know its meanings and act upon it; he should have recited Quran more than other companions as was mentioned in the report of Hakim, or should be most knowledgeable and judicious as mentioned in report of Tai, and why he spent twelve years to memorize Surah Baqarah? As was mentioned above,³ and why his rulings are deviated from Holy Quran: like:

1. His ruling that if one is ritually polluted and has no water for ritual bath, he should omit prayer, negligent of the statement of Almighty Allah in Surah Nisa⁴ and Surah Maidah.⁵

2. His ruling to stone to death a woman six months pregnant, while before him was the verse:

وَحَمْلُهُ وَفِضْلُهُ ثَلْثُونَ شَهْرًا

“And the bearing of him and the weaning of him was thirty months.”⁶

And the verse:

وَالْوَالِدَاتُ يُرِيدْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ

“And the mothers should suckle their children for two whole years...”⁷

3. His prohibition of increasing the dower of women, whereas he was having the statement of Allah before him, saying:

وَأَتَيْتُمُ احْلِدُهُنَّ قِنْطَارًا

¹ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:86 [1/92, Tr. 4498].

² *Riyazun Nazara*, 2:8 [2/274].

³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 545-546.

⁴ Surah Nisa 4:43.

⁵ Surah Maidah 5:6

⁶ Surah Ahqaf 46:15

⁷ Surah Baqarah 2:233

“And you have given one of them a heap of gold...”¹

4. Not knowing the meaning of ‘Abb’ while he recited the verse:

مَتَاعًا لَكُمْ وَلَا نَعِمْكُمْ ﴿١﴾

“A provision for you and for your cattle.”²

5. His theory that the Black Stone (*Hajar Aswad*) causes no harm and benefit due to his ignorance to statement of Almighty Allah:

وَإِذَا خَلَدَ رَبُّكَ مِنْ يَنْعِيْ أَدَمَ مِنْ ظُهُورِهِمْ

“And when your Lord brought forth from the children of Adam, from their backs...”³

6. Forbidding good things of life by relying on the verse of:

أَدْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاةِ الَّذِيْنَا

“You did away with your good things in your life of the world.”⁴

As he was negligent of the preceding verses and also did not pay attention to other verses which say:

قُلْ مَنْ حَرَمَ زِينَةَ اللَّهِ الَّتِيْ أَخْرَجَ لِعِبَادِهِ وَالظَّيِّبَاتِ مِنَ الرِّزْقِ

“Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions...”⁵

7. Not knowing meanings and implications of terms and allegorical and unclear statements of Quran.

8. Ordering the stoning of a woman, who committed fornication under compulsion and being in a helpless position, whereas it is mentioned in Quran:

فَمَنِ اضْطُرَّ غَيْرَ بَاغِ وَلَا عَادِ فَلَا إِثْمَ عَلَيْهِ

“But whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him.”⁶

9. Curiosity, which made him climb the wall and enter a house, without greeting the occupants and he paid no attention to the following three verses:

وَلَا تَجْسَسُوا

“And do not spy...”⁷

¹ Surah Nisa 4:20

² Surah Naziyat 79:33

³ Surah Araaf 7:172

⁴ Surah Ahqaf 46:20

⁵ Surah Araaf 7:32

⁶ Surah Baqarah 2:173

⁷ Surah Hujurat 49:12

وَأُتُوا الْبُيُوتَ مِنْ أَنْوَارِهَا

“And go into the houses by their doors...”¹

فِيَّا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا

“So when you enter houses, greet...”²

10. Not knowing meaning of Kalala, whereas he had heard the last verse of Surah Nisa revealed in summer.

11. Saying that a dead are punished due to weeping of survivors; as if he had not read the verse:

وَلَا تَنْزِرُوا إِرَأْةً وَلَا زَرَ أُخْرَى

“And no bearer of burden shall bear the burden of another.”³

12. His deviated opinion regarding divorce [that three divorces in one sitting are allowed] due to lack of understanding the verse:

الْطَّلاقُ مَرْتَبٌ

“Divorce may be (pronounced) twice...”⁴

13. His forbidding Hajj-e-Tamatto, after reciting the verse:

وَأَتُمُوا الْحَجَّ وَالْعُمَرَةِ بِللّٰهِ

“And accomplish the pilgrimage and the visit for Allah...”⁵

14. Making unlawful Fixed-time marriage (*Mutah*) due to ignorance of Allah’s statement:

فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَأُتُوهُنَّ أُجُورَهُنَّ

“Then as to those whom you profit by, give them their dowries.”⁶

You will find details of these instances in discussion about academic masterpieces of Umar in this book and there are a large number of subjects of Quran, which he did not know and you will find some of them through this book.

Now, whether logic permits that someone, who has the best recitation and is most knowledgeable and wisest of people, he should be so ignorant about Holy Quran and its objectives?

If he was as they claim, then what is the meaning of his statement in a

¹ Surah Baqarah 2:189

² Surah Nur 24:61

³ Surah Anaam 6:164

⁴ Surah Baqarah 2:229

⁵ Surah Baqarah 2:196

⁶ Surah Nisa 4:24

sermon, which is narrated through authentic chains of narrators, all of whose narrators are trustworthy?

“Those, who want to ask about Holy Quran should approach Ubayy bin Kaab; those who want to inquire about lawful and unlawful, should approach Maaz bin Jabal; and those, who want to learn about shares of inheritance, should contact Zaid bin Thabit.”¹

3. Shaitan is terrified of Umar and he flees from him

It is narrated from Buraidah that: The Messenger of Allah (s.a.w.a.) left Medina on one of the battles and when he returned a black slave-girl came to him and said:

“O Messenger of Allah (s.a.w.a.) I made a vow that if Allah sends you back safe and sound, I would play tambourine and sing before you.”

The Messenger of Allah (s.a.w.a.) said: “If you had really made a vow, you may play the tambourine, otherwise not.”

So, she began to play tambourine and Abu Bakr entered and she continued to play at her instrument. Then Ali entered and she continued to play. After that Uthman arrived, and she did not pause. At last, Umar entered. The slave-girl kept the tambourine below her feet and sat upon it.

Messenger of Allah (s.a.w.a.) said: “Umar, indeed Shaitan is terrified of you. I was present and she played the tambourine. Abu Bakr arrived, but she continued. Then Ali came and she did not pause. After that Uthman entered, but she went on playing. At last, when you entered she threw down the tambourine.”

It is mentioned in the words of Ahmad that:

“Umar, indeed the Shaitan flees from you.”²

2. It is narrated from Ayesha that the Messenger of Allah (s.a.w.a.) was present (with me). Thus, I heard the shouts of children. Then Messenger of Allah (s.a.w.a.) arose and saw a black slave-girl dancing surrounded by children.

The Prophet said: Ayesha, come and see. I went and placed my chin on the shoulder of Messenger of Allah (s.a.w.a.) and watched that slave-girl from between the Prophet’s head and shoulder.

The Prophet said: Are you not satiated? Are you not satiated? I continued to say: No, so that I may know my value in view of Prophet. Suddenly Umar arrived and people dispersed from the slave-girl. The Messenger of Allah (s.a.w.a.) remarked:

“Indeed, I saw Shaitans from Jinns and humans that they fled from Umar.”

Ayesha says: “I returned to the house at that point.”¹

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 542-543.

² *Musnad Ahmad*, 5:353 [6/485, Tr. 22480]; *Sunan Tirmidhi*, 2:293 [5/580, Tr. 3690]; and he has written that: This tradition is good, authentic and rare.

3. Abu Nasr Tusi has mentioned in *Al-Luma* that:²

The Messenger of Allah (s.a.w.a.) entered Ayesha's chamber and saw two slave-girls singing and playing tambourine and Holy Prophet (s.a.w.a.) did not refrain her. When Umar bin Khattab was infuriated, he said:

"Should the instruments of Satan remain in the house of Messenger of Allah (s.a.w.a.)?"

Holy Prophet (s.a.w.a.) said: "Leave them alone. There is a festival for all groups."

Allamah Amini says: We do not need to discuss about the chains of narrators of these traditional reports, because in their texts, there are so many profane terms that it makes us needless to discuss about chains of narrators.

So, leave Tirmidhi, who considered chains of narrators of traditional reports to be good and correct and also leave the Hafiz scholars who filled vessels of their knowledge through defects like these reports.

It remained concealed for these poor individuals that to prove excellence of second Caliph they have demeaned the Prophet, whereas His Eminence is remote from such a thing.

What kind of a Prophet was he that he liked to watch dancing girls, hear singing and attend gatherings of music? He was not satisfied with this, till he even brought his wife, Ayesha, till people saw them from near. He also says to his wife: "Are you satiated? Are you satiated?" And she replies: "No," so that she may know about her rank in view of Prophet!

The prophetic dignity was not an obstacle for him to watch music and dance in company of children, like ordinary shameless folks of that time, whereas his sanctified religion had prohibited such things:

1. It is the statement of Allah, the Mighty and the High that:

وَمِنَ النَّاسِ مَنْ يَشْرِبُ مِنْ لَهْوِ الْجُنُبِ لِيُضْلَلَ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ ۚ وَيَعْخُذُهَا هُزُوا طَأْوِيلِكَ لَهُمْ عَذَابٌ مُّهِينٌ
④

"And of men is he who takes instead frivolous discourse to lead astray from Allah's path without knowledge, and to take it for a mockery; these shall have an abasing chastisement."³

Ibne Abi Dunya and Ibne Marduya have narrated on the authority of Ayesha, without intervening chains of narrators that:

"Indeed, Allah, the Mighty and High has prohibited singing slave-girls, selling her, receiving her cost, teaching her and listening to her."

¹ *Sunan Tirmidhi*, 2:294 [5/580, Tr. 3691] and he has written that this tradition is good, authentic and rare. *Riyazun Nazara*, 3:208 [2/255].

² *Al-Luma*, 274 [345, No. 153].

³ Surah Luqman 31:6

Then, she recited the following verse:

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهُوا الْحَدِيثِ

“And of men is he who takes instead frivolous discourse...”¹

It is narrated from Ibne Masud that Prophet was asked regarding the verse:

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهُوا الْحَدِيثِ

“And of men is he who takes instead frivolous discourse...”²

He said: “By God, it implies music.”³

Allah, the Mighty and High warned the Ummah of Muhammad (s.a.w.a.) through the verse of:

وَأَنْتُمْ سُمْلُونَ ⑪

“While you are indulging in varieties.”⁴

Akrama has narrated from Ibne Abbas that ‘samad’ in the language of Himyar tribe is music and ‘samadul lana’ means ‘sing for us’ and it is said to the slave-girl: ‘Asmadina’, that is: entertain us through music.⁵

3. Holy Quran contains the statement of Almighty Allah that He said to Iblees:

وَاسْتَفْرِزُ مَنْ أَسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ

“And beguile whomsoever of them you can with your voice.”⁶

Ibne Abbas and Mujahid have said that: “The voice of Shaitan implies, singing and music.”⁷

Music and musical instruments in traditional reports

1. It is narrated from Umar bin Khattab in a report narrated through incomplete chains of narrators that the money paid to singing girl is unlawful and her singing is prohibited and watching her is also prohibited and her payment is paying the cost of a dog and the cost of the dog is unlawful.
2. It is attributed to the Prophet that he said: Some people would come in my Ummah, who would legalize wearing of silk, drinking wine and instruments

¹ Surah Luqman 31:6

² Surah Luqman 31:6

³ Ref: *Jamiul Bayan*, 21:39 & 40 [No. 11, Vol. 21/61]; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 2:441 [2/455, Tr. 3542].

⁴ Surah Najm 53:61

⁵ *Jamiul Bayan*, 28:48 [No. 13, Vol. 27/82]; *Al-Jamiul Ahkamul Quran*, 17:122 [17/80].

⁶ Surah Isra 17:64

⁷ *Jamiul Bayan*, 15:81 [No. 9, Vol. 15/118; 10/87]; *Al-Jamiul Ahkamul Quran*, 10:288.

of music.⁽¹⁾⁽²⁾

3. A tradition is narrated from Anas and Abu Amama attributed to Prophet that: “Almighty Allah sent me as the mercy and guidance for people and to destroy instruments of music and things from the period of Ignorance.”³
4. The following tradition is narrated from Anas bin Malik through incomplete chains of narrators that: “On Judgment Day, molten lead would be poured into the ears of one, who sits before a singing girl to listen to her.”⁴
5. The Messenger of Allah (s.a.w.a.) said on the day of conquest of Mecca: “I am sent to break the tambourine and flute.” Companions came out and confiscated them from youths and broke them.⁵

Music according to four schools of jurisprudence

1. Leader of Hanafis have prohibited music and also regarded listening to it unlawful and scholars of Kufa, like Sufyan, Hammad, Ibrahim, Shobi and Akrama also believe as such.

2. It is narrated from Malik, leader of Malikis that he forbade playing music and listening to it; and all folks of Medina, except Ibrahim bin Saad, also believe as such.

3. On the basis of what the commentator of *Muqna* has mentioned that prohibition of music is narrated from some Hanbali scholars and it is narrated from Abdullah bin Ahmad Hanbal that: “I asked my father about music.”

He replied: “It causes growth of hypocrisy in the heart and I don’t like it.” Then he mentioned Malik’s statement that:

“In our view, only transgressors perform this.”

4. It is narrated from experts of Shafei school that it clearly prohibits music and those, who attribute its lawfulness to them, are refuted, like Qadi Abu Tayyab, who has himself written a book in condemnation of music and its prohibition; and have refuted the like of Tabari and Shaykh Abu Ishaq in *Al-Tambih*.⁶ It is mentioned in *Miftahus Saada*⁷ that:

“Enjoying music and playing musical instruments is infidelity.”

Allamah Amini says: Perhaps the author of this statement has reasoned through tradition of Abu Huraira, which Abu Yaqub Nishapuri has narrated that:

¹ It is mentioned in the margins of Damyati that: ‘Moazaf’ implies tambourine and also implies every kind of music. *Neelul Autar*, 8:261 [8/109].

² *Sahih Bukhari*, [5/2123, Tr. 5268].

³ *Jami Bayanul Ilm*, Ibne Abde Barr, 1:153 [Pg. 183, Tr. 937]; *Durre Manthur*, 2:323 [3/178].

⁴ *Al-Jamiul Ahkamul Quran*, 17:53 [14/37]; *Neelul Autar*, 8:264 [8/113].

⁵ *Bahjatul Nufus Sharh Mukhtadar Sahih Bukhari*, Abu Muhammad Ibne Abi Jumra Azdi, 2:74.

⁶ *Talbise Iblis*, Ibne Jauzi, [*Naqd al-Ilm wa Ulama*] 242-246 [228-231]; *Al-Jamiul Ahkamul Quran*, 14:51, 52, 55 & 56 [14/36-39]; *Durre Manthur*, 5:59 [6/504 & 507].

⁷ *Miftahus Saada*, 1:334 [1/376].

“Listening to instruments of music is divine disobedience, sitting to listen to it is transgression and enjoying it is disbelief.”¹

A glance at the above tradition

This is the rank of music and musical instruments, and this is what is narrated from Prophet, whether in such a case, it is proper to attribute such defects, which makes infallibility of Prophet defective and degrades his rank, and casts him into the circle of ignorance?

Then it implies that the only one to prohibit music and musical instruments and to be harsh against unlawful things and who opposed it and made them ineffective, was Umar and not Messenger of Allah (s.a.w.a.) and what kind of Shaitan is he that is terrified of Umar, but not frightened of Messenger (s.a.w.a.)?

What kind of Prophet is it, who listens to musical instruments and an unrelated female dances before him and plays tambourine and sings. And he looks after his wife in this shameful place and asks:

“I am not from music and singing and music and singing is not from me.”

Or says: “I am not from unlawful and unlawful is not from me.”²

What a great man is he that he sees singing and music in his house, but does not object? And only Umar is enraged and he says: Are there instruments of Satan in the house of Messenger of Allah (s.a.w.a.)? Is this Prophet not the same that when he heard the sound of music, he inserted his fingers in his ears and went away from there?

Nafe says: Abdullah bin Umar heard the sound of music been played; so he inserted his fingers in his ears and moved away from there and said to me: Nafe, do you hear something? I replied: No. So he removed his fingers from his ears and said: I was with Messenger of Allah (s.a.w.a.) when he heard such a sound and acted in this same way.³

Are you not amazed at the Messenger of Allah (s.a.w.a.) that black slave girls should enact drama, dance and play music in his holy Masjid, which was the most sacred place in the world and the Prophet and his wife should watch the spectacle and Umar should prohibit them, and the Prophet says: “O Umar, let them play?”

Is this traditional report narrated from Holy Prophet (s.a.w.a.) through a number of channels, authentic? When he had prohibited in his Masjid entry of children, insane, from buying and selling, enmities and claims, raising of voices and application of legal punishments and said: If someone hears a man seeking

¹ *Neelul Autar*, 8:264 [8/113].

² Bukhari has mentioned this report in *Al-Adab* [*Al-Adabul Mufarrad*, 216, Tr. 806] and Baihaqi [in his *Sunan*, 10/217]; Khatib and Ibne Asakir have mentioned it. Ref. *Kanzul Ummal*, 7:333 [15/219, Tr. 40664]; *Faizul Qadir*, 5:265 [Tr. 7241].

³ *Sunan Abi Dawood*, 2:304 [4/281, Tr. 4924]; *Sunan Baihaqi*, 10:222; *Tarikh Ibne Asakir*, 7:206 & 284 [26/169, No. 3068, 27/35, No. 3153].

help for a lost person, he should say: May Almighty Allah not make him return to you, because the Masjid are not made for this purpose.

Muslim, Abu Dawood, Ibne Majah and Tirmidhi have quoted this tradition.¹

Muslim, Nasai and Ibne Majah have narrated from Buraidah that:² A man sought help for his lost camel in the Masjid. The Messenger of Allah (s.a.w.a.) said:

“You will never find it. Indeed, Masjids are constructed for important matters.”

He also said: In the last period of time, there would be people, who would converse in their Masjids and there is no need in them for Almighty Allah.

Ibne Habban has mentioned this tradition in his *Sahih*.³

He also said: Don’t use Masjids as places of frequenting, except for divine remembrance or prayers.⁴

What estimation do you have of the infallible Prophet that before his sending⁵ as a divine messenger, he distances himself from music and musical instruments, but after his blessed sending, he turns back to that path to enjoy singing of strange women, while they are dancing?

Come let us listen to another calamity from Zarkashi in *Ijabah*,⁶ where he has considered them to be specialties of Ayesha.

The Messenger of Allah (s.a.w.a.) followed the pleasure of Ayesha, like playing of Ayesha [who was a young girl] with toys, and the standing of His Eminence before Ayesha so that she can watch the negroes dancing. From this scholars have derived numerous rules and how much blessed she [Ayesha] is!

What does this man intends to prove? Excellence for Ayesha or errors for her husband?

Did the Messenger of Allah (s.a.w.a.), in order to please Ayesha, followed lawful matters, or both lawful and unlawful? We seek refuge of God!

Is it possible that in pursuit of her pleasure he should even negate the divine law he had brought?

What rule can be derived from such a useless source?

¹ *Sahih Muslim*, [2/39, Tr. 79, Kitabul Masajid]; *Sunan Abi Dawood*, [1/128, 273]; *Sunan Ibne Majah*, [1/252, Tr. 767]; *Sunan Tirmidhi*, [2/139, Tr. 322].

² *Sahih Muslim*, [2/39, Tr. 80, Pg. 40, Tr. 81, Kitabul Masajid]; *Sunanul Kubra*, [1/263, Tr. 796]; *Sunan Ibne Majah*, [1/252, Tr. 765].

³ *Al-Ahsan fee Sahih Ibne Habban*, [15/162, Tr. 6761].

⁴ Hafiz Mudhari has compiled this tradition and its like in *Al-Targhib and Tarheeb*, 1:89-92 [1/196-225].

⁵ *Dalailun Nubuwwah*, Abu Nuaim, 1:58 [1/236, Tr. 128]; *Elamun Nubuwwah*, Mawardi, 140 [Pg. 211, Chap. 19]; *Tarikh Tabari*, 2:196 [2/279]; *Al-Kamil*, Ibne Athir, 2:14 [1/471]; *Uyunul Athar*, Ibne Sayyidun Naas, 1:44 [1/65]; *Tarikh Ibne Kathir*, 2:287 [2/350]; *Khasaisul Kubra*, 1:88 [1/149]; *Seeratul Halabiyya*, 1:132 [1/122].

⁶ *Al-Ijabah*, 67 [63, Chap. 1].

Kudos to the writers and scholar, who make such inferences! May Allah increase these blessings! On the contrary may not increase them!

Furthermore, does making a vow makes a prohibited act lawful? It is narrated from Messenger of Allah (s.a.w.a.) in a tradition that: Vow in disobedience and regarding something a man does not own, is invalid.¹

And he said: Vow is not valid, except in which proximity to Almighty Allah is sought.²

Now, with attention to these traditions, is the condition of validity of vow not that one is inclined to it and it should be such that Almighty Allah be sought so that it may cause proximity to Allah, the Mighty and High.

The maker of vow should say: "It is incumbent on me for sake of Allah..."

What inclination does playing of tambourine by a woman for a stranger man and her singing and dancing in his presence have?

Except that someone should say: That slave-girl or Masjid of Prophet made these prohibited things lawful or exaggeration in excellence of Caliph made it lawful!

Umar's viewpoint regarding music

If you are amazed you should be amazed at these funny statements, which show that Umar detested music, while the fact is that Aini in *Umdatul Qari Sharh Sahih Bukhari*³ quoting from *Tamheed* by Abu Umar, author of *Al-Istiab*, regards Umar to be among those, who regarded music lawful; along with Uthman, Abdur Rahman bin Auf, Saad bin Abi Waqqas, Abdullah bin Umar, Muawiyah, Amr Aas, Noman bin Bashir and Hassan bin Thabit.

Shaukani in *Neelul Autar*⁴ has written that: [Justification] of music and listening to it is narrated from a group of companions and companions of companions, including Umar, as Ibne Abde Barr⁵ and others have narrated.

As mentioned in *Neelul Autar*,⁶ Mubarrad and Baihaqi have written with regard to Umar in *Al-Marifah* that when Umar entered his house, he was singing one or two couplets.

Through this traditional report Shaukani has concluded that on some occasions music is lawful and this shows that implication of singing is music.

Ibne Manzur has written in *Lisanul Arab* that:⁷ "Umar permitted Arab folk

¹ *Sahih Muslim*, 2:17 [3/462, Tr. 8, Kitabul Nazar]; *Sunan Abi Dawood*, 2:81 [3/228, Tr. 3274]; *Sunan Ibne Majah*, 1:652 [1/686, Tr. 2124]; *Sunan Nasai*, 7:19 & 29 [3/136, Tr. 4754].

² Abu Dawood has mentioned this report [in his *Sunan*, 2/258, Tr. 2192]; as is mentioned in *Taisirul Wasul*, 4:281 [4/337] and also Baihaqi has narrated in *Sunanul Kubra*, 10:75.

³ *Umdatul Qari Sharh Sahih Bukhari*, 5:160 [6/272].

⁴ *Neelul Autar*, 8:226 [8/115].

⁵ *Al-Istiab*, [Pg. 457, No. 686].

⁶ *Neelul Autar*, 8:272 [8/120].

⁷ *Lisanul Arab*, 19:374 [10/135].

music.”

The tradition of Khawat bin Jubair, the companion clarifies the matter when he says:

We set out for Hajj in the company of Umar and were traveling with riders among whom was Abu Ubaidah bin Jarrah and Abdur Rahman bin Auf. They said: “Sing the couplets of Zirar for us.” Umar said: “Leave Abu Abdullah alone to sing his couplets.”

So they continued to sing till it was dawn. At that point, Umar said: “O Khawat, restrain your tongue, as we have passed the night and it is morning.”¹

It is narrated from Saib bin Yazid that: When I was with Abdur Rahman bin Auf on way to Mecca, he said to Rabah: “Sing songs for us.” Umar said: “If you want, you can sing the couplets of Zirar bin Khattab.”²

In the report of Ibne Asakir in his *Tarikh*,³ it is mentioned that Umar said: “What is this?” Abdur Rahman replied: “There is no problem in this music, it would make our journey easy?” So Umar said: “If you want you may sing...” till the end of report.

This is Umar, and this is his view and this is his practice regarding music. Now, is it logical that the singers should be frightened of him and refrain from their act, and flee, but Holy Prophet (s.a.w.a.) should listen to it and not avoid it? And believe that Shaitan flees on seeing Umar, but he does not flee on seeing the Prophet? We seek Your refuge , O God!

Through the authorities of Ibne Abi Aufi, in his *Musnad*,⁴ Ahmad has narrated this same important excellence for Uthman. Abu Bakr sought permission to enter the chamber of the Prophet when a slave girl was playing tambourine. After that Umar sought permission and entered. After that Uthman sought permission to enter. At this point the slave girl stopped playing the tambourine. The Messenger of Allah (s.a.w.a.) said:

“Indeed, Uthman is a very modest person.”

After this, it is necessary to turn our attention to the poet of Nile valley, who composed verses in which he compared the whip of Umar to staff of Prophet Musa (a.s.), which was a great miracle for an infallible prophet and through which he rendered falsehood invalid and established truth. As was mentioned before, he has written as follows:

“His whip made him needless of a sharpened sword and how numerous were deviated and arrogant persons that it terrified. For him this whip was like Staff of Musa (a.s.) for its owner; that it did not allow any liar and falsehood to come near

¹ *Sunan Baihaqi*, 10:224; *Al-Istiab*, 1:170 [Part Two, 457, No. 686]; *Al-Isabah*, 1:457 [No. 2298]; *Kanzul Ummal*, 7:335 [15/228, Tr. 40697].

² *Al-Isabah*, 2:209.

³ *Tarikh Medina Damishq*, 7:35 [24/400, No. 2932].

⁴ *Musnad Ahmad*, 4:353 [5/470, Tr. 18634, Pg. 471, Tr. 18638].

him.”¹

We ask this man: What is the similarity between that staff and this whip that this should be said regarding it: Perhaps no one remained safe from it, except very few from companions. He carried this whip whenever or wherever he went and people feared this whip more than they were afraid of the sword. They always said: I began the day while I whipped people and there is no one above us, except the Lord of universe,² and after it was said: Indeed, the whip of Umar was more terrifying than sword of Hajjaj as is mentioned in *Mahaziratul Saktwari*.³

What is the similarity between the staff of an infallible prophet and the whip of one, from whom none was safe, except very few companions? Is this whip a facsimile of that staff, when its owner whipped ladies, who wept on the daughter of Prophet and His Eminence caught his hand and said: “O Umar, it is enough?”⁴

Or when he beat up Umme Farwa, daughter of Abu Qahafa, when she was weeping for her father?⁵

Or when he lashed Tamim Dari for praying after Asr Prayer, whereas it is recommended.⁶

Or when he beat up Munkadir, Zaid Jahni and others, due to the fact that they had prayed after the Asr Prayer.⁷

Or as a butcher he beat up those, who purchased meat for their family two days in a row.⁸

Or when he beat up a man, who had traveled to Baitul Muqaddas, whereas it is recommended to travel there.⁹

Or when he lashed those, who kept fasts in the month of Rajab, whereas fasting in that month is an emphasized recommended act.¹⁰

Or when a person asked him about a Quranic verse, whose meaning he did

¹ These are some verses of the Qasida famous as Umariya, by the Egyptian poet, Muhammad Hafiz Ibrahim [*Diwan Hafiz Ibrahim*, 1/94].

² *Mahaziratul Khizri*, [2/15]; *Al-Kholafa*, Najjar, Pg. 113-239.

³ *Mahaziratul Saktwari*, 169.

⁴ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 553.

⁵ In *Sharr Nahjul Balagha*, Ibne Abil Hadid, 1:60 [1/181, Sermon 3] it is mentioned that Umme Farwa, daughter of Abu Qahafa was the first one to be whipped by Umar, when Abu Bakr died.

⁶ Ref: *Sahih Muslim*, 1:310 [2/274, Tr. 302, Kitab Salatul Musafireen]; *Musnad Ahmad*, 4:102 & 115 [5/71, Tr. 16496, Pg. 91, Tr. 16588]; *Muwattah*, Malik, 1:90 [1/221, Tr. 50, Kitabul Quran]; and...

⁷ Ref: *Sahih Muslim*, 1:310 [2/274, Tr. 302, Kitab Salatul Musafireen]; *Musnad Ahmad*, 4:102 & 115 [5/71, Tr. 16496, Pg. 91, Tr. 16588]; *Muwattah*, Malik, 1:90 [1/221, Tr. 50, Kitabul Quran]; and...

⁸ Ref: *Seerah Umar*, Ibne Jauzi, 68 [Pg. 73].

⁹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 563-564.

¹⁰ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 565-566.

not know.¹

Or when he beat up a Muslim man, who showed him book containing knowledge.²

Or when he beat up a Muslim man, who showed him the Book of Daniyal (a.s.).³

Or when he beat up those, whose agnomen was Abu Isa⁴ or when he lashed the elder of Rabia tribe, without any fault.⁵

Or according to *Tarikh Ibne Kathir*, when he beat up Muawiyah, without his having committed any crime.⁶

Or when he beat up Abu Huraira as he had purchased a horse from his own funds.⁷

Or when he beat up those, who fasted for a long time.⁸

And other instances, which cannot be calculated; thus look at the appalling statement of this man, who says: How many deviated and arrogant persons I terrified! Whom does he imply?

وَمِنَ النَّاسِ مَنْ يُعَجِّبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشَهِّدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ
وَهُوَ أَلَّا يَخْصَمُ ﴿١﴾

“And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries.”⁹

4. Four main qualities of Umar

1. When Muslims conquered Egypt in the month of ‘Bauna’,¹⁰ a non-Arab month, natives came to Amr Aas and said:

“O chief, this river Nile follows the same practice all the time.”

He asked: “What practice?”

They replied: When thirteen nights pass from this month, we go to a virgin,

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 566.

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 568-571.

³ Ref: *Al-Musannaf*, Abdur Razzaq, [6/114, Tr. 10116].

⁴ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 571.

⁵ Ref: *Seerah Umar*, Ibne Jauzi, 178 [Pg. 183].

⁶ *Al-Bidayah wan Nihaya*, 8:125 [8/134, Events of 60 A.H.]

⁷ Ref: *Seerah Umar*, Ibne Jauzi, 44 [Pg. 58]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:58 & 3:104, and so on ...[Ref: *Al-Ghadeer*, 6:382-390].

⁸ Ref: *Seerah Umar*, Ibne Jauzi, 174 [Pg. 179].

⁹ Surah Baqarah 2:204

¹⁰ Copt: It is a Christian mountain in Egypt and Copt is an ancient language of Egypt and Coptic months are twelve; they are as follows: Toth, Baba, Hatur, Kihak, Tauba, Amshir, Brahmahat, Barmuda, Bishnas, Bauna, Abeeb, Misri. Ref: *Tadkiratul Ulul Albab*, Shaykh Dawood Antaki, 3/108-110, *Tarikh Yaqubi*, 1/189.

who lives with her parents and convince her father and dress her in nice garments and throw her into the river.”

Amr said: “This is not Islamic and Islam destroys all past practices [and does not continue customs of Ignorance].”

So, they waited for three months: Bauna, Abeeb and Misri¹ and Nile did not flow, neither less nor more. So they wrote to Umar bin Khattab and he replied:

“What you did was right. Indeed, Islam has destroyed ancient practices.” And wrote to Amr: “I have placed a small chit in this letter and when you receive it, drop that chit into the Nile.”

When Umar’s letter arrived, it was written in that chit:

“From the slave of Allah, Umar, the chief of believers. So to say: If so far you have flowed on your own, do not flow. If the One and Powerful Lord made you flow, we petition the One and Powerful Lord to make you flow.”

It is mentioned in the words of Waqidi that the letter was:

“If you are a creature and not master of benefit and harm and you flow on your own, then dry up; and we have no need for you. But if you flow by the power of Almighty Allah, then flow, as you have flowed so far. And peace.”

Then they dropped that letter into the Nile before the day of crucifixion and people of Egypt were prepared to leave the country and migrate somewhere else as all their means in that country depended on the Nile. When they dropped the chit, the night passed and the following day, then Almighty Allah caused Nile to flow and removed that ancient practice from people of Egypt to this day.

2. Raazi has mentioned in his *Tafseer* that:

There was an earthquake in Medina. Umar cracked his lash on the earth and said: Be still by the permission of God. So it fell still and after that there has never occurred earthquake in Medina.

3. It is mentioned in *Tafseer Razi* that:

Fire started in some houses of Medina, Umar wrote on a piece of cloth: O fire, go out by permission of Allah. They threw that piece in the fire and it went out immediately.

4. Sakatwari has mentioned in *Mahazaratal Awail* that:

The first earthquake, which occurred in Islam was in the 20th year of Hijra and during Umar’s Caliphate. So Umar hit his spear at the earth and said: “O earth, remain still, do I not dispense justice upon you?”

So the earthquake stopped, and this was one of his miracle acts. Thus, four miracle acts regarding the four elements of nature were seen from him: He exercised control on the earth, and displayed his power over water in the story of the Nile river; and showed his authority on the air in the incident of expedition to the mountain (*Sariyatul Jabal*) and his control on the element of fire was seen in

¹ Names of Coptic months.

the story of a villager, who failed to change his name that was connected to the fire, like Shahab, Qabas, Saqib, as is mentioned in *Tabsiratul Adilla* and *Dala'ilun Nubuwah*.¹

Allamah Amini says: As for the report of Nile river, its sole narrator is Abdullah bin Salih Misri, who was an excessive liar and fabricator.

Ahmad bin Hanbal has written that.² “In the beginning, he was disciplined, but became corrupt in the last part of his life.”

Nasai has written that: “He is not trustworthy.”³

As for the tradition of earthquake, which Raazi has mentioned, in the events of the period of Umar neither in form of report narrated through chains of narrators nor without narrators and no expert historian has mentioned it, and Hafiz scholars have not narrated it that we may study its chains of narrators and he said:

After that earthquake never occurred in Medina, it is a miracle, which history negates, as after that earthquake occurred a few times: There was a strong earthquake in Hijaz in 515 A.H., due to which Rukne Yamani toppled and some of it was damaged and a part of Masjid Nabawi was also destroyed as Ibne Kathir has mentioned in his *Tarikh*.⁴

In the year 654 A.H., an earthquake occurred in Medina during the night and it continued for a few days and nights; and its story is long and it is mentioned in *Tarikh Ibne Kathir*.⁵

Now, relate Sakatwari’s statement to that of Raazi, when he said: The first earthquake, which occurred in Islam was in the year 20th year of Hijra as is mentioned in *Tarikh Khamis*.⁶ An earthquake occurred in the 6 A.H. and the Prophet said: “Indeed. Allah, the Mighty and Sublime wants you to obtain His pleasure, so obtain His pleasure.”

As for the report about Umar saying: ‘O Sariya, the mountain, the mountain,’ Sayyid Muhammad bin Darwish Hoot has written in *Asniul Matalib* that:⁷

This statement of Umar is from the pulpit when he got a vision in which he saw Sariya,⁸ who was in Nahawand in the land of Fars.¹ Wahidi and Baihaqi have

¹ *Futuhush Sham*, Waqidi [2/69]; *Tafseer Kabir*, 5:478 [21/88]; *Seerat Umar*, Ibne Jauzi, 150 [Pg. 155-157, Chap. 66]; *Riyazun Nazara*, 2:12 [2/278]; *Al-Bidaya wan Nihaya*, 7:100 [7/114, Events of the year 19 A.H.]; *Tarikhul Khulafa*, Suyuti, 86 [Pg. 117-118]; *Khazanatul Asrar*, 132 [Pg. 93]; *Akhbarud Daul*, 1:288; *Al-Futuhatul Islamiya*, 2:437 [2/282]; *Nurul Absar*, 62 [127-128]; *Mahazaratul Awail*, Sakatwari 168.

² *Al-Ilal wal Marifatul Rijal*, [3/212, No. 4919].

³ *Kitabul Zoafa wal Matrukeen*, [Pg. 149, No. 351].

⁴ *Al-Bidaya wan Nihaya*, 12:188 [12/233, Events of the year 515 A.H.].

⁵ *Al-Bidaya wan Nihaya*, 13:188, 190,191 & 192 [13/220, Events of the year 654 A.H.].

⁶ *Tarikh Khamis*, 1:565 [1/502].

⁷ *Asniul Matalib*, 265 [Pg. 553, Tr. 1764].

⁸ Name of the commander.

quoted this story through weak chains of narrators and scholars believe it is all right to add to excellence of Caliphs. [and prove excellence through every weak chains of reporters].

Previously, we believed that Ibne Hoot has not followed justice in this command by the weakness of tradition and it should be said that this tradition is fabricated. So, we realize that Ibne Badran (d. 1346 A.H.) after the mentioned of this tradition from Saif bin Umar in the addenda, which he has written to *Tarikh Ibne Asakir*,² he has regarded it as correct.

At that time we understood that Ibne Hoot has brought a calamity in that command. How audacious Ibne Badran has been in this falsehood and veiling facts; has he not seen the statements of his scholars regarding Saif bin Umar? Or that those tradition scholars did not have capacity to evaluate every chain of narrators? Ibne Habban says:³

“Saif bin Umar has narrated fabricated traditional reports from trustworthy persons. They say that he fabricated tradition and blamed him for infidelity. Ibne Adi has written:⁴

“Some of his traditions are famous and most of them are unacceptable and no one has supported their narration.”

As for the villages being on fire because a man refused to change his name: It is nonsense which Islamic law, intellect and logic does not accept. Only this Caliph had such views regarding names and agnomens, as was mentioned before⁵ - and because of these viewpoints, he changed the names of persons, whom Holy Prophet (s.a.w.a.) had named; on the basis of this frivolous excuse that the Messenger of Allah (s.a.w.a.) has passed away and is forgiven and we don't know how we would be dealt with

He wanted Almighty Allah to punish the whole village whose folks live in peace as one of their men has not obeyed the Caliph in a recommended matter, so that it even burns down the righteous persons living there and numerous properties be destroyed. If you stood on a height at that village, which was being burned, you would definitely weep for infants and sinless animals there.

We regard Almighty Allah to be remote from such acts and also consider elders of community immune from accepting these degrading falsehoods. May

¹ They say that Umar was delivering a sermon on Friday, when he had a vision that the army sent with Sariya (name of a person) to Nahawand in Fars encountered an enemy battalion in a mountain pass and they were about to be defeated and it was only possible to escape defeat if they took refuge on a mountain near them. So, Umar, interrupted his sermon to call out to make Sariya aware of this and Almighty Allah conveyed it to Sariya in Fars and he guided the forces to the mountains where they fought the enemy and emerged victorious. Ref: *Kashful Khifa*, Ajluni, 2/380-381.

² *Tarikh Ibne Asakir*, 6:46.

³ *Kitabul Majruheen*, [1/345].

⁴ *Al-Kamil fee Zoafa ar-Rijal*, [3/435, No.851].

⁵ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 571.

God eliminate displaced love, what all it can do and what all it can fabricate!

5. Applying the title of ‘chief of believers’ to Umar

Waqidi has written that Abu Hamza¹ Yaqub bin Mujahid has narrated from Muhammad bin Ibrahim from Abu Amr that: I asked Ayesha: “Who named Umar Farooq as ‘chief of believers?’” She replied: “He is the chief of believers.”²

Allamah Amini says: Abu Hazra was a story-teller and he liked to attribute falsehood to the Messenger of Allah (s.a.w.a.) and his wives, mothers of believers, to please his listeners by fabricating an excellence of Umar, unaware of the fact that even though after a long time, history would falsify him and expose his vile acts.

Suyuti has mentioned in his *Sharh Shawahid Mughni*:³

“We have narrated through correct chains of narrators that: They were Labid bin Rabia and Adi bin Hatim, who addressed Umar as ‘chief of believers’ when they met him in Iraq.”

Tabari in his *Tarikh*, has stated through his chains of narrators from Hassan Kufi that:⁴ When Umar took over Caliphate, it was said: O successor of successor of Messenger of Allah (s.a.w.a.). Umar said: “This is a very long title to address the Caliph. On the contrary, you are believers and I am your trustee. So you should say: O chief of believers.”

Ibne Khaldun has written in his *Muqaddima* that:⁵

“By chance, some companions said to Umar: O chief of believer! So people liked that and thought that it was an appropriate phrase and thus they began to address him with these words only.”

Thus, the clear cut report of Tabari is that: Umar himself chose this title for himself. Yes, one, whom the Messenger of Allah (s.a.w.a.) named as chief of believers (*Ameerul Momineen*) is Imam Ali (a.s.). Hafiz Abul Ala Hasan bin Ahmad Attar has narrated a tradition through the chains of Ibne Abbas that:

The Messenger of Allah (s.a.w.a.) said: “Umme Salma, be a witness and listen to this: This Ali Ibne Abi Talib (a.s.) is chief of believers (*Ameerul Momineen*).”⁶

Tibrani, in his *Mojam*, has narrated through the channels of Abdullah bin Aleem Jehni in a chainless report that:⁷ Indeed, Allah, the Mighty and Sublime on the night of ascension, revealed three things to me regarding Ali: he is the lord of believers, Imam of pious and leader of folks of Paradise, whose hands, feet and

¹ In *Tarikh Ibne Kathir*, it has come in this same form, but the correct name is Abdu Hazra.

² *Al-Bidaya wan Nihaya*, 7:137 [7/154, Events of the year 23 A.H.]

³ *Sharh Shawahid Mughni*, 57 [1/155, No. 59].

⁴ *Tarikhul Umam wal Mulook*, 5:22 [4/208].

⁵ *Muqaddima Ibne Khaldun*, 227 [1/283, Part 32].

⁶ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 509-510.

⁷ *Mojam Saghir*, [2/88].

foreheads and places of prostration and ablution are luminous.

Traditions that support and strengthen this

Among them being: a report, which Abu Nuaim has mentioned in *Hilyatul Awliya* on the authority of Ibne Abbas that: The Messenger of Allah (s.a.w.a.) said: Almighty Allah did not reveal any verse beginning with the words: "O those, who believe..." except that Ali is their chief.¹

Among them is: The report which Khatib and Hakim have narrated from Jabir bin Abdullah and Hakim has regarded it as authentic and says: On the day of Hudaibiyya, I heard from the Messenger of Allah (s.a.w.a.) while he was holding the hand of Ali that he said:

"This is the chief of the righteous, killer of oppressors; one, who helps him, would be helped and one, who deserts him, would be deserted."²

Among them is: A report, which Ibne Adi in his *Kamil*,³ has narrated through the chains of Ali Ibne Abi Talib (a.s.) that:

Holy Prophet (s.a.w.a.) said: "Ali is the chief of believers and wealth is the chief of hypocrites."

It is mentioned in a report: "Wealth is the chief of oppressors."

It is mentioned in a report: "Wealth is the chief of disbelievers."⁴

Damiri has said: That is why Ameerul Momineen Ali Karram Allahu Wajhu is called as the leader of the bees, which is queen of bees and other bees surround it and take refuge with her.

6. Paper in Umar's shroud

Hasan and Husain came to Umar bin Khattab and he was busy with something. When he noticed them, he rose up and kissed them and gave a thousand dirhams or dinar to each of them.

They returned and informed their father about it. He said: I heard the Messenger of Allah (s.a.w.a.) say:

"In the world, Umar is the effulgence of Islam and in Paradise, he is the lamp of folks of Paradise."

So the two of them returned to Umar and mentioned it to him. Umar called for paper and pen and wrote as follows: Two chiefs of youths of Paradise have

¹ Ref: *Hilyatul Awliya*, 1:64 [No. 4]; *Riyazun Nazara*, 2:206 [3/158]; *Kifaya*, Ganji, 54 [Pg. 140, Chap. 31]; *Tadkiratul Sibt*, 8 [Pg. 13]; *Durarur Simtain*, Jamaluddin Zarandi, [Pg. 89]; *Sawaiq*, Ibne Hajar, 76 [Pg. 127]; *Kanzul Ummal*, 6:291 [11/604, Tr. 32920]; *Tarikhul Khulafa*, 115 [Pg. 160].

² *Tarikh Khatib Baghdaadi*, 2:377 [No. 887]; 4:219 [No. 1915]; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:129 [3/140, Tr. 4644].

³ *Al-Kamil fee Zoafa ar-Rijal*, [5/224, No. 1389].

⁴ Damiri has mentioned this report in his *Hayatul Haiwan*, 2:412 [2/441]; and Ibne Hajar in *Sawaiqul Mohriqa*, 75 [Pg. 125].

narrated from their father from Messenger of Allah (s.a.w.a.) that...and made a bequest that it should be placed in his shroud. They did this and when it was morning the paper was found on the top of the grave and it was written thereon:

“Hasan and Husain said the truth and Messenger of Allah (s.a.w.a.) said the truth.”

Allamah Amini says: This imaginative story has gone to such an extent in falsification that Ibne Jauzi has mentioned in among the fabricated traditions, as mentioned in *Tahzirul Khawas*¹ of Suyuti, who has written that:

“It is amazing that shamelessness took this person to such an extent that he fabricated this tradition and he was content with it; on the contrary he presented to jurists and they regarded this writing as genuine and approved it.”

May Almighty Allah destroy exaggeration in excellence that made the ears of jurists dirty as it blackened the face of history and made the face of writing ugly and sorrowful.

To these falsehoods add what we mentioned regarding fabricated traditions and what the hands of execration did in case of Umar.²

كَذِيلَكَ تَقْضُ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ أَتَيْنَكَ مِنْ لَدُنَّا ذِكْرًا مَنْ
أَعْرَضَ عَنْهُ فَإِنَّهُ يَجِدُ يَوْمَ الْقِيَمَةِ وِزْرًا

“Thus do We relate to you (some) of the news of what has gone before; and indeed We have given to you a Reminder from Ourselves. Whoever turns aside from it, he shall surely bear a burden on the day of resurrection.”³

¹ *Tahzirul Khawas*, 53 [Pg. 207].

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 467-478.

³ Surah Taha 20:99-100

Exaggeration in excellence of Uthman Uthman, son of Affan, son of Abil Aas, son of Umayyah, the Umayyad Caliph

Before starting listing his ‘merits’, we make you aware of some issues, which show the extent of Caliph’s knowledge, his nature and manners, his personal qualities and his rank with regard to piety and faith, so that you may study this with the eye of those, who recognize him and his excellence.

1. His judgment regarding one, who delivered after six months of pregnancy

Hafiz scholars have narrated from Boaja bin Abdullah Jehni that a man from us married a woman from Jahina tribe and the wife gave birth to a child after six months. The husband went to Uthman and he ordered the woman to be stoned to death. This was reported to Ali (a.s.). He came to Uthman and asked:

“What are you doing? She must not be stoned to death. Almighty Allah has said:

وَحَمْلَةٌ وَفِضْلَةٌ ثَلْثُونَ شَهْرًا

“And the bearing of him and the weaning of him was thirty months.”¹

وَالْوَالِدَتُ يُرِضِّعَنَّ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ

“And the mothers should suckle their children for two whole years.”²

The period of suckling is twenty-four months and period of pregnancy is six months.

Uthman said: “By God, I had not understood this.”

He ordered her to be freed. But they found that she was already stoned to death. And among the statements she gave to her sister is as follows:

“My sister, don’t be distressed, because no one other than my husband has ever had relations with me.”

The narrator says: That child grew up and that man admitted that he was his son and he was most resembling to him; and I saw the body of that man disintegrate into pieces on his deathbed.

¹ Surah Ahqaf 46:15

² Surah Baqarah 2:233

Malik, Ibne Mudhir, Ibne Abi Hatim, Baihaqi, Abu Umar, Ibne Kathir, Ibne Dayba, Anini and Suyuti have narrated this report¹ as was mentioned above.²

Allamah Amini says: If you are amazed, the surprising thing is that the leader of Muslims was ignorant of Quran, which was needed in different instances and then due to this ignorance, a sinless believer lady was killed and alleged having committed fornication and she was insulted in the religious society and before people!

Why when he did not know the solution to this problem, he did not seek counsel from one of the companions, who were aware of it, so that he would not have been guilty of that killing and degradation?

Why he did not remember such incident when it occurred a number of times during his tenure? He wanted to stone to death a woman, who gave birth after six months of pregnancy. But Ameerul Momineen (a.s.) as was mentioned previously³ - and Ibne Abbas⁴ corrected him!

Furthermore, just suppose he was unaware of those two verses and had also forgotten what occurred during the period of Umar, but what was his source on giving judgment of stoning that poor woman to death? Was it Quran? From where in Quran? Was the Sunnah his source? Who has narrated it? Was his source personal belief and analogy? Where is the source of this belief? And how is the sequence of analogy?

If it is a verdict without reasoning, may Almighty Allah keep the giver of this verdict in health; and kudos to this verdict and blessed be this Caliphate and this Caliph!

Yes, the house of Umayyah will not nurture a person higher in rank than him and in that tree, a fruit better than him will not grow.

2. Uthman recited prayers in full during journeys

Bukhari, Muslim and others have through their chains of narrators, narrated from Abdullah bin Umar that the Messenger of Allah (s.a.w.a.) shortened prayers in Mina and after him Abu Bakr continued the same practice and after that Umar also continued and after that Uthman also during the initial part of his Caliphate, till a time came when Uthman recited the prayer in full.

When Ibne Umar recited the prayer with the imam (Uthman), he recited it in full and when he recited it solitary, he recited it in shortened form.⁵

Abu Dawood and others have narrated from Zuhri that Uthman bin Affan

¹ *Muwattah*, Malik, [2/825, Tr. 11]; *Sunanul Kubra*, Baihaqi, [7/442]; *Tafseer Ibne Kathir*, [4/158]; *Taisirul Wasul*, [2/11]; *Umdatul Qari*, [21/18]; *Durre Manthur*, [1/441].

² *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 515-516.

³ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 515-516.

⁴ Ref: *Durre Manthur*, 6:40 [7/442].

⁵ *Sahih Bukhari*, 2:154 [2/596, Tr. 1572]; *Sahih Muslim*, 2:260 [2/142, Tr. 17, Kitab Salatul Musafireen]; *Musnad Ahmad*, 2:148 [2/319, Tr. 6316]; *Sunan Baihaqi*, 3:126.

prayed the prayer in full for Bedouin people, because they were numerous that year and he prayed the prayer in full in order to make them familiar that prayer is four units (*Rakat*).¹

Ibne Hazm in *Al-Mahalli*,² has narrated from Sufyan bin Uyyana from Ja'far bin Muhammad from his father that he said: Uthman fell ill when he was in Mina. So Ali (a.s.) was asked: "Lead the people in prayer."

He replied: "If you want me to pray, I will pray for you the prayer of Messenger of Allah (s.a.w.a.); that is two units."

They said: "No, pray the prayer of chief of believers (Uthman), which is four unit."

So, His Eminence Ali (a.s.) refused to do so.

It is narrated from Abdul Malik bin Amr bin Abu Sufyan Thaqafi from his uncle that he said: Uthman prayed the congregational prayer in Mina as four units. A man came to Abdur Rahman bin Auf and said: "Do you approve the act of your brother, who has recited four-unit prayer with people?"

So Abdur Rahman recited the prayer with his companions as two units. Then he came to Uthman and asked: "Have you not recited prayer with Prophet in this place as two units?"

He replied: "Yes."

He asked: "Did you not recite it as two units with Abu Bakr?"

"Yes," he replied.

He asked: "Did you not recite it as two units with Umar?"

"Yes," he replied.

He asked: "Did you not recite it as two units in the beginning of your Caliphate?"

"Yes," he replied, "O Abu Muhammad, listen to me. I heard that some Hajj pilgrims from people of Yemen and ill-wishers said last year: Prayer is two units for someone, who is not a traveler. And this your leader, Uthman who recites two units. And I have taken a wife in Mecca and due to that I fear that people would like if I recited four units. I took another wife in Mecca and I have property in Taif and often I travel over there. After my return, I remain in Mina to complete the rituals of Hajj."

Abdur Rahman bin Auf said: "These are not valid reasonings. But as for what you said that you have taken a wife from Mecca, your wife is in Medina and when you want, you leave Medina, and when you want to return, you return; and wherever you stay, she will also stay."

As for your statement that: "I have properties in Taif: between you and Taif,

¹ *Sunan Abi Dawood*, 1:308 [2/199, Tr. 1964]; *Sunan Baihaqi*, 3:144.

² *Al-Mahalli*, 4:370; and Ibne Turkamani has mentioned it under the commentary of *Sunan Baihaqi*, 3:144.

there is a distance of three days and nights and you are not a citizen of Taif.”

And as for your statement: Hajj pilgrims of Yemen and others return and say: “This leader of yours, Uthman, who is a resident of Mecca, recites two units of prayer, indeed revelation came on Messenger of Allah (s.a.w.a.) and that day some people had embraced Islam, in the period of Abu Bakr also it was as such, then during the time of Umar, Islam was established and he prayed the prayer as two units till his death.”

So Uthman said: “This a view, which I prefer...”

A glance at the Caliph’s viewpoint

You can see that this man is committed to his viewpoint without evidence and without proof from Quran and Sunnah; and he does not have anything, which he may make as his shield, except for three reasonings, which when he mentioned, Abdur Rahman bin Auf rejected them, and after condemnation had swallowed him his relying on these reasonings was like a drowning man clinging to a straw.

One, who studies those reasonings well, will not have doubt that a person in position of adjudication does not present such arguments, what to say about the leader of Muslims.

If his wife being Meccan, becomes reason for his prayer to be complete, which of the Muhajireen were not as such? In that case, all should have recited the prayer in full, but religion, has unequivocally and obligatorily shortened it for the traveler and wife is under the protection of man and whether at home or during a journey, she is under his protection, and the husband, due to his being near his true home, the wife would be one, who has migrated from both of them, and is not excepted from command of traveler.

Ibne Hajar has mentioned in *Fathul Bari*:¹

Ahmad and Baihaqi have narrated the tradition of Uthman that when he was in Mina, he recited four units and people disliked this. He said: “Since I have come to Mecca, I will remove the consecration at this place only and I heard the Messenger of Allah (s.a.w.a.) say: Whoever removes consecration in a city is like one, who lives over there, he prays there like a native.”

This tradition is with incomplete chains of narrators [a number of its narrators are omitted] and it is not proper, and among narrators there are untrustworthy persons and the fact that Holy Prophet (s.a.w.a.) traveled with his wives, and prayed shortened prayer, rejects this tradition.

Ibne Qayyim writes, while listing the reasonings of Caliph:²

“He married in Mina, and if a traveler stays in a place and marries over there or has a wife over there, he should recite the prayer in full. And there are

¹ *Fathul Bari*, 2:456 [2/270].

² *Zaadul Maad*, [1/129-130].

traditions narrated from the Prophet without chains of narrators. Akrama bin Ibrahim Azdi has narrated from Abu Zathab from his father that: Uthman prayed the prayer for people of Mina as four units (*Rakat*) and said: O people, when I came here, I came out of consecration and I heard the Messenger of Allah (s.a.w.a.) say: When a person removes consecration (marries) in a place, he should recite prayer as a resident there. Ahmad has mentioned this report in his *Musnad*¹ and Abdullah bin Zubair Hamidi has also narrated it in his *Musnad*.² Baihaqi has regarded it weak because of its chains of narrators being incomplete and because of considering Akrama bin Ibrahim as weak.

Abul Barakat bin Taymiyyah said: The weakness of Akrama can be demanded from Baihaqi [he is criticized for considering Akrama as weak], because Bukhari has mentioned it in his *Tarikh*.³ And inspite of his habit of picking faults, he has not mentioned any of its defect.

Ibne Abbas and Ahmad have before him clarified that: If a traveler marries, he should pray [in the place he has married] the prayer as full.

Same is the view of Abu Hanifah, Malik and their followers, and this is the best evidence, which can be used in defense of Uthman.

Allamah Amini says: If Uthman at that time and in the presence of all those present had brought this reasoning and in Islam it was definite that marriage ends the journey [and obliges the traveler to pray in full] as this is not as such – no statement remained under the veil of secrecy, from this man, who is in pursuit of tradition to make himself duty-bound exposes it or someone, who talks without evidence and attention, he fabricates it for that aim.

Furthermore, if the meaning is as such, why did the companions criticized him? Did they not hear his call of excuse when mentioning the reasonings or heard, but did not accord it any value? Or that this address is a fabricated addition after his tenure ended?

Moreover, according to Ahle Sunnat, marriage is valid only when it is witnessed by two witnesses and it is narrated from Ibne Abbas that: Marriage is not valid, except in presence of four persons: Guardian, two witnesses and the groom;⁴ and where were the pillars of Caliph when he was criticized, so that they may have defended him from this scandal?

When did this man marry this imaginary woman that it should have ended his journey? And what made this act lawful for him, whereas he entered Mecca in consecration? And how does he promote an unlawful thing and says: When I came to Mecca, I got married and he had not even completed the Umrah Tamatto – because as its detail would come for accepting the viewpoint of one, who made Umrah Tamatto unlawful, he did not regard it lawful – so that it should be said:

¹ *Musnad Ahmad*, 1:62 [1/100, Tr. 445].

² *Musnad Hamidi*, [1/21, Tr. 36].

³ *Tarikhul Kabir*, [7/50, No. 227].

⁴ *Sunan Baihaqi*, [7/124-127 & 142].

Between consecration of Umrah and Hajj and he married after completing the rituals of Umrah.

From this aspect he is consecrated from Masjid Shajara till he performs all rituals in Mina till he comes out of consecration, thus, it is obligatory to recite the prayer in full – although if the marriage is cause for reciting prayer in full, but through what reasoning? – it is from the aspect that he had the garments of consecration and married in that condition, whereas he was in Ihram in Mina and Arafat along with pilgrims and he recited the prayer in full, and this is another problem, which cannot be solved, because through his own chains, Uthman has narrated in an authentic tradition from the Prophet that the person in Ihram cannot marry or recite formula of marriage for someone else or make a proposal.¹

Alas, if we only knew through which verse of Quran or traditional report, Abu Hanifah and Malik have said and Ahmad has clarified – as Ibne Qayyim has thought² - If the traveler marries in a place, he should recite the prayer complete? Whereas the proven Sunnah of Holy Prophet (s.a.w.a.) is opposed to this. The only evidence is traditional report of Akrama bin Ibrahim, which Baihaqi has considered weak and also it is narrated from Ibne Hajar³ that this traditional report is not valid.

Yahya⁴ and Abu Dawood have said that: “Akrama is not worth mention.”

Nasai has written:⁵ “He is weak and not trustworthy.”

Yes, these senior scholars want to defend the honor of Caliph, even though they might deliver verdicts opposed to what Almighty Allah has revealed and how similar this act is with acts of his predecessors! We shall make you aware of such verdicts opposed to Quran and Sunnah in the coming pages.

More amazing is the fact that Ibne Qayyim regards this fabricated reasoning best evidence by which he can defend Uthman! This is when these criticism and weaknesses have surrounded him as we mentioned. This is the position of best evidence, and what can you expect the other evidences to be?

His property in Taif

He is a native of Mecca, from where he has migrated and he was not a native of Taif, and between him and Taif there is a distance of few days' travel. Suppose he has property in Mecca or in even Mina and Arafah, where he recited the prayer in full, but having property in a place, as long as one does not live there, it

¹ *Muwattah*, Malik, 1:321 and in another edition 254 [1/348, Tr. 70]; *Al-Umm*, Shafei, 5:160 [5/178]; *Musnad Ahmad*, 1:57 and 64, 65, 68 and 73, [1/92, Tr. 403, Pg. 104, Tr. 464, Pg. 105, Tr. 468, Pg. 110, Tr. 494, Pg. 117, Tr. 535]; *Sahih Muslim*, 1:935 [3/201, Tr. 41, Kitabun Nikah]; *Sunan Darimi*, 2:38 [2/141]; *Sunan Abu Dawood*, 1:290 [2/169, Tr. 1841]; *Sunan Ibne Majah*, 1:606 [1/632, Tr. 1966]; *Sunan Nasai*, 5:192 [2/376, Tr. 3825]; *Sunan Baihaqi*, 5:65 & 66.

² *Zaadul Maad*, [1/130].

³ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 739.

⁴ *Kitabul Umm*, 1:165 [1/187].

⁵ *Kitabuz Zoafa wal Matrukeen*, [Pg. 194, No. 506].

does not end the journey and as Shafei has narrated in his *Al-Umm*:¹

Companions of Prophet (s.a.w.a.), along with him, during the year of the conquest of Mecca and in the Hajj performed with Abu Bakr, they prayed the shortened prayer, and it was in the condition that some of them were having one or few houses in Mecca or had relatives over there.

As for the worry that pilgrims from Yemen and those who had not yet mastered rituals of Hajj, lest they say that: the obligation of resident is to pray two units of prayer and this is the leader of Muslims, who recites in this way: Indeed, the concession to this fear during lifetime of Prophet whereas people had recently embraced Islam and some Islamic laws had not reached them as yet, and also during the time of Abu Bakr and Umar, it was more preferable.

But the Messenger of Allah (s.a.w.a.), after explaining the law to resident or traveler, did not take this worry into consideration, and also those, who followed him, and indeed Holy Prophet (s.a.w.a.) during the days, he stayed in Mecca, he prayed prayer of two units; then he said: O people of Mecca, you recite the prayer in full, we are travelers.² Or he said: O folks of this place, recite the prayer as four units, because we are travelers.

Furthermore, if the Caliph wanted to save those weak people, who did not know that prayer was legislated in form of four units, indeed he has cast them in ignorance about prayer of a traveler, and from this aspect, this practical lesson of his, is itself a kind of falling into ignorance.

These were reasonings of Caliph when Abdur Rahman bin Auf objected against him (and demanded evidence for his claim) and these reasonings were rejected in his presence, and Abdur Rahman rejected his arguments completely and he could not saying anything, except: This is my viewpoint, in which I believe in.

Just as when Maula Ameerul Momineen (a.s.) came to him and defeated him through his reasonings and said: “By God, neither a new thing has cropped up, nor such was thing was allowed before. We were with Prophet and we saw him recite prayers in travel two units and after him, Abu Bakr and Umar also followed this practice and you also during the initial part of your Caliphate followed this custom, but from which you have deviated.”

He only said: “This is my opinion.”³

These were reasonings mentioned to show heresies of Uthman in a positive light. And except for disgrace and humility this statement has brought nothing. “This is my opinion,” but after him, he had friends, who brought other excuses for him, which are thinner than spider web and the Caliph himself had not brought them to vanquish his critics. But how many statements predecessors have

¹ *Kitabul Umm*, 1:165 [1/187].

² *Sunan Baihaqi*, 3:136 & 157; *Sunan Abu Dawood*, 1:191 [2/9, Tr. 1229]; *Ahkamul Quran*, Jassas, 2:310.

³ *Tarikh Umam wal Mulook*, 4/267, Events of the year 29 A.H.

left for future people;¹ among those reasonings being:

1. He was the leader of people, and when a leader arrives at a place, his acts and practice and place of his domination is as if it is his native place.

Allamah Amini says: The law of Shariah is framed by religion and it is not founded on baseless fabricated estimations. Leader and subjects, both are equal in divine law, on the contrary, the leader is more worthy of following the laws, so that people may follow and he should be model for them.

Messenger of Allah (s.a.w.a.) is the leader of all creatures, without any doubt and in this condition, he recited the prayer in shortened form and no one attributed to him that he recited prayer in four units in Mecca, Mina, Arafah or in some other place, and only what he made a practice for Ummah, will be followed.

In *Zaadul Maad*, Ibne Qayyim, and in *Fathul Bari*, Ibne Hajar have rejected this reasoning in the same way.²

2. The shortened prayer is a concession to traveler and not resolution [he is allowed to recite shortened prayer and not that it is obligatory to recite as shortened]; some people have mentioned this reasoning and Mohib Tabari has written in *Riyaz*:³

“His reasoning in reciting the prayer in full is clear: because he has not regarded shortening of prayer during journey as not obligatory.”

This is opposed to the clarifications of Shariat, proven Sunnah of Holy Prophet (s.a.w.a.), and statements of companions; as is clear from the following:

1. It is narrated from Umar that he said: “The prayer of a traveler is two unit...on the basis of the statement of Muhammad.” In another version, it is mentioned: “On the basis of the statement of the Prophet.”⁴

2. It is narrated from Abdullah Ibne Umar that: When the Messenger of Allah (s.a.w.a.) left Medina he did not exceed two unit in prayer (in four unit prayer) till he returned to Medina.⁵

3. It is narrated from Anas bin Malik that: “We traveled from Medina to Mecca with the Messenger of Allah (s.a.w.a.). We always recited the prayer in units of two till we returned to Medina.”⁶

4. It is narrated from Abdullah Ibne Umar that: “Indeed, the Messenger of Allah (s.a.w.a.) came to us while we were in deviation, he guided and taught us and among what he taught us was the following: Allah, the Mighty and Sublime

¹ Arabic proverb.

² *Fathul Bari*, 2:456 [2/570].

³ *Riyazun Nazara*, 2:151 [3/89] and commentators on Bukhari have followed him in this matter.

⁴ *Musnad Ahmad*, 1:37 [1/62, Tr. 259]; *Sunan Ibne Majah*, 1:329 [1/338, Tr. 1036].

⁵ *Musnad Ahmad*, 2:45 [2/137, Tr. 5022]; *Sunan Ibne Majah*, 1:330 [1/339, Tr. 1067].

⁶ *Sahih Bukhari*, [1/367, Tr. 1031]; *Sahih Muslim*, [2/141, Tr. 15, Kitab Salatul Musafireen]; *Musnad Ahmad*, [4/40, Tr. 12653].

commanded us to recite prayer as two units during journeys.”¹

If leave and approval had been received from the Prophet, it would not have remained concealed from the elder companions that they should criticized him for that and refuted his reasonings and among them was Maula Ameerul Momineen (a.s.), who is the gate of the city of knowledge of the Prophet and after His Eminence, is point of reference for religious laws

Is it possible that rules of prayers should remain unknown to him whereas he was the first to have prayed with the Messenger of Allah (s.a.w.a.)?

So much so, that the Caliph himself did not bring this weak reasoning and if he knew something from these statements, he would have definitely mentioned it to his critic and would not have delayed, and when his arguments were exhausted, he would not have said: This is my opinion. And one, who approved this verdict, did so only to ward off criticism; without it being an approval of the matter.

After these traditions, you will understand the value of the statement of Mohib Tabari in *Riyazun Nazara*:²

“This is an issue of personal deduction and that is why scholars have different opinion about it; and the viewpoint of Uthman regarding that does not cause him to be regarded as disbeliever or transgressor.”

It has remained concealed from these foolish people that personal deduction (*Ijtihad*) is not valid before specific texts (*Nass*) and this matter, till the heresies of Uthman, was not contradictory, on the contrary it was a proven Sunnah according to all companions that the traveler should perform shortened prayer, and the act of Caliph was only an opinion and view, which contradicted the Sunnah of Muhammad (s.a.w.a.).

Religion was politics in view of the past people

These traditional reports, which are narrated regarding the prayer of Caliph give us a good and a complete lesson that makes us conclude that: Religion, was not an obstacle for most of companions that they should oppose it through specific teachings; on the contrary they gave preference to the exigencies of the time over that teaching, otherwise no justification remains for reciting four units of prayer on the pretext that controversy is mischief.

Whereas all know that it is opposed to what was ordained, and they or anyone, who defended them, and declared their decency do not regard dissimulation (*Taqayyah*) lawful; that is why Abdullah Ibne Umar followed the Caliph in his heresy and when he prayed with congregation, he recited it in full and when he prayed alone, he recited it shortened, whereas he was repeating the following traditional report:

“Prayer is two units in journeys, and one, who opposes this Sunnah, is a

¹ *Tafseer Khazin*, 1:412 [1/395]; *Neelul Autar*, 3:250 [3/232].

² *Riyazun Nazara*, 2:151 [3/89].

disbeliever.”¹

He remembered the statement of Prophet: “Indeed, Almighty Allah does not accept the act of one, till he makes it stable. He was asked: How can it be made stable? He replied: To keep away from ostentation and heresy.”²

Also, the statement of His Eminence that: “One, who performs an action about which we have not commanded [and is not permitted by us] that act is invalid.”³

This is Abdullah Ibne Masud, who during travel, regards praying only two units prayer as recommended (*Sunnah*) and also narrates it; after that he recites it in full on the pretext that Uthman is the leader and I do not oppose him, and opposition is evil.

This is Abdur Rahman bin Auf, who does not accept any excuse from the Caliph in reciting prayer in full during journeys and in reply to his arguments, says: “These arguments are not valid for you. I heard from the Caliph that he makes statements opposed to established Sunnah. When he heard from Ibne Masud that ‘opposition is evil’ he recited the prayer in full.”⁴

Why opposition to Uthman is evil, but his and their opposition to the command of Prophet is not evil? Leave me alone and ask the companions of the early period.

And this is Ali, Ameerul Momineen (a.s.), who alone follows in the footsteps of Prophet and follows his rules of prayer and as was mentioned before,⁵ for reciting prayers, it is mentioned in that he says: “If you want [I will lead prayer for you], I will recite the prayer of Messenger of Allah (s.a.w.a.), which is four units;” and he was told: “Only recite the prayer of chief of believers, Uthman [four units],” and he refused.

Yes, rules of Shariah, according to this Caliph, who included his personal deviated view in the religion of God, and in view of those, who followed him, it was nothing, but politics and exigency of the time, and that command and prohibition should be its basis has not been there and with changing of these policies, the viewpoints also change from time to time. That is why, we see the first who says in the presence of everyone: “If you account me for Sunnah of Prophet, I don’t have the capacity for that,” whereas Holy Prophet (s.a.w.a.) has brought an easy Sunnah.

And he says: “I am stating my own point of view; if it is right it is from Almighty Allah and if it is wrong, it is from me and Shaitan.”⁶

And one, who comes after him and gives an audacious verdict: “One, who

¹ Ref: *Sunan Baihaqi*, 3:140.

² *Bahjatun Nufus*, Hafiz Ibne Abi Jumra Azdi Andulasi, 4:160 [Tr. 241].

³ *Al-Mahalli*, 7:197 [Query 866].

⁴ Ref: *Sunan Baihaqi*, 3:144.

⁵ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 737.

⁶ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 615-621-622.

becomes sexually polluted and has no water to perform ritual bath, he should not recite prayers,” whereas Holy Prophet (s.a.w.a.) prescribed dry ablution (*Tayammum*) for this person; in addition to the fact that this command is mentioned in Quran and Sunnah.¹

And sometimes he did not recite Surah Hamd in the first unit of prayer and in the second unit, recited it twice and sometimes, he did not recite in any of the units, and was content only with genuflection and prostration being performed properly; sometime he did not recite anything and then repeated the prayer.²

He would prohibit recommended prayers after Asr Prayer, and he lashed whoever recited Nafila Prayer. People said to him: This is the practice (*Sunnah*) of Muhammad (s.a.w.a.), be paid no attention.³

You will see him issue a hundred kinds of commands regarding inheritance of grandfather, all of which contradict each other.⁴

It is proved that he mentioned the following statement:

“Two Mutahs were allowed during the time of Messenger of Allah (s.a.w.a.). I prohibit both, and would punish one, who practices them.” As we discussed this point in detail before this.⁵

The following statement is quoted from him:

“O people, three things were allowed during time of Prophet, and I prohibit them and would punish anyone, who performs them: Mutah of women, Mutah Hajj and saying: *Hayya Ala Khairil Amal* in Adhan.”⁶

And judgments of this kind that were mentioned previously in the masterpieces of the knowledge of Umar.⁷

And this is Uthman, who opposes the proven prophetic Sunnah in Prayer, which is the pillar of faith, and presents the justification: “This is my opinion.”

He starts the new practice of calling out Adhan after Adhan and Iqamah have been already recited once, and Islamic society deemed it to be a Sunnah among Muslims.

And he prohibited Ali Ameerul Momineen (a.s.) from Hajj Tamatto, and hears him say: “I will not abandon a practice (*Sunnah*) of the Messenger of Allah (s.a.w.a.) due to some of people.”

And he applies Zakat to horses, whereas Almighty Allah exempted them from Zakat through Holy Prophet (s.a.w.a.).

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 512-514.

² *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 520-521.

³ Ref: *Sahih Muslim*, 1:310 [2/247, Tr. 302, Kitab Salatul Musafireen]; Ref: *Al-Ghadeer*, 6/258-262.

⁴ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 521.

⁵ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 548.

⁶ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 549.

⁷ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 511-581.

As opposed to the established Sunnah on Eid of Sacrifice and Eidul Fitr, recited the sermon before Prayer. And he omits recitation of Surah Hamd in the first two units (*Rakats*) and makes up for that by reciting it in the last two units.

And in waiting period of ‘Khula’ divorce, he expressed an opinion, which is opposed to practice (*Sunnah*) accepted by everyone.

He framed new rules regarding windfalls obtained through military expeditions other what Quran and Sunnah has fixed.

And other numerous points of view, which are deviated from the rules of Islam, whose detail shall be mentioned in the following pages.

And this is Muawiyah – and what do you know who Muawiyah is? – who treads in the footsteps of Prophet during Zuhr Prayer, but Marwan and son of Uthman go to him, and make give up his habit, and he opposes Sunnah of Prophet, in order to follow the policy and exigency of the day, reviving the practice of his cousin, and killing Shariat of Muhammad Mustafa (s.a.w.a.) to gain proximity to persons, the like of Marwan and son of Uthman according to his own confession.

And you will see him delivering judgment of justification of committing fornication with two sisters, who were slave-girls of one man, and people object to him, but he pays no attention.¹

And he makes usury lawful, while it is mentioned in Quran that:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَمَ الرِّبَا

“And Allah has allowed trading and forbidden usury.”²

Abu Darda informs him that Holy Prophet (s.a.w.a.) prohibited this sale, but Muawiyah says: “I don’t see any problem in that.”

Abu Darda says: “Who would justify the conduct of Muawiyah for me, I inform him about Messenger of Allah (s.a.w.a.), but he expresses his own opinion. I will not remain with you in one place.”

At that time he left the territories under Muawiyah’s control.³

And he took a thousand dinars as blood money from a Zimmi and deposited five hundred Dinars from it in the Public Treasury and gave five hundred Dinars to the heirs of the deceased. This heresy was completely opposed to rules framed by Almighty Allah.⁴

And ordered that Adhan should be recited for prayer of Eidul Fitr and Eid of Sacrifice, whereas Adhan is not prescribed in these instances and it is only allowed in obligatory prayers.⁵

¹ *Durre Manthur*, 2:137 [2/477].

² Surah Baqarah 2:275

³ *Ikhtilaful Hadith*, Shafei in footnote to *Kitabul Umm*, 7:23 [*Ikhtilaful Hadith*/480].

⁴ *Kitabul Diyat*, Abul Asim Zahhak, 50.

⁵ *Kitabul Umm*, 1:208 [1/235].

He applied Zakat on gifts, and as is mentioned in *Kitabul Umm*, he was the first of those, who initiated this practice.¹

And as Ibne Abi Shaibah has narrated, he was the first of those, who recited the incomplete Takbeer.

And as Mawardi has mentioned in *Ahkamul Sultania*,² and Ibne Kathir has mentioned in his *Tarikh*,³ that they brought a thief to him. He ordered his hand to be cut off, except one person, who had heard from him and his mother a statement, which pleased him, and he did not cut his hand off.

And on Eidul Fitr and Eid of Sacrifice he recited the sermon before the Prayer as would be mentioned in detail in future,⁴ whereas it contradicted the Sunnah.

And he initiated the practice of abusing Ameerul Momineen (a.s.), and speakers on Friday Prayer and congregation Prayer leaders acted on it in all gatherings of Muslims.

So you may see for yourself:

وَلَا تَتَّبِعُ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٦﴾

“And do not follow the low desires of those who do not know.”⁵

وَاحْذَرُ هُنَّ أَنَّ يَفْتَنُوكَ

“And be cautious of them, lest they seduce you.”⁶

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنَّ نَجْعَلُهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا
سَوَاءٌ فَخَيْرٌ أُهْمَمْ وَمَنْ أَنْتُمْ طَسَاءٌ مَا يَجْكُمُونَ ﴿٢٣﴾

“Nay! do those who have wrought evil deeds think that We will make them like those who believe and do good that their life and their death shall be equal? Evil it is that they judge.”⁷

3. The Caliphate trespassed limits

Balazari has narrated in *Ansab*,⁸ from channels of Muhammad bin Saad through his chains of narrators from Abu Ishaq Hamadani that: Walid bin Uqbah⁹ consumed liquor and became intoxicated and led the Morning Prayer for two

¹ *Kitabul Umm*, 2:14 [2/17].

² *Ahkamul Sultania*, 219 [1/228].

³ *Al-Bidaya wan Nihaya*, 8:136 [8/145, Events of 60 A.H.].

⁴ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 554-557.

⁵ Surah Jathiya 45:18

⁶ Surah Maidah 5:49

⁷ Surah Jathiya 45:21

⁸ *Ansabul Ashraf*, Balazari, 5:33.

⁹ Walid, was the maternal brother of Uthman; his mother Urvi, was daughter of Kuraiz bin Rabia bin Habib bin Abde Shams.

units.¹ Then he turned and asked: "Shall I recite more?"

They replied: "No, we will recite our prayer."

Abu Zainab and Jundab bin Zuhair Azdi came to him when he was intoxicated and took off his finger ring and since he was intoxicated, he did not understand...

Waqidi has written: It is said that: Uthman lashed some witnesses; so they came to Ali (a.s.) and complained about it. He came to Uthman and asked: "You trespassed on the limits and lashed people, who testified against your brother and overturned the judgment? Whereas Umar said: Don't impose Bani Umayyah and progeny of Abu Muit on people."

Uthman replied: "What is your opinion?"

He replied: "In my opinion, you should dismiss him and don't entrust him with any affairs of Muslims. And ask witnesses and if they are not having a bad intention and enmity, apply the legal penalty on your friend."

Waqidi says: It was said that: Ayesha was harsh on Uthman and he was harsh on Ayesha; and he said: "What is your concern in this? You are commanded to stay in your house."

Some people repeated this statement of Uthman, and others said: "Who is worthier than Ayesha for this statement;" and they thrashed each other with their slippers; and this was the first battle, which occurred among Muslims after Messenger of Allah (s.a.w.a.).

Waqidi has narrated through a number of channels that: Talha and Zubair came to Uthman and said: "We forbid you not to entrust Walid with any affairs of Muslims and you disobeyed, and now they have testified against him that he drank wine and became intoxicated; so depose him..."

Abu Umar has written in *Istiab*² report of Walid's leading people in prayer while being intoxicated, and that after reciting four units during Morning Prayer, he asked: "Shall I recite more?" Famous and trustworthy scholars have narrated it and scholars of traditions have recorded it.³

It is mentioned in Tarikh Yaqubi that: Walid vomited in the prayer niche (*Mihrab*).

It is mentioned in *Usudul Ghaba* that: Famous is Walid's query from the people: "Shall I recite more for you?" after he had recited four units in Morning Prayer, and reliable scholars of traditions have narrated this.⁴

¹ It is mentioned in *Ansabul Ashraf*, Balazari and *Sahih Muslim*, [3/539, Tr. 38, Kitabul Hudud] is mentioned like this. But in other sources it is mentioned that he recited four units. And if Allah wills, we will present its details in the coming pages.

² *Al-Istiab*, [Part four, 1555, No. 2721].

³ In the same form in *Musnad Ahmad*, 1:144 [1/233, Tr. 1234]; *Tarikh Yaqubi*, 2:142 [2/165]; *Al-Kamil fit Tarikh*, Ibne Athir, 3:42 [2/246, Events of the year 30 A.H.]; *Usudul Ghaba*, 5:91 & 92 [5/452, No. 5468]; *Sunan Baihaqi*, 8:318; *Tarikhul Khulafa*, Suyuti, 104 [Pg. 144].

⁴ *Usudul Ghaba*, 5:91-92.

It is mentioned in *Seerah Halabiyya* that:¹ He led the people of Kufa in prayer for four units and recited in his genuflection (*Ruku*) and prostrations (*Sajdah*): “Drink wine and we would also drink it.” Then he vomited in the prayer niche (and expelled liquor). After concluding the prayer, asked: “Shall I recite more?”

Ibne Masud said: “May God not bless you or one, who appointed you.” He thrashed Walid with a shoe and people stoned him and he ran into the castle, while stones were being hurled at him and he was so intoxicated that he stumbled home...

In *Al-Aghani*,² Abul Faraj has narrated from Abu Ubaid, Kalbi and Asmai that: Walid bin Uqbah, was a fornicator and a drunkard. One day, he drank liquor and stood up to lead the Morning prayer in the big Masjid. He recited four units, then he addressed them and said jokingly: “Shall I recite some more?” Then he came into the prayer niche and screamed in the prayer:

“My heart is attached to my wife, Rabab, even though both of us have become aged.”

It is narrated from Matar Warraq that: A person came to Medina and said to Uthman: “I prayed the Morning Prayer behind Walid bin Uqbah. After the prayer he asked: ‘Shall I recite some more? I am very happy today.’ And I perceived liquor on his breath.

So Uthman had that person lashed and people asked: “You cancelled the punishment and lashed the witness?”

In *Sahih Bukhari*,³ it is mentioned in the excellence of Uthman that: People condemned him regarding his conduct towards Walid. In *Fathul Bari*,⁴ Ibne Hajar has written in the explanation of this statement that:

It is mentioned in the report of Muammar that: People condemned him regarding his conduct with Walid; that why he did not have Walid lashed for drinking liquor and they regarded his dismissal of Saad bin Abi Waqqas as wrong.

Allamah Amini says: Walid is one, whose report you heard and we shall inform you about his reality in such a way that you would see from close quarters. You will see that he drank wine and he vomits in the prayer niche and due to intoxication, he added to the units of prayer; his ring was taken off and he did not understand. And Almighty Allah has introduced him before this through following two verses:

أَفَمِنْ كَانَ مُؤْمِنًا كَمْنَ كَانَ فَاسِقًا لَا يَسْتَوْنَ ﴿١٦﴾

“Is he then who is a believer like him who is a transgressor?

¹ *Seerat Halabiyya*, 2:314 [2/284].

² *Al-Aghani*, 4:178 [5/139, 141 & 143].

³ *Sahih Bukhari*, [3/1351, Tr. 3493].

⁴ *Fathul Bari*, 7:44 [7/56].

They are not equal.”¹

إِنْ جَاءَكُمْ فَاسِقٌ يَتَبَيَّنُوا

“If an evil-doer comes to you with a report, look carefully into it.”²

Ibne Abde Barr has written in *Al-Istiab* that:³

As far as I know, among those, who are knowledgeable about interpretation of Quran, there is no dispute that the verse:

إِنْ جَاءَكُمْ فَاسِقٌ يَتَبَيَّنُوا

“If an evil-doer comes to you with a report, look carefully into it.”⁴

...is revealed regarding Walid.

Now, is it possible that such a one should hold the position of authority among Muslims? And that he should have discretion over lives and properties and control over the honor of Muslims, and that Islamic laws should be inquired from him and that he should exercise widespread control on Islamic society and be their Friday and congregational prayer leader? Is such a thing present in Shariah?

Go away from me! And ask the Caliph, who appointed him as governor and refuted, drove away and beat up one, who testified against him!

Supposing governorship was given to Walid before these transgressions and crimes [and at the time of his appointment he was not involved in those acts] and only later did he fall into those sins, but the penalty, which was proved against him and for canceling which he was condemned; what reasoning he had to delay entry of Walid, to enable him to put on Jew robes in order to protect himself from the pain of lash?

Is the penalty cancelled after the crime is proved? So that disputes may take place and discussion should take place and there should be armed confrontations? And sandals and slipper should be hurled and the first battle should take place among Muslims after passing away of Messenger of Allah (s.a.w.a.) and voice of the mother of believers should rise up: “Uthman has made the Islamic law ineffective.”

Witnesses criticized him and Imam Ali (a.s.) condemned him for this act and said: “You cancelled the Islamic penalty and you lashed those, who testified against your brother.”

¹ Surah Sajdah 32:18; Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 153.

² Surah Hujurat 49:6

³ *Al-Istiab*, 2:620 [Part four/1553, No. 2721].

⁴ Surah Hujurat 49:6

After all this is such a transgressor, who is exposed in words of Holy Quran, has eligibility to be appointed as collector taxes as Uthman did and after delivering penalty on him, sent him to collect taxed from Kalab and Balqin tribes.¹ Does brotherly affection make all this lawful?

The reply to this question is not my responsibility, and I only have the duty to report the story along with explanation of causes and analysis.

4. Caliph's opinion regarding Hajje Tamatto

Bukhari in his *Sahih*, has narrated through the chains of Marwan bin Hakam that: I heard from Uthman and Ali (a.s.) on the way between Mecca and Medina,² that Uthman forbade Mutah of Hajj and combining Umrah and Hajj. And when Ali saw this, he called out aloud the Talbiya for Hajj and Umrah and said:

“O Allah, I say Labbaik to Your call for Hajj and Umrah. [and I put on *Ihram*

Uthman said: “Do you see me prohibiting people from something and you make them do it?”

Ali replied: “I will not abandon the Sunnah of Messenger of Allah (s.a.w.a.), because of the statement of anyone.”

Bukhari and Muslim have narrated through authorities of Saeed bin Musayyab that: Ali and Uthman (may God be pleased with them) were in Asfan [name of place] and Uthman prohibited the Mutah of Hajj. Ali told him: “Do you want to prohibit something, which Messenger of Allah (s.a.w.a.) performed?”

He replied: “Leave us alone in peace.”

Ali (a.s.) said: “I cannot leave you to your devices,” and he recited ‘Labbaik’ for both Hajj and Umrah.

Muslim has narrated through chains of Abdullah bin Shaqiq that Uthman always prohibited Mutah of Hajj and Ali (a.s.) ordered it. So Uthman had an altercation with Ali. Ali (a.s.) said:

“You know well that we performed Hajje Tamatto with Messenger of Allah (s.a.w.a.).”

He replied: “Yes, but at that time we feared.”³

Allamah Amini says: We have discussed in detail this matter in masterpieces of Umar’s knowledge,⁴ and there we presented a large number of traditions that Mutah of Hajj is proved from Quran and Sunnah; and verses

¹ *Tarikh Yaqubi*, 2:142 [2/165].

² In the original source, it is mentioned: I saw Uthman and Ali...

³ Ref: *Sahih Bukhari*, 3:69 & 71 [2/567, Tr. 1488, Pg. 569, Tr. 1494]; *Sahih Muslim*, 1:349 [3/68, Tr. 158, Kitabul Hajj]; *Musnad Ahmad*, 1:61 & 95 [1/98, Tr. 433, Pg. 153, Tr. 735]; *Sunanul Kubra*, 5:148 & 152 [2/345 Tr. 3703]; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 1:472 [644, tr. 1735].

⁴ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, 547-550.

abrogating it are not revealed. Messenger of Allah (s.a.w.a.) did not prohibit till he passed away.

As Bukhari and Muslim and some tradition scholars have narrated through excessive chains of narrators, its prohibition was only by second Caliph, and Uthman faced condemnations and denial of companions regarding what he prohibited.

And all his reasoning was: If I give permission to them for Mutah, they would settle their wives at Arak [a province]; and will go to them after having worn the pilgrim garb (*Ihram*).

You see that this weak argument is nothing, but a valueless opinion without any evidence; on the contrary it contradicts Quran and Sunnah. Messenger of Allah (s.a.w.a.) is more aware and before His Eminence, Allah, the Mighty and the High knows all this, in spite of that He did not prohibit Mutah of Hajj; on the contrary He established it.

“Knowledge is not except from the Book of God and reports of Prophet, and other than these, there is neither knowledge nor any sign of it. Except lusts and personal desires and dispute, which they have themselves created; thus the foolish statements of followers of selfish desires should not deceive you.”¹

Yes, Uthman saw all this, but did not pay any attention to it and walked in the footsteps of his predecessor, whereas it was obligatory on him to follow Quran and Sunnah of Prophet and truth is more worthy to be followed.

And these did not satisfy him till Ameerul Momineen Ali (a.s.), who was the soul of Prophet, gate of city of his knowledge and most aware in adjudication and most intelligent person of his community – was condemned by him for not supporting him in this baseless reasoning deviated from divine commands, till argument took place between the two of them, in Asfan and Johfa while Ameerul Momineen (a.s.) performed Hajje Tamatto and he (a.s.) was about to be killed.²

And we don't understand the meaning of the reply of this man to Maula Ali (a.s.) when he said: “You know well that we performed the Tamatto with Messenger of Allah (s.a.w.a.) [combined the Hajj and Umrah].” He replied: “Yes, but we feared.”

What was the fear in Sunnah of Hajje Tamatto of Messenger of Allah (s.a.w.a.) whereas that was the Farewell Hajj and a hundred thousand or more people were present there, and you will also find the elders of community, who have not understood this useless false reasoning.

Ahmad, leader of Hanbalis in his *Musnad*,³ after mention of this tradition, writes: Shoba asked Qatada: “What did they fear? He replied: I don't know.”

¹ These two verses are composed by the jurist, Abu Zaid Ali Zubaidi (d. 813 A.H.). And the author of *Shazaratuz Zahab* has mentioned these lines in 7:203 [9/153, Events of the year 813 A.H.].

² *Jamiul Bayanul Ilm*, Abu Umar, 2:30 [Pg. 245, Tr. 1282].

³ *Musnad Ahmad*, [1/98, Tr. 433].

I also don't know. This is the level of the knowledge of Caliph, and extent of his foresight, or quantum of insistence to prove what he intended, or finally his following Book of Allah and Sunnah of Prophet, or extent of his trustworthiness in religion, and it was while he was the Caliph of Muslims:

فَسْأَلُوا أَهْلَ الِّذِيْكِرَانِ كُنْتُمْ لَا تَعْلَمُونَ ﴿٢٩﴾

“So ask the followers of the Reminder if you do not know.”¹

In spite of that is it not extremism, which Balazari has written in his *Ansab*,² from the statement of Ibne Sireen that:

“Uthman was most knowledgeable of them regarding rituals of Hajj and after him, was Ibne Umar.”

If such is the conduct and traditions of one, who was the most knowledgeable, then we should say farewell to Islam.

5. Caliph's opinion regarding sexual pollution

Muslim, in his *Sahih*, has narrated through his channels from Ata bin Yasar that: Zaid bin Khalid Jehni informed Ata that he asked Uthman bin Affan: “Tell me, if a man has relations with his wife, but does not ejaculate [what is the rule?].”

Uthman replied: He is to make ablution as he performs ablution for his ritual prayer and wash his organ. Uthman said: I heard this from the Messenger of Allah (s.a.w.a.).³ and Ahmad in his *Musnad*,⁴ has narrated the same report and it is mentioned therein: I asked Ali Ibne Abi Talib (a.s.), Zubair bin Awwam, Talha bin Ubaidullah, Ubayy bin Kaab regarding this and they also instructed the reporter in the same manner.

Allamah Amini says: This is the level of the knowledge of the Caliph during his Caliphate, whereas the following verse was present before him:

لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكْرًا حَتَّىٰ تَعْلَمُوْا مَا تَقُولُوْنَ وَلَا جُنْبًا إِلَّا عَابِرِي
سَبِيلٍ حَتَّىٰ تَغْتَسِلُوْا

“Do not go near prayer when you are intoxicated until you know (well) what you say, nor when you are under an obligation to perform a bath.”⁵

Shafei has written in *Kitabul Umm* that:⁶

¹ Surah Nahl 16:43

² *Ansabul Ashraf*, Balazari, 5:4.

³ *Sahih Muslim*, 1:142 [1/3443, Tr. 86, Kitabul Haiz]. Also refer: *Sahih Bukhari*, 1:109 [1/111, Tr. 288].

⁴ *Musnad Ahmad*, 1:63, 64 [1/101, Tr. 450, Pg. 103, Tr. 460].

⁵ Surah Nisa 4:43

⁶ *Kitabul Umm*, 1:31 [1/36].

Allah, the Mighty and Sublime made ritual bath (*Ghusl*) obligatory for sexual pollution (*Janabat*), and it was famous in the language of Arabs that *Janabat* implied intimacy, even if semen is not ejaculated, and in evidence of punishment of adultery, dower becoming obligatory and other rules, the meaning as such only...

Sunnah proves that sexual pollution (*Janabat*) also occurs when man commits fornication with a female and he penetrates till the point of circumcision or that semen is ejaculated, although he might not have penetrated.

It is mentioned in *Tafseer Qurtubi* that:¹

Janabat implies coming together of male with female. And the whole Ummah believes that ritually impure (*Junub*) person who has expelled semen or penetrated till extent of circumcision, is not ritually pure.

Moreover, how the rule of this issue remained concealed on the Caliph? Whereas questions and replies of Prophet and discussions of companions were taught to him, regarding what they had inquired from Messenger of Allah (s.a.w.a.), in such a way that he had heard it; some of those instances were as follows:

1. It is narrated from Abu Huraira through incomplete chains of narrators that when man sits between her legs and joins his genitals to hers, ritual bath (*Ghusl*) becomes obligatory.²

And it is mentioned in a report that when the male genital joins the female genitals, ritual bath (*Ghusl*) becomes obligatory, whether semen is ejaculated or not.

And it is mentioned in the report of Ahmad that: When man sits between the spread limbs of woman then completes his efforts, ritual bath (*Ghusl*) becomes obligatory.

2. It is narrated from Ayesha that when two genitals join each other, ritual bath (*Ghusl*) becomes obligatory. She says: I and Messenger of Allah (s.a.w.a.) performed this act and then took ritual bath (*Ghusl*).

And it is mentioned in a report that when one sits between the legs and joins the genitals, ritual bath (*Ghusl*) becomes obligatory.³

As if the Caliph was very far away from this tradition and had not heard and memorized it, or heard it, but expressed a view opposed to the proven Sunnah.

As for the approval of Maula Ameerul Momineen (a.s.), Ubayy bin Kaab and others, for Uthman in the verdict mentioned at the beginning of discussion; it is a falsehood attributed to them so that a veil may be cast against disgrace and

¹ *Al-Jamiul Ahkamul Quran*, 5:204 [5/133].

² *Sahih Bukhari*, 1:108 [1/110, Tr. 287]; *Sahih Muslim*, 1:142 [1/344, Tr. 87, Kitabul Haiz]; *Musnad Ahmad*, 2:234, 347 & 393 [2/466, Tr. 7157, 3/23, Tr. 8369, Pg. 102, Tr. 8863].

³ *Sunan Ibne Majah*, [1/199, Tr. 608]; *Musnad Ahmad*, 6:47, 112 & 161 [7/72, Tr. 23686, Pg. 163, Tr. 24296, Pg. 231, Tr. 24753].

ignorance of Caliph regarding this easy matter. That they may also be pulled into this false issue. And Imam (a.s.) in this same issue, had condemned the second Caliph and said:

“When one genital is placed on the other, ritual bath (*Ghusl*) becomes obligatory.”¹

At that time every ignorant person understood the rule of the matter and controversy was removed from it.

In his *Tafseer*, Qurtubi writes:²

“All scholars from companions and companions of companions and jurists in all places, believe that ritual bath (*Ghusl*) becomes obligatory upon the coming together of both genitals, and there was controversy in this matter among companions. After that they referred to the report of Ayesha from the Messenger of Allah (s.a.w.a.).”

As for Ubayy bin Kaab, indeed it is narrated from him through authentic chains of narrators that: verdicts, which they have mentioned: ritual bath (*Ghusl*) becomes obligatory when ejaculation takes place, was a concession, the Messenger of Allah (s.a.w.a.) fixed at beginning of Islam, after that later he commanded the performance of ritual bath (*Ghusl*).³

As for other than these two: In *Fathul Bari*, it is narrated from Ahmad that:⁴ From these five individuals verdict is proved, which is opposed to what is mentioned in this tradition.

Thus, attributing this statement to these five individuals that ritual bath (*Ghusl*) is not obligatory due to joining of two genitals, is an allegation and a lie, and opposed to this statement. The Ahle Sunnat in order to reducing the reprisal of Caliph, have attributed this false statement to those persons and with this same objective they have also fabricated traditions.⁵

If why want to be amazed you should be amazed at the statement of Bukhari:⁶

“Performing ritual bath (*Ghusl*) is preferable, and we have mentioned this last view due to controversy regarding that.”

We mentioned this statement after quoting report of Abu Huraira, as it made ritual bath (*Ghusl*) obligatory, and verdict of Uthman, which was mentioned, and the tradition of Ubayy, which was in agreement with Uthman, is that he is inclined to the view of Uthman, and from what is narrated from Prophet of Islam

¹ Ahmad Ibne Hanbal has mentioned this traditional report in his *Musnad*, 5:115 [6/133, Tr. 20593].

² *Al-Jamiul Ahkamul Quran*, 5:205 [5/134].

³ *Sunan Darimi*, 1:194; *Sunan Ibne Majah*, 1:212 [1/200, Tr. 609]; *Sunan Baihaqi*, 1:165; *Al-Etebar*, Ibne Hazim, 33 [Pg. 124].

⁴ *Fathul Bari*, 1:315 [1/397].

⁵ Ref: *Al-Mudawwanatul Kubra*, [1/30]; *Al-Mahalli*, Ibne Hazim [2/14].

⁶ *Sahih Bukhari*, [1/111, Tr. 289].

(s.a.w.a.) and on what companions and companions of companions and scholars have consensus – as you heard from Qurtubi that – he has become confused.

Nawawi in *Shark Muslim*, in the margins of *Irshadus Sari* has written that:¹

At present Islamic Ummah has consensus that ritual bath (*Ghusl*) becomes obligatory in two ways: sexual intimacy even if semen is not ejaculated, and emission of semen.

From this aspect, do not be amazed at Bukhari that while delivering verdict of someone like Uthman, he should accord preference upon what Messenger of Allah (s.a.w.a.) brought and on what Ummah has consensus, and prefers the reports of persons like Imran bin Hattan, who was from Khawarij, to those of Ja'far bin Muhammad (a.s.).

وَلِئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ أَيْةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ
قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ بَعْضٍ وَلِئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ فَنُنْ يَعْدِمُ
جَاءَكَ مِنَ الْعِلْمِ لَا إِنَّكَ إِذَا لَمْ يَعْلَمْ الظَّلَمِيْنَ ﴿٢﴾

“And even if you bring to those who have been given the Book every sign they would not follow your Qibla, nor can you be a follower of their Qibla, neither are they the followers of each other’s Qibla, and if you follow their desires after the knowledge that has come to you, then you shall most surely be among the unjust.”²

6. Caliph’s viewpoint regarding Zakat on horses

Balazari in *Ansab*, has narrated through the channels of Zuhri that:³ Uthman levied Zakat on horses; so they regarded this act as bad and said: The Messenger of Allah (s.a.w.a.) said:

“I have exempted you from Zakat of horses and slaves.”

Allamah Amini says: Alas, if this unreasonable verdict of the Caliph had been supported by verses of Quran or report from Sunnah. But it is regrettable that Holy Quran does not mention Zakat of horses. And Sunnah is opposed to his verdict, and they have said regarding what Holy Prophet (s.a.w.a.) has written:

“Nothing is obligatory on slave and horse of Muslims.”

And it is narrated from His Eminence that: “I exempted you from Zakat of horses and slaves.”

It is mentioned in the words of Ibne Majah that: “I have given you concession regarding Zakat on horse and slave.”

¹ Sharh Sahih Muslim, gloss on *Irshadus Sari*, 2:425 [4/36].

² Surah Baqarah 2:145

³ Ansabul Ashraf, Balazari, 5:26 [5/26].

It is mentioned in the report of Bukhari that: “The Muslim is not obligated to pay Zakat on horse and slave.”¹

Ibne Hazm has said: “Majority believes that there is no Zakat on horses. And Malik, Shafei, Ahmad, Abu Yusuf, Muhammad and all scholars have said: Under no condition is Zakat obligatory on horses.”

Yes, on this point, the Hanafites have given details, without any kind of evidence and proof, which Islamic Ummah has ignored. They said: Zakat is not payable on male horses, even though they may be numerous or reach the figure of a thousand. And if they are females or both males and females and they graze in wilderness and have not been fed on grass cut off from the ground, Zakat is obligatory on them. And the owner of horses can for every horse, pay one dinar or ten dirhams as Zakat, or calculate the value of horses and give five dirhams from every two hundred dirhams (1/40) as Zakat.²

Companions and companions of companions were unaware of these details, because they did not find any trace of it in Quran or Sunnah. And if this rule, had a reliable source, they would have known it, and Messenger of Allah (s.a.w.a.) would have mentioned it in his letter. Also, Abu Bakr, after the passing away of His Eminence would have mentioned that source, and this is sufficient for the baseness and weakness of this view.

That is why Abu Yusuf and Muhammad have opposed Abu Hanifah in this matter and said: There is no Zakat on horses as Jassas in *Ahkamul Quran*,³ Malikul Ulama in *Bidayah*⁴ and Aini in *Umdah*⁵ have mentioned.

Efforts were made by companions of Abu Hanifah to make his verdict as the base to prove the tradition for which no evidence is found.⁶

7. Uthman recited the sermon before prayers on Eidul Fitr and Eid-e-Qurban

Ibne Hajar has mentioned in *Fathul Bari* that:⁷ Ibne Mundhir has narrated

¹ Ref: *Sahih Bukhari*, 3:30 & 31 [2/532, Tr. 1394 & 1395]; *Sahih Muslim*, 1:361 [2/371, Tr. 8 & 9, Kitabuz Zakat]; *Sunan Tirmidhi*, 1:80 [3/23, Tr. 128]; *Sunan Abi Dawood*, 1:253 [2/108, Tr. 1594 & 1595]; *Sunan Ibne Majah*, 1:555 & 556 [1/579, Tr. 1813].

² Ibne Hazm has mentioned this statement in the same form in *Al-Mahalli*, 5:288 and Abu Zaraa in *Tarahut Tathrib*, 4:14; and Maliku Ulama in *Bidayah was Sanai*, 2:34; and Nawawi in *Sharh Muslim*, [7/55].

³ *Ahkamul Quran*, 3:188 [3/153].

⁴ *Al-Bidayah*, 2:34.

⁵ *Umdatil Qari*, 4:383 [9/36].

⁶ Those traditional reports are as follows: 1. Traditional reports which Bukhari in his *Sahih* [3/1332, Tr. 3446] and Muslim in his *Sahih* [2/376, Tr. 24, Kitabuz Zakat] have narrated. 2. Traditional reports which Baihaqi has quoted in *Sunanul Kubra*, 4:119. 3. A chainless tradition, which Ibne Abi Shaibah has narrated in his *Musnad* on the authority of Umar. And Ibne Turkamani Mardini has argued with this tradition on the necessity of Zakat on horses in *Jawahirul Naqi* under the explanation of *Sunan Baihaqi*, 4:120.

⁷ *Fathul Bari*, 2:361 [2/451]; *Neelul Autar*, Shaukani, 3:362 [3/334 & 345].

through authentic chains of narrators that reaches upto Hasan Basri that the first of those, who recited the sermon before the prayer, was Uthman. In the beginning he first recited the prayer and then delivered the sermon.¹ Finally he saw that some people fail to reach till prayers. At that time he did this.

That is he delivered the sermon before prayer. This reasoning is other than the reasoning, which Marwan presented, because Uthman saw the exigency of congregation in this; that they should reach the prayer; but Marwan saw exigency in their listening to the sermon.

But it is said that: People during the time of Marwan intentionally did not listen to his sermon, because he cursed those, who were not eligible for cursing, and he exceeded limits in praising some persons; that is why he only kept his exigency in mind and it is possible that Uthman did this on some occasions as opposed to Marwan, who always followed this practice.

Allamah Amini says: What is proved in the holy Sunnah is that the sermon of Eidul Fitr and Eid of sacrifice is recited after prayer. Tirmidhi has written in his *Sahih* that:²

That upon which scholars from companions of the Messenger of Allah (s.a.w.a.) acted was that they recited the prayer of Eidul Fitr and Eid of sacrifice before the sermon. And it is said that: The first to deliver sermon before prayer was Marwan bin Hakam.

The following are some traditional reports mentioned about this matter:

1. It is narrated from Ibne Abbas that: I testify that the Messenger of Allah (s.a.w.a.) on the day of Eidul Fitr and Eid of sacrifice, recited the prayer before the sermon. Then he delivered the sermon.³

2. It is narrated from Abdullah Ibne Umar that: The Messenger of Allah (s.a.w.a.) and after him Abu Bakr and after that Umar always recited the prayer of Eidul Fitr and Eid of sacrifice before the sermon.⁴

Alas, if I only knew how divine proximity can be achieved through distorted prayer, which was not supposed to be altered in any way?

Shaukani has written in *Neelul Autar*:⁵

With regard to the correctness of the prayer of Eidul Fitr and Eid of sacrifice, if it is preceded by the sermon, it is a contradiction, in *Mukhtasar Muzni*⁶ a statement is narrated from Shafei that conveys that this prayer will not be valid. Nawawi in *Sharahul Muhazzib* has mentioned as follows: The apparent

¹ The researcher can dispute regarding this statement.

² *Sunan Tirmidhi*, 1:70 [12/411, Tr. 531].

³ *Sahih Bukhari*, 2:116 [2/525, Tr. 1381]; *Sahih Muslim*, 3:25 [2/283, Tr. 2, Kitab Salatul Eidain].

⁴ *Sahih Bukhari*, 2:111&112 [1/326, Tr. 914, Pg. 327, Tr. 920]; *Sahih Muslim*, 1:326 [2/286, Tr. 8, Kitab Salatul Eidain].

⁵ *Neelul Autar*, 3:363 [3/335].

⁶ *Mukhtasar Muzni*, [Pg. 31].

meaning of Shafei is that no attention will be paid to this prayer. And this is the correct point of view.

After that Umayyads, who gained power after Uthman, followed and opposed the Sunnah, which was followed previously and delivered the sermon before prayer. But this act of Uthman has one reasoning and the act of his followers has another reasoning.

As for it being difficult for him to speak and the worshippers were not pleased with the performance of a deranged sequence, and they dispersed from around him; that is why he made the sermon precede the prayer, so that they have to wait for prayer, that they may listen to him and may not be able to disperse before the sermon.

Jahiz has written that: "When Uthman bin Affan mounted the pulpit, he was unfit to deliver a speech and could not speak properly; he said: "Indeed, Abu Bakr and Umar prepared a speech for such occasions and you are more needful of a just imam than an imam, who is a speaker, and very soon a proper sermon will be recited for you and if God wills, you would understand it."¹

Balazari has written in *Al-Ansab* that:² "When allegiance was given to Uthman he came to the people and recited a sermon. He praised and glorified Allah and then said: 'O people, initially it is difficult for the rider to ride, and after today, there are days and if I remain alive, very soon I will recite a nice sermon for you. I am not an orator and Almighty Allah will teach me.'"

As it is mentioned in *Ansab* of Balazari that Abu Mikhnaf has narrated that:

When Uthman mounted the pulpit, he said: O people, this is the occasion for which I have not prepared a sermon and if Allah wills, I will return and speak to you (later).

And it is mentioned in the report of Malikul Ulama in *Bidayah was Sanaya* that:³

When Uthman became the Caliph, he recited a sermon on the first Friday and after he mentioned: 'Praise be to Allah,' it was difficult for him to continue. So he said: 'You are more needful of a leader, who works more than a leader, who speaks, and indeed Abu Bakr and Umar used to prepare speeches for these occasions and after that deliver sermons, and I seek divine forgiveness for myself and for you.' And he came down from the pulpit and recited the Friday Prayer.

Perhaps because that position was hard for him, while he was on the pulpit, he used to prolong the sermon by asking questions from public about reports and market prices; as Ahmad has mentioned in his *Musnad* quoting through the chains of Musa bin Talha.⁴ Haithami has mentioned this point in *Majmauz*

¹ *Al-Bayan wat Tabaiyyan*, Jahiz, 1:272 & 2:195 [1/279 & 2/171].

² *Ansabul Ashraf*, Balazari, 5:24 [5/24]; *Tabaqatul Kubra*, Ibne Saad, 3:43 [3/62].

³ *Bidayah was Sanaya*, 1:262.

⁴ *Musnad Ahmad*, 1:73 [1/118, Tr. 541].

Zawaid,¹ and written: “All reporters of this tradition are reliable.”

And the reasoning mentioned by Ibne Hajar in *Fathul Bari* that Uthman saw exigency of congregation in that they should be able to reach Prayer...does not justify the act of Caliph, because this important exigency was also present during the time of Messenger of Allah (s.a.w.a.) and it was not followed, because not giving concession to it for the exigency of legislation of Shariah, which was more important than this.

Thus, this viewpoint as opposed to Sunnah is like personal exertion (*Ijtihad*) as opposed to established texts (Quran and traditions). And if it is allowed to change laws according to personal viewpoints of people, in that case no base would remain for Islam.

That is why there is no contradiction between viewpoint of Uthman and viewpoint of Marwan: both are heresies, which they have invented; although Marwan committed another disgrace regarding that and resorted to abuse those, who are not worthy to be abused.

This was the gist of the statement regarding heresies of the Caliph.

As for those other than him from the progeny of Umayyads, who in their sermons from pulpits, abused and cursed Maula Ameerul Momineen Ali (a.s.). That is why people did not sit to listen to their sermons and dispersed from there. So they delivered the sermon before Prayer so that people are compelled to listen to it, inspite of the fact that they did not consider those hateful statements lawful, due to authentic traditions of Messenger of Allah (s.a.w.a.) narrated through Ibne Abbas and Umme Salma that:

“One, who abuses Ali, has indeed abused me and whoever abuses me, has in fact abused Almighty Allah.”²

Ibne Hazm has written in his *Mahalli*:³

“Bani Umayyah started the practice of reciting the sermon before the prayer and argued that after people recited prayer, they would leave without hearing the sermon, and it was due to the fact that they cursed Ali Ibne Abi Talib (a.s.), and that is why Muslims fled from there, and they had the right to it; and how they should not have the right, while sitting to hear the sermon is not obligatory.”

Shaukani has written in *Neelul Autar*:⁴

“In *Sahih Muslim*,⁵ report of Tariq bin Shahab is mentioned from Abu Saeed that he said: The first one to recite the sermon before Eid Prayer was Marwan. And it is said that: The first to do this was Muawiyah. Qadi Ayaz has mentioned this point...and it is said that: The first to do this was Ziyad in Basra and during

¹ *Majmauz Zawaid*, 2:187.

² *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:121 [3/130, Tr. 4616] and we would soon mention the sources and channels of this tradition.

³ *Al-Mahalli*, 5:86.

⁴ *Neelul Autar*, 3:363 [3/335].

⁵ *Sahih Muslim*, [1/100, Tr. 78, Kitabul Iman].

the Caliphate of Muawiyah. Qadi Ayaz has also narrated this point. Ibne Mudhir has narrated from Ibne Sireen that: The first to do this was Ziyad in Basra. He says: There is no contradiction between these two quotations and the quotation of Marwan, because both of them were appointees of Muawiyah; and these three quotations can be reconciled that Muawiyah started this practice and his governors followed him.

In *Kitabul Umm*,¹ Shafei has narrated through Wahab bin Kaisan that: I saw Ibne Zubair recite the prayer before the sermon. Then he said: They have changed all the practices of the Messenger of Allah (s.a.w.a.), even the Prayer.

Thus, if one defect is applied to the Caliph regarding this, the other Umayyads have two defects: opposing the Sunnah and creating the heresy of abusing Ameerul Momineen (a.s.), and they are famous as the implication of the proverb: The dates were rotten and the measure was also defective.

If these person had innovated heresies, I am not amazed, because their other deeds resemble this quality, as committing wanton deeds and sins, shamelessness and disgrace was a part of their nature and committing sins was their habit; so it is not amazing even if they distort all the Sunnahs.

And it is not amazing that the sermon, which was supposed to comprise of moral exhortations or opposing sinful acts, which are severely prohibited in Shariah, was replaced by cursing of Ameerul Momineen (a.s.), who was the first of Muslims, defender of religion, an infallible Imam, who according to declaration of Quran, was purified and its clarification is that he was the self of Prophet, and according to the tradition of two weighty things is an equal to the greater heavy thing, peace be on him.

Perhaps, you will, after the life history of Caliph and his biography, which reveals his qualities and manners, not be amazed that also due to distorting practice of God and Messenger as all of them were from the same tree; a tree, which is uprooted and has no stability.

But it is amazing that they regard those, who are immersed in such things and their like to be reliable only because they were companions and all companions are equitable in their view.

And more amazing is the fact that in numerous chapters of jurisprudence, they have reasoned through such characters; yes, the wanton always follow the wanton.

8. Caliph's viewpoint regarding recitation of Quran

Malikul Ulama has written in *Bidayah wa Sanaya* that:²

"In the Maghrib Prayer, Umar did not recite Surah Hamd in the first unit and he made up for it in the second unit, by reciting it aloud. Uthman during the Isha

¹ *Kitabul Umm*, 1:208 [1/235].
² *Bidayah wa Sanaya*, 1:111.

Prayer did not recite Surah Hamd in the first and second unit and made up for it in the third and four units by reciting it aloud.”

Allamah Amini says: What those two Caliphs have committed is opposed to Sunnah from two aspects:

1. Sufficing with the unit in which Surah Hamd is not recited.

2. For making up what was missed, they recited Surah Hamd in the second, third or fourth unit along with what was supposed to be recited in these three units.

As for the first aspect: We mention hereunder a number of traditional reports recorded on this point:

1. It is narrated from Ubaidah bin Samit in a chainless tradition that:

“One, who does not recite the Mother of Quran [Surah Hamd] and more than that, his prayer is not valid.”¹

And it is mentioned in a report that:

“One, who does not recite the Opening of the Book [*Fathihatul Kitab*], his prayer is not valid, whether he is the imam or a follower.”¹

2. It is narrated from Abu Saeed Khudri in a chainless tradition that:

“One, who does not recite Surah Hamd and another Surah in every unit (*Rakat*) in an obligatory or recommended prayer, his prayer is not valid.”²

Shafei's view

The leader of the Shafeis has written in *Kitabul Umm* that:³

The Messenger of Allah (s.a.w.a.) made it Sunnah that the reciter should recite Surah Hamd in Prayer; and it followed that its recitation for the worshipper, if he could recite it, is obligatory.

At that moment he has listed a number of traditions and remarks:

“Thus, on one, who is reciting prayer individually or is leader of congregation, it is obligatory to recite Mother of Quran [Surah Hamd] in every unit and other than that is not sufficient. And if one letter of Mother of Quran [Surah Hamd] is missed even due to forgetfulness, no value is accorded to that unit, because one, who omits a single letter from it, cannot be said to have recited the Mother of Quran [Surah Hamd] completely.”

Malik's view

As mentioned in *Mudawwanatul Kubra*, the leader of Malikis has said.⁴

We will not act according to the view of Umar that when he omitted

¹ *Sahih Bukhari*, 1: 302 [1/263, Tr. 723]; *Sahih Muslim*, 1:155 [1/375, Tr. 34, Kitabus Salat].

² *Sunan Tirmidhi*, 1:32 [2/3, Tr. 238]; *Sunan Ibne Majah*, 1:277 [1/274, Tr. 839]; *Kanzul Ummal*, 5:95 [7/237, Tr. 19666].

³ *Kitabul Umm*, 1:93 [1/107, 102 & 103]

⁴ *Mudawwanatul Kubra*, 1:68 [1/65-66].

recitation of Surah (*Qirat*)¹ and when they asked: You did not recite the *Qirat*? He asked: :How were the genuflections and prostrations?" They replied: "All right." He said: "In that case there is no problem." My opinion is that whoever does this, he should repeat the Prayer; even if the time has lapsed.

He says regarding one, who omits *Qirat* during two units of Zuhr, Asr are Isha:

"His Prayer is not valid and he should recite it again. And one, who omits *Qirat* in all these, he should recite again. And if he recites in one and omits in another unit, in that case also he has to repeat it. And if he recited in two units and omitted in two units, he should recite the Prayer again in whichever prayer that is."

Hanbali viewpoint

Ibne Hazm has stated in *Al-Mahalli*:² "Recitation of Surah Hamd is obligatory in every prayer for the leader and followers; and one who recites it alone, and obligatory and recommended prayer and men and women are equal in this issue."

The act of Umar³ and what is attributed to Ali (a.s.) - and he is remote from this attribution – has mentioned it and writes:

After the passing away of Messenger of Allah (s.a.w.a.) the statement of anyone does not become the evidence.

And among the mentioned statements, the command of the second aspect is understood that the whole Ummah has consensus that making amends of a missed unit of prayer in the next unit, has not come in prophetic Sunnah, and viewpoint of these two persons are baseless, and cannot be acted upon, and no reporter has reported anyone acting on this verdict, and it is preferable that the truth should be followed.

9. Caliph's viewpoint regarding prayer of traveler

Abu Ubaid in *Al-Ghareeb*,⁴ Abdul Razzaq,⁵ Tahawi, Ibne Hazm have narrated from Abu Muhallab that: Uthman wrote: "I have been informed that some people, who go out for business or to collect government taxes, like Zakat or Jizya, recite shortened prayer.⁶ Only that one would recite the shortened prayer, who is a traveler or who is near the enemy."

Through the channels of Qatada, it is narrated from Ayyash Makhzumi that: Uthman wrote to some of his agents: Residents, desert dwellers and traders will

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 520-521.

² *Al-Mahalli*, 3:236.

³ *Al-Mahalli*, 3:243.

⁴ *Ghareebul Hadith*, [3/419].

⁵ *Al-Musannaf*, 2/521, Tr. 4282.

⁶ In some copies, this word is mentioned as Hashariya, which means Jizya; and as will be mentioned later it is Jashariya which means shepherd.

not recite the prayer as two units (and shortened form); only one, who is carrying the provisions of the journey, will recite the prayer as two units.

It is mentioned in the report of Ibne Hazm that: Uthman wrote to his agents: One, who collects taxes, the trader and agriculturist will not recite prayer as two units. Only those would recite the prayer in shortened form, who...¹

And it is mentioned in *Lisanul Arab* that: Uthman said: The sheep should not make you heedless of your prayers and should not deceive you. Indeed only those should recite the shortened prayer, who are travelers, or when the enemy is near. Abu Ubaid has said that: Jashar means taking the cattle to pasture land and to remain there, and not returning home.²

And it is mentioned in the margins of *Sunan Baihaqi* that:³

“Traveler is one, who is sent on an errand.”

And it is mentioned in *Nihaya* that:⁴

“Shakhis means traveler, and tradition of Abu Ayyub is in this meaning only: one, who is always on journey for religious purposes.”

Allamah Amini says: From where did Uthman add this condition? And as we informed you,⁵ traditions narrated regarding prayer of a traveler are all absolute and unconditional and before these reports, is the verse of:

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُ وَأَمْنَ الصلوة

“And when you journey in the earth, there is no blame on you if you shorten the prayer.”⁶

...is general.

Abu Hanifah and his students, Thawri and Abu Soor have broad view regarding generality of the verse, and they do not restrict the law to a journey, on the contrary they said that it would also include journey of sin, like for committing theft or staging an uprising.⁷

And presence of the enemy has no interference in shortening of prayer or reciting it in full, and fear and presence of enemy has a special effect on prayer, and there are particular and fixed rules, which cannot be trespassed.

Thus, the reasoning applicable on it – as the whole community believes – it

¹ *Nihaya*, Ibne Athir, [1/199].

² *Sunan Baihaqi*, 3:137; *Al-Mahalli*, Ibne Hazm, 5:1 [No. 513]; *Nihaya*, Ibne Athir, 2:325 [1/273]; *Lisanul Arab*, 5:207 [2/287]; *Kanzul Ummal*, 4:239 [8/235, Tr. 22704]; *Tajul Uroos*, 3:100 & 4:401.

³ *Sunan Baihaqi*, 3:137.

⁴ *Nihaya fee Ghareebul Hadith wal Athar*, [2/451].

⁵ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 742-743.

⁶ Surah Nisa 4:101

⁷ The following persons have mentioned this statement: Ibne Hazm in *Al-Mahalli*, 4:264; Jassas in *Ahkamul Quran*, 2:312 [2/255]; Ibne Rushd in *Bidaya al-Mujtahid*, 1:163 [1/172]; Malikul Ulama in *Bidaya*, 1:93 and Khazin in his *Tafseer*, 1:413 [1/396].

is that: the trader, tax collector, farmer, shepherd and others, if they travel a particular distance, they have to recite the shortened prayer, and in this aspect, there is no difference among different classes of people. And the details of Caliph, is nothing, except verdict without evidence and his particular viewpoint is false, which is opposed to traditional reports of Prophet, consensus of companions and Ummah, and attention should not be paid to leaders and scholars relying on it.

We mention this only to explain to you the understanding of this man, or issuing a clear verdict without providing evidence, or knowing about the proof, but not paying attention to it, and his issuing a statement as opposed to statement of Messenger of Allah (s.a.w.a.).

“Like a beast, which rams the horns on the rock to break it down, but causes no harm to it, on the contrary that hard rock splinters the horns.”

10. The Caliph inquires legal issues from Ubayy bin Kaab

Baihaqi in *Sunanul Kubra*,¹ through his chains of narrators has narrated from Abu Ubaidah that:

Uthman sent someone to Ubayy to ask him about the man, who has divorced his wife, later he reconciled with her when the female had entered the third menstruation. Ubayy said: In my view, as long as the woman does not take bath after the third cycle and prayer has not become lawful for her, the man has the right to reconcile. The narrator says: I did not see Uthman, but that he obtained this verdict and accepted it.

Allamah Amini says: There is clear traditional report is that the Caliph was ignorant of this rule till he learnt it from Ubayy and acted according to it. Doubtlessly, one, who taught him this rule was better than him; then why he didn't leave this post to him or someone like him? And the most superior in knowledge was Ali (a.s.).

If he had left this matter to someone, who does not ask anyone in every legal problem, indeed he would have entered the city of knowledge through its gate.

And the statement of Aini in *Umdatul Qari*,² regarding the extent of knowledge of the Caliph is sufficient; he writes:

“Indeed, Umar was the more intelligent and wiser than Uthman.”

We have already informed you³ about the knowledge of Umar and listed masterpieces of his knowledge; so you may check what you have seen.

¹ *Sunanul Kubra*, 7:417.

² *Umdatul Qari*, 2:733 [5/203].

³ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 511-581.

11. The Caliph made reservations for himself and his relatives

Indeed, Islam has distributed equally the grass, which grows by rain and which does not have any particular owner, among all Muslims, as in case of things, which are lawful like the vast deserts and surroundings of dry lands also. So that quadrupeds, camels and horses, graze there without any restriction, and no one can deem them to be his agricultural land and bar people from there. The Messenger of Allah (s.a.w.a.) said:

“Muslims are partners in three things: on grasslands, water and fire.”

Also: “One, who forbids from excess of water, so that through it, he may prohibit excess of grasses, Almighty Allah would debar him from His grace on Judgment Day.”¹

Yes, during the period of Ignorance, the elders of community used to reserve tracts of lands for grazing their cows, sheep and camels, and no one was allowed to share those lands with them; but they shared lands of others, and this was arrogance during those times. Messenger of Allah (s.a.w.a.) banned and abolished the habits and customs of tyrants and said: “There is no reservation, except for God and His Messenger.”²

This rule was having consensus till Uthman became the Caliph; and other than Sadaqah camels, he made reservation for himself, as is mentioned in *Ansab* of Balazari³ and *Seeratul Halabiyya*,⁴ or reserved it for himself and Hakam bin Abi Aas as is mentioned in the report of Waqidi.

Or he reserved it from himself, Hakam and all Bani Umayyah people, as is mentioned in *Sharh Ibne Abil Hadid*,⁵ he writes:

“Uthman prohibited all pastures on the outskirts of Medina from the quadrupeds of Muslims, except those Bani Umayyah.”

One of the defects that Muslims saw in Uthman was this only, and Ayesha chose it among his defects when she said:

“We found him culpable for reserving pasture lands and for whipping with lash and staff, and people crowded upon him as a garment is squeezed.”⁶

Ibne Manzur has written under explanation of tradition:

¹ This tradition is mentioned in the following books: *Sahih Bukhari*, 3:110 [2/830, Tr. 2226-2227]; *Sunan Abi Dawood*, 2:101 [3/277 & 278, Tr. 3473 & 3477]; *Sunan Ibne Majah*, 2:94 [2/828, Tr. 2478].

² *Sahih Bukhari*, 3:113 [2/835, Tr. 2241]; *Al-Amwal*, Abu Ubaid, 294 [Pg. 372, Tr. 728]; *Kitabul Umm*, Shafei, 3:207 [4/47]; and in the last two books, good details are mentioned about this issue.

³ *Ansabul Ashraf*, Balazari, 5:37.

⁴ *Seeratul Halabiyya*, 2:87 [2/78].

⁵ *Sharh Nahjul Balagha*, 1:67 [1/199, Sermon 3].

⁶ Ref: *Al-Faiq*, Zamakhshari, 2:117 [3/77]; *Nihaya*, Ibne Athir, 1:298, 4:121 [1/447 & 4/372]; *Lisanul Arab*, 8:363 & 8:217 [3/349 & 13/223]; *Tajul Uroos*, 10:99.

People are joint owners of lands, which are irrigated by rain and which do not belong to anyone in particular and due to this they picked fault in him.

What is the reason for reserving pastures for the Caliph? It was only a revival of customs of ancient period of ignorance, which Prophet of Islam (s.a.w.a.) had destroyed and made Muslims joint owners in pasture lands and said:

“God hates three things and one who revives the customs of the period of ignorance in Islam,¹ is regarded to be among them.”

It was obligatory on this man to preserve the practice of Messenger of Allah (s.a.w.a.) and not to revive practice of period of Ignorance.

فَلَنْ تَجِدَ لِسُنْنَتَ اللَّهِ تَبَدِّيْلًا وَلَنْ تَجِدَ لِسُنْنَتَ اللَّهِ تَحْوِيْلًا

“For you shall not find any alteration in the course of Allah; and you shall not find any change in the course of Allah.”²

12. The Caliph reserved Fadak for Marwan

Ibne Qutaibah in *Al-Marif*³ and Abul Fida in his *Tarikh*⁴ have mentioned among the instances, in which people found fault with Uthman, was handing over Fadak to Marwan, which was regarded as *Sadaqah* for the Messenger of Allah (s.a.w.a.). Abul Fida has written that:

Fadak, which was *Sadaqah* of the Messenger of Allah (s.a.w.a.) and which Fatima demanded as inheritance, and Abu Bakr narrated from Messenger of Allah (s.a.w.a.): ‘We prophets do not leave any inheritance; whatever we leave is *Sadaqah*’, Uthman gave that to Marwan bin Hakam [and gave its possession to him], and Fadak remained under the control of Marwan and his sons, till Umar bin Abdul Aziz came to throne. He seized it from them and declared it to be *Sadaqah*.

And Baihaqi in *Sunanul Kubra*,⁵ through the chains of Mughira, has narrated regarding Fadak that: When Umar died, Uthman gave Fadak to Marwan. And he says: The Shaykh said: During the reign of Uthman bin Affan, Fadak was given over to Marwan, as if Uthman interpreted the report of the Prophet; When God gives a sustenance to a prophet, that sustenance is for him, who comes to power after him, and if he is needless of that sustenance through his personal wealth, he gives it over to his near-kindred and does a good turn to them...

Ibne Abil Hadid has written in his *Sharh*:⁶

¹ *Bahjatul Nufus Sharh Mukhtadar Sahih Bukhari*, Abu Muhammad Ibne Abi Jumra Azdi, [4/197].

² Surah Fatir 35:43

³ *Al-Marif*, 84 [Pg. 194-195].

⁴ *Tarikh*, Abul Fida, 1:168.

⁵ *Sunanul Kubra*, 6:301.

⁶ *Sharh Nahjul Balagha*, 1:67 [1/198-199, Sermon 3].

“Uthman handed over Fadak to Marwan and Fatima (s.a.) after the passing away of her father, sometimes demanded it as her inheritance and sometimes as a gift, but she was spurned [and was not given to her].”

Allamah Amini says: I do not understand the reality behind this transfer, because if Fadak was booty of Muslims – as Abu Bakr claimed – by what reasoning was it restricted only to Marwan?

And if it is inheritance of the family of Messenger of Allah (s.a.w.a.) – as Lady Fatima Zahra (s.a.) reasoned in favor of it in her sermon, and the Holy Imams (a.s.) and before all, their chief Ameerul Momineen (a.s.) argued – then Marwan is not in the circle of this family and the Caliph did not have any right to issue a judgment regarding it.

And if it was a gift of the Messenger of Allah (s.a.w.a.) for his beloved daughter, Lady Fatima Zahra (s.a.) – as Her Eminence claimed and Ameerul Momineen (a.s.) and her two sons, who were two holy Imams and two grandsons of Prophet and Umme Aimah, who was guaranteed Paradise, had testified in her favor, and her testimony was rejected by something which does not please Almighty Allah and His Messenger. And if the testimony is rejected from one, for whom the verse of purification was revealed, by what can confidence be gained? And on what reasoning can one rely?

“If this continues and events of the day do not narrate anything of it, there would be no weeping for any deceased and there will be no joy at any newborn.”

Thus, what connection does it have with Marwan? And what discretion Uthman had on it that he should leave it to someone?

Indeed, the acts of the three Caliphs regarding Fadak, were contradictory to each other, Abu Bakr seized it from Ahle Bayt (a.s.), Umar returned it to them, and Uthman transferred it to Marwan; then during the reign of later Caliphs, from the time Muawiyah for a long time, Fadak was seized from the family of prophethood; and every time it was restored to them and it was dealt with according to the whims and fancies of the rulers.¹

13. Caliph's viewpoint regarding taxes

In view of the Caliph, Fadak had different rules from taxes, like booties obtained without fighting (*Fayy*) and bloodshed from the infidels and other monies; on the contrary he had independent view regarding them and its recipients.

He regarded the monies as property of God and regarded himself as trustee of Muslims and gave to whoever he liked and spend it any way he liked. Thus, as Maula Ameerul Momineen (a.s.) says:

“Till the third man of these people stood up with heaving breasts between

¹ Ref: *Futuhul Buldan*, Balazari, 39-41 [46-47]; *Tarikh Yaqubi*, 3:48 [2/305]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 4:103 [16/278, Letter 45]. Ref: *Al-Ghadeer*, 7/263-266.

his dung and fodder. With him children of his grand-father, (Umayyah) also stood up swallowing up Allah's wealth like a camel devouring the foliage of spring...”¹

He gifted it to his relatives although all Muslims were equal in that, property in which every individual of the Islamic society and every petitioner and deprived had a specified right. And it is not lawful in Islamic Shariah to take away the right and give it to another.

Regarding booties, it is narrated from the Messenger of Allah (s.a.w.a.) that:

“One-fifth of that property belongs to God and four-fifth to the warriors; and no one among them is worthier than others, and an arrow, which you brought out from your side, you don't have preference with relation to it from your Muslim brother.”²

Whenever war booty was brought to the Messenger of Allah (s.a.w.a.), he distributed that same day and gave two shares to the married and one share to the bachelors.³

The established practice regarding tax monies was that the folks of every house, as long as there is a needy person among them, were given preference in Sadaqah. And the discretion given to persons regarding monies was only for collecting it and not to transfer it to the capital; on the contrary they were supposed to collect it from the wealthy and spend it on poor at that same place.

In the advices of the Messenger of Allah (s.a.w.a.) to Maaz, when he was sent him to Yemen to call the people there to Islam and Prayer, it is mentioned that when they accept it, you should say:

“Indeed, Almighty Allah made taxes obligatory on your wealth, that it should be collected from your rich and given over to your poor.”⁴

And it is mentioned in the letter of Maula Ameerul Momineen (a.s.) to Qutham bin Abbas, when he was the governor of His Eminence in Mecca:

“Beware of the Public Treasury. Spend its money on the poor people of your province. Find them out (if they do not come to you) and meet their necessities. If any surplus amount is left over after such expenditure, send the amount to the centre so that it may meet the requirements of the poor throughout the State.”⁵

When Abdullah bin Zamaa, during the Caliphate of His Eminence, came to him and sought funds, he said:

“These things are not for I and you, they are only booty of Muslims and those, who carry weapons. So, if you participated in battles with them, there is a

¹ Nahjul Balagha, 1:35 [Pg. 49, Sermon 3].

² Sunan Baihaqi, [6/324 & 336].

³ Sunan Abi Dawood, 2:25 [3/136, Tr. 2953]; Musnad Ahmad, 6:29 [7/45, Tr. 23484]; Sunan Baihaqi, 6:346.

⁴ Sahih Bukhari, 3:215 [2/505, Tr. 1331].

⁵ Nahjul Balagha, 2:128 [Pg. 457, Letter 67].

share for you; otherwise what they have obtained is only for them.”¹

Funds were brought to Maula Ameerul Momineen (a.s.) from Isfahan. He divided it into seven parts and one bread was in surplus; he divided it into seven pieces and placed each piece in every share. After that he drew lots among people that who would take his share first.²

And before all this is the practice of Almighty Allah in Holy Quran regarding monies; like the statements of Allah, the Mighty and the High:

1.

وَاعْلَمُوا أَنَّمَا غَنِمْتُم مِّنْ شَيْءٍ فَإِنَّ اللَّهَ خُمُسُهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ

“And know that whatever thing you gain, a fifth of it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the wayfarer.”³

2.

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَبْدِلِينَ عَلَيْهَا وَالْمُؤْلَفَةُ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالغُرِيمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةٌ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ^④

“Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing, Wise.”⁴

3.

وَمَا آتَاهُ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا آتَجْفَثُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلِكُنَّ اللَّهُ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ طَوَّلَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ^⑤ مَا آتَاهُ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرْبَى فِي هَذِهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ

“And whatever Allah restored to His Apostle from them, you did not press forward against it any horse or a riding camel, but Allah gives authority to His apostles against whom He pleases, and Allah has power over all things. Whatever Allah has

¹ Nahjul Balagha, 4611 [Pg. 353, No. 232].

² Sunan Baihaqi, [6/348].

³ Surah Anfal 8:41

⁴ Surah Taubah 9:60

restored to His Apostle from the people of the towns, it is for Allah and for the Apostle, and for the near of kin and the orphans and the needy and the wayfarer.”¹

This was the practice of Almighty Allah and the Messenger of Allah (s.a.w.a.); but the Caliph – Uthman – forgot what was mentioned in Holy Quran and deviated from what Messenger of Allah (s.a.w.a.) had said about monies, and opposed the practice of his two predecessors and became remote from justice and equity.

He gave preference to the children of his degraded clan, who were fruits of accursed tree in the Book of Allah, who committed mischief and nonsense; and imbibed liquor and committed transgression; from transgression till the accused and one, who swears too much and is debased, one, who picks faults much and he criticizes others² and gave them preference over all companions, elders and pious ones of Ummah.

From the property of Muslims, he gave loads of gold and silver without any kind of measure to each of his relatives. And chose them over others and even relatives of Prophet. No one dared to practice enjoining of good and forbidding evil, because of his harsh treatment to one, who rose up against this.

For them was humiliation, expulsion and lashing. A lash, more severe than lash of Umar³ and he was accompanied with lash and staff⁴; note the conduct of the Caliph with regard public property:

14. Caliph’s largesse on Hakam bin Abil Aas

Uthman bestowed the taxes of Qaza-a [a tribe in Yemen] to his uncle, Hakam bin Abil Aas, who was banished by the Prophet. First the Caliph made him proximate and dressed him up on the day he came to Medina dressed in a very old dress, which was also torn; and he was driving some goats.

People glanced at him and his companions, till he entered the residence of Caliph, when he came out from there he was dressed in expensive silk garments and turban etc.⁵

Balazari in *Ansab*⁶ has narrated from Ibne Abbas that: Among the complaints they had against Uthman was that he appointed Hakam bin Abil Aas as collector of taxes from Qaza-a tribe.⁷ [when taxes were collected] they came to thirty thousand dirhams, and when he brought them, Uthman told him to keep it for himself.

¹ Surah Hashr 59:6-7

² In Surah Qalam: 68:10-11 it is mentioned that: “**And yield not to any mean swearer. Defamer, going about with slander**” (Surah Qalam 68:10-11).

³ Ref: *Mahazariratul Awail*, Saktwari, 149.

⁴ Its tradition will be mentioned soon.

⁵ *Tarikh Yaqubi*, 2:41 [2/164].

⁶ *Ansabul Ashraf*, Balazari, 5:28.

⁷ Progenitor of the tribe who was based in Yemen.

It is narrated from Abdur Rahman bin Yasar that: I saw the tax officer of market in Medina that at the time of Asr, Uthman came to him and said: Give the collections to Hakam bin Abil Aas. Whenever Uthman made any bestowal to one of his clansmen, he paid it from share of Public Treasury.

The treasurer made excuses and said that when funds would arrive, he would hand them over to them. But Uthman insisted, and at last said: You are only our treasurer, when we give, you should take it and when we are silent, you should also be silent.

The treasurer said: You are wrong, I am not the treasurer of you and your family, I am only treasurer of Muslims.

When Uthman delivered the sermon on Friday, he brought the keys and said:

“People, Uthman thinks that I am his and his relatives’ treasurer, whereas I am only a treasurer of Muslims. Take the keys of your treasury.”

Then he threw the keys to Uthman, who gave them to Zaid bin Thabit.¹

Allamah Amini says: As would be mentioned, a similar incident is mentioned about Zaid bin Arqam and Abdullah bin Masud, and perhaps this had also occurred for others as well, who were in charge of taxes, Allah knows best.

This is Hakam and what do you know who Hakam is!

As Ibne Hisham has written in his *Seerah*²:

He used to castrate sheep.³ He was a neighbor of Messenger of Allah (s.a.w.a.) in Mecca, who, like Abu Lahab harassed His Eminence much and did not leave any effort to cause distress to the Prophet.

Tibrani⁴ has narrated from the tradition of Abdur Rahman bin Abu Bakr that: Hakam sat near the Prophet and when His Eminence (s.a.w.a.) spoke, he (Hakam) used to mimic and make faces behind him. The Prophet noticed that and he said:

“May you remain like this only;” and after that he continued to shake his eyes and eyebrows till the end of his life.

It is mentioned in the report of Malik bin Dinar that: Holy Prophet (s.a.w.a.) passed by Hakam and he started to shake his fingers to make fun of His Eminence [and mimicked him]; and when Messenger of Allah (s.a.w.a.) noticed him, he (Prophet) said:

“O God, make him involved in trembling.”

Thus, he used to shake all the time after that.

¹ *Tarikh Yaqubi*, 2:145 [2/168].

² *Seeratun Nabawiyah*, 2:25 [2/57].

³ *Hayatul Haiwan*, Damiri, 1:194 [1/276].

⁴ *Al-Mojamul Kabir*, [3/214, Tr. 3167].

Halabi has added: "After he remained unconscious for a month."¹

Balazari has mentioned in *Al-Ansab* that Hakam bin Abil Aas was a neighbor of the Messenger of Allah (s.a.w.a.) during the period of Ignorance and Islam. He caused the most distress to the Prophet and after conquest of Mecca, he came to Medina. He was defective in his faith, and always walked behind the Messenger of Allah (s.a.w.a.) and mimicked him with his eyes, nose and mouth.

When Holy Prophet (s.a.w.a.) prayed, he used to stand behind and make gestures, till shaking of eyes and eyebrows became his permanent feature.

One day, when the Messenger of Allah (s.a.w.a.) was in the chamber of one of his wives, he peeped and the Prophet noticed him in this act. He came out with a staff and said: "Who would help me against this lizard?" Then he said: "He and his son would not live with us in one place and then had them expelled to Taif.

After the Messenger of Allah (s.a.w.a.) passed away, Uthman recommended his case to Abu Bakr to allow him to return, but he refused, saying: "I will not give refuge to one, whom the Messenger of Allah (s.a.w.a.) drove out.

When Umar became the Caliph, Uthman requested him similarly and he also replied like Abu Bakr. When Uthman became the Caliph, he brought him to Medina and said: I spoke to Holy Prophet (s.a.w.a.) regarding them and requested him to allow them to return and he promised me that he would give them permission, but before he could issue the permission, he passed away. But Muslims took objections against him for allowing Hakam back into Medina.

Waqidi has written: Hakam bin Abil Aas died in Medina during Caliphate of Uthman. Uthman prayed his funeral prayer and made a tent over his grave.

It is narrated from Saeed bin Musayyab that: Uthman delivered a sermon and ordered them to slaughter pigeons; and he said: "Pigeons have increased in your houses and archery has increased and some arrows have wounded us." People said: "He is ordering slaughter of pigeons, while given refuge to those, who were banished by the Messenger of Allah (s.a.w.a.)."

Balazari in *Al-Ansab*,² and Hakim in *Mustadrak*,³ have said regarding this report that it is valid, and Waqidi, as is mentioned in *Seerah Halabiyya*,⁴ has narrated through chains of Amr bin Murrah that:

Hakam sought from the Messenger of Allah (s.a.w.a.) permission to enter. The Prophet heard his voice and said:

"Allow him, curse of God on him and one, who emerges from his loins, except believers [from them] and they are few, these are people of deception.

¹ *Al-Isabah*, 1:345-346 [No. 1781]; *Seeratul Halabiyya*, 1:337 [1/317]; *Al-Faiq*, Zamakhshari, 2:305 [4/57-58]; *Tajul Uroos*, 6:35 and also refer: *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, [3/678, Tr. 4241]; *Dalailul Nubuwah*, [6/239-240].

² *Ansabul Ashraf*, Balazari, 5:126.

³ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 4:481 [4/528, Tr. 8484].

⁴ *Seerat Halabiyyah*, 1:337 [1/317].

They are given material things, but have no share in the hereafter.¹

Hakam in Quran

Ibne Marduya has narrated from Husain bin Ali that: The Messenger of Allah (s.a.w.a.) passed the night till morning, while he was extremely aggrieved.

He was asked: "O Messenger of Allah (s.a.w.a.), what is the matter?"

He replied: "I saw in as if Bani Umayyah are going up and down this pulpit of mine."

"I was told: 'O Messenger of Allah (s.a.w.a.), don't be aggrieved, this is the world, which they would obtain,'" and Almighty Allah revealed the verse of:

وَمَا جَعَلْنَا الرُّؤْيَا إِلَّا تِبْيَانًا

"And We did not make the vision which We showed you but a trial for men..."²

Tabari, Qurtubi and others have narrated from chains of Sahal bin Saad that: Messenger of Allah (s.a.w.a.) saw in dream Bani Umayyah jumping on his pulpit like monkeys. This distressed him very much, and after that he was never seen smiling till he passed away. Allah, Mighty and High revealed the verse:

وَمَا جَعَلْنَا الرُّؤْيَا إِلَّا فِتْنَةً لِّلَّٰهٗ اٰسٍ وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ
وَنُخَوِّفُهُمْ لِمَّا يَرِيدُهُمُ الْأَطْغَيَا نَّا كَبِيرًا³

"And We did not make the vision which We showed you but a trial for men and the cursed tree in the Quran as well; and We cause them to fear, but it only adds to their great inordinacy."³

Qurtubi and Nishapuri have narrated from Ibne Abbas that: "The accursed tree are Bani Umayyah."⁴

Alusi has written:⁵ The implication of this dream is that it would be a test and trial for them, and Ibne Musayyab has interpreted it as such and this trial was with regard to Bani Umayyah Caliphs, who did what they did.

They deviated from the path of truth and did not act according to justice and after them, with regard to their agents, who committed vile deeds and those who

¹ Damiri has mentioned this report in *Hayatul Haiwan*, 2:299 [2/422]; and Ibne Hajar has quoted it in *Sawa iq*, 108 [Pg. 181]; Suyuti in *Jamaul Jawame* according to its sequence, 6:90 [*Kanzul Ummal*, 11/357, Tr. 31729].

² Surah Isra 17:60

³ Surah Isra 17:60

⁴ Sources of this report: *Jamiul Bayan*, 15:77 [No. 9, Vol. 15/112-113]; *Tarikhul Umam wal Mulook*, 11:356 [10/58, Events of the year 284 A.H.]; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 4:481 [4/527, Tr. 8481]; *Al-Jamiul Ahkamul Quran*, 10:283-286 [10/183-185]; *Tarikh Khatib*, 8:28, 9:44; *Al-Khasaisul Kubra*, Suyuti, 2:118 [2/200]; *Durre Manthur*, 231 [5/309]; *Kanzul Ummal*, 6:90 [11/358, Tr. 31736].

⁵ *Tafseer Alusi*, 15:107.

assisted them in any way. It is possible that it implies: "We have not made their Caliphate, except a test."

On the basis of this meaning, exaggeration is resorted to in their condemnation. It refers to tree, which possibly implies Bani Umayyah. They are cursed due to what they committed, like regarding sacred blood as lawful to be shed, marrying women and seizing property without it being lawful, and their not giving rights to its owners, distorting laws, commanding other than what Almighty Allah revealed to Holy Prophet (s.a.w.a.) and other evil acts that will not be forgotten as long as the world lasts.

And curse is mentioned on them in the Holy Quran either particularly as Shia think or generally as is our belief. Allah, the Mighty and the High says:

إِنَّ الَّذِينَ يُؤْمِنُونَ اللَّهَ وَرَسُولُهُ لَعَنْهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ

"Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter."¹

And He says:

فَهُلْ عَسِيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقْطِعُوا آرْحَامَكُمْ ۝ أُولَئِكَ
الَّذِينَ لَعَنْهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَارَهُمْ ۝

"But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! Those it is whom Allah has cursed so He has made them deaf and blinded their eyes."²

Analysis of two words

1. After narrating the tradition of the dream, Tabari writes: "Uthman, Umar bin Abdul Aziz and Muawiyah are not included in this dream."

We don't want to discuss this restriction in detail, and we will not say a word regarding the generality of above mentioned tradition and it's like, which are about Bani Umayyah generally and regarding the progeny of Abil Aas, grandfather of Uthman in particular; traditions like statement of Holy Prophet (s.a.w.a.) in authentic tradition narrated through channels of Abu Saeed Khudri:

"Indeed, my Ahle Bayt (a.s.) after me will be slain by my Ummah, and you would see that most malicious to us are sons of Umayyah, sons of Mughira and sons of Makhzum."³

And his statement narrated from Abu Zar that: "When the number of Bani Umayyah reaches forty, they would enslave the servants of Allah and give away

¹ Surah Ahzab 33:57

² Surah Muhammad 47:22-23

³ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 4:487 [4/534, Tr. 8500] and Hakim has considered this report correct.

the property of Allah,¹ and make the Book of Allah as a source of dishonesty.²

And his statement as quoted by Abu Zar: “When the number of Bani Umayyah reaches thirty, they would give away property of Allah, enslave the servants of Allah and make the religion of Allah as a source of dishonesty.”

Halam bin Jafal says:³ They condemned Abu Zar for this report. Thus, Ali Ibne Abi Talib (a.s.) testified: Indeed, I heard the Messenger of Allah (s.a.w.a.) say: “The sky has not shaded anyone nor the earth has carried anyone more truthful than Abu Zar; and I testify that the Messenger of Allah (s.a.w.a.) said this.”

Hakim has narrated this report through a number of channels and as mentioned in *Mustadrak*; he and Dhahabi have regarded this report as authentic.⁴

In *Tatheerul Jinan*,⁵ on the margins of *Sawaiq*, Ibne Hajar has quoted through chains, which he considers as good that:

Marwan came to Muawiyah to ask something and said that he was having too much expenses. He said: “I have become the father of ten children, brother of ten siblings and uncle of ten persons.”

Then he went away. Muawiyah asked Ibne Abbas, who was seated beside him on the throne: I adjure you by God, don’t you know that the Messenger of Allah (s.a.w.a.) said: When the number of the children of Abul Hakam reaches thirty, they would play with verses of God, enslave people and corrupt the Book of Allah; and when their figure reaches four hundred and seven their destruction is clearer than so and so?

Ibne Abbas replied: Yes, by God [I heard it].

And the statement of Ameerul Momineen (a.s.) that: “Every nation has a calamity and the calamity of this Ummah is Bani Umayyah.”⁶

Thus, O respected reader, one, who says that these are generalities, especially after what is mentioned in books of biography and history etc, and after being fully aware of these persons, what all they committed and who they oppressed – it is only upto you and your conscience.

2. Ibne Hajar has written in *Sawaiq*:⁷

“Ibne Zafar said: Hakam and Abu Jahl as well, were afflicted with an incurable illness. Damiri has mentioned this in *Hayatul Haiwan*.⁸

¹ In *Kanzul Ummal*, instead of ‘gifting’, ‘making mischief’ is mentioned.

² *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 4:479 [4/526, Tr. 8476] and Ibne Asakir has narrated this report as quoted in *Kanzul Ummal*, 6:39 [11/165, Tr. 31058].

³ In *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, it is mentioned as Halam bin Jazal and in *Sharh Nahjul Balagha*, 8/257: Jalam bin Jundal is mentioned.

⁴ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 4:480 [4/527, Tr. 8478].

⁵ *Tatheerul Jinan*, 147 [Pg. 64, and there instead of corruption, deceit is mentioned].

⁶ *Kanzul Ummal*, 6:91 [11/364, Tr. 31755].

⁷ *Sawaiqul Mohriqa*, 108 [Pg. 181].

⁸ *Hayatul Haiwan*, [2/422].

As for curse of Holy Prophet (s.a.w.a.) on Hakam and his son, it would not harm the two of them, because the Prophet has compensated for this curse in his another statement; indeed the Prophet is a human being, who becomes angry like other human beings and he supplicated God, that whoever he has abused or cursed that He should make it a source of mercy, purification and forgiveness of their sins.

What Damiri has quoted from Ibne Zafar does not have interpretation and justification regarding the quotation about Hakam, because he is a companion and it is very bad for a companion to be involved in such a calamity; if from this aspect this tradition is correct, it should be interpreted that they were involved in that calamity before Islam.”

I don't know what Ibne Hajar was thinking when he issued these statements? Whether he is serious or was joking? As for his reasoning that: “And as for the curse of Holy Prophet (s.a.w.a.) on Hakam and his son, it would not harm the two of them...” he has taken some words and omitted some words from the traditional report, which Bukhari and Muslim have mentioned in their *Sahih* quoting from Abu Huraira.¹ The tradition is as follows: O God, Muhammad is a human being, who is angry like other people; and You made an oath to me that You will not do contrary with me regarding that; thus every believer that I have distressed, or abused or cursed him, or beaten him, make these curses as their expiation and a source of his proximity to You.

This is reducing the position of the Prophet for the sake of a useless Umayyad and he has thought that this invoker of curse is like an ordinary man, that what instigates others instigates him and he is angry at what is not worthy of anger and is opposed to the following verse of the Holy Quran:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

“Nor does he speak out of desire. It is naught but revelation that is revealed,”²

Yes, the Messenger of Allah (s.a.w.a.) is a human being; but he is as such that it is mentioned in the Holy Quran:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ

“Say: I am only a mortal like you; it is revealed to me...”³

Thus, if the Prophet, on the basis of divine revelation, cursed that banished man and his descendants, what would save him from the curse?

As for what Ibne Hajar has thought that revelation also follows personal desires! What a great word has come out of his mouth. And how the curse

¹ *Sahih Bukhari*, 4:71 [5/2339, Tr. 6000, Kitabud Dawat]; *Sahih Muslim*, 2:391 [5/170, Tr. 91, Kitab al-Birr wa Salla; and at the end of the tradition: ‘Judgment Day’ is mentioned].

² Surah Najm 53:3-4

³ Surah Kahf 18:110

becomes mercy, purification and expiation, whereas according to command of Allah, the Mighty and the High he has attacked his position of prophethood and the curse was appropriate?

What does Ibne Hajar say about the authentic report of Mutazafri that: “Abusing a Muslim is a transgression.”¹

How does he consider his faith valid that the Messenger of Allah (s.a.w.a.) should be the abuser or curser or tormentor and should lash a Muslim without any fault? And all this contradicts infallibility. Whereas Allah, the Mighty and the High says:

وَالَّذِينَ يُؤْذِنُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا أَكْتَسَبُوا فَقَدِ احْتَمَلُوا بِهِنَّا كَوَافِرَ مُبِينًا ﴿٦﴾

“And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin.”²

And it is mentioned in an authentic tradition that: “Holy Prophet (s.a.w.a.) was not one, who abused, cursed or resorted to vulgarity.”

Messenger of Allah (s.a.w.a.) refrained from cursing even the polytheists and said: “I have not been sent to invoke curses, and I am sent only as a mercy.”³

Thus, His Eminence (s.a.w.a.) hoped that those polytheists would be guided and he did not curse them, but he had no hope regarding Hakam and his descendants and he cursed them in such a way that perpetual degradation may remain for them.

Yes, a report, which is mentioned in two *Sahih* books and which is opposed to infallibility of Prophet, was fabricated during the time of Muawiyah, for the sake of gaining his proximity and for greed for his bestowals, and expression of affection for progeny of Abul Aas, who were proximate to Muawiyah. Whoever wants to learn more about this may refer to the book of *Abu Huraira*, by Sayyid Abdul Husain Sharafuddin Amili.⁴

Supposing we – refuge of Allah – agree to the fiction of Ibne Hajar regarding infallibility and sanctity, but what plan does he have for this foolishness regarding verses revealed about Hakam and his sons. Do these verses contain any harm to him or he regards these verses also as mercy, purification and atonement?

How much is the difference between the viewpoint of Ibne Hajar regarding

¹ Ahmad has narrated in his *Musnad*, [2/24, Tr. 2450]; and Bukhari in his *Sahih*, [5/2247, Tr. 5697].

² Surah Ahzab 33:58

³ Bukhari has mentioned this report in 9:22 [5/2243, Tr. 5484]; and Muslim in his *Sahih*, 2:393 [5/168, Tr. 87].

⁴ *Abu Huraira*, 118-129 [Pg. 35-45].

Hakam and between statement of Abu Bakr to Uthman, regarding Hakam, which would be mentioned and the statement of Umar to Uthman.

Abu Bakr said: "Your uncle will go to Hell."

And Umar said: "Woe upon you, O Uthman, will you associate with one, who is cursed and driven away by Messenger of Allah (s.a.w.a.) and is the enemy of God and His Prophet?"

Query

Come let us together ask the Caliph about one, who was cursed and driven away by Messenger of Allah (s.a.w.a.) – that is Hakam, whereas the revelation of the verse regarding him and curse one after another from the side of Prophet on him and his progeny, except for believers, who would be few, was before him. What can justify his calling him back to Medina and giving him refuge? Whereas Holy Prophet (s.a.w.a.) drove him and his descendants out in order to keep Medina clean from those filthy persons.

And Uthman petitioned Abu Bakr and after him, Umar to call him back and each of them said: "I will not untie the knot, which the Prophet has tied."¹

And Halabi has written in his *Seerah*:²

"He is said to be cursed and rejected one of the Messenger of Allah (s.a.w.a.). His Eminence (s.a.w.a.) expelled him to Taif and he remained there as long as the Prophet was alive. During the time of Abu Bakr, Uthman requested him to admit Hakam back in Medina, but he declined. Uthman said: "He is my uncle."

Abu Bakr said: "Your uncle will go to Hell and I will definitely not change what Messenger of Allah (s.a.w.a.) had done. By God, I never allow him to return."

When Abu Bakr died and Umar became the Caliph, Uthman spoke to him regarding this and Umar said: "Woe upon you, O Uthman, you are talking about one, who was cursed and driven away by Messenger of Allah (s.a.w.a.) and who is the enemy of God and His Messenger?"

When Uthman became the Caliph, he recalled Hakam to Medina, which was disliked by Emigrants (*Muhajireen*) and Helpers (*Ansar*); and senior companions of Prophet condemned him, and this was the greatest cause of the uprising against him."

Was the Messenger of Allah (s.a.w.a.) not a model for the Caliph, whereas Almighty Allah says:

¹ *Ansabul Ashraf*, Balazari, 5:27; *Riyazun Nazara*, 2:143 [3/80]; *Usudul Ghaba*, 2:35 [2/38, No. 1217]; *Seerate Halabiyya*, 1:337 [1/317]; *Al-Isabah*, 1:345 [No. 1718].

² *Seerate Halabiyya*, 2:58 [2/76-77].

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ
اللَّهَ كَثِيرًا ﴿٦﴾

“Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much.”¹

Or he was more loyal to his relatives and supporters than he was to Holy Prophet (s.a.w.a.), whereas the Quran was before him, saying:

قُلْ إِنْ كَانَ أَبَاوْكُمْ وَأَبْنَاءُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالُ
اَقْتَرَفْتُمُوهَا وَتِجَارَةً تَخْشَوْنَ كَسَادَهَا وَمَسِكِنْ تَرْضُوْهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ
وَرَسُولِهِ وَجَهَادٍ فِي سَبِيلِهِ فَتَرَكُوكُمْ حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَسِيقِينَ ﴿٣﴾

“Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Apostle and striving in His way, then wait till Allah brings about His command: and Allah does not guide the transgressing people.”²

The point after this is: What justification does he have for restricting these excessive bestowals from rights and provisions of Muslims to that man after he appointed him as collector of taxes, whereas trustworthiness and honesty is a condition in collecting taxes, and an accused one is never trustworthy and reliable?

Also, bestowing taxes to those rulers is clearest implication of assisting in sins and transgression whereas Allah, the Mighty and the High says:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالْتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدُوانِ وَاتَّقُوا اللَّهَ إِنَّ
اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾

“And help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil).”³

The point after this is: The Caliph claims that⁴ after speaking with Messenger of Allah (s.a.w.a.) the latter promised that he would recall Hakam. If

¹ Surah Ahzab 33:21

² Surah Taubah 9:24

³ Surah Maidah 5:2

⁴ *Ansabul Ashraf*, Balazari, 5:27; *Riyazun Nazara*, 2:143 [3/80]; *Miratul Jinaan*, Yafai, 1:85; *Sawaiq*, 68 [Pg. 113]; *Seerate Halabiyya*, 2:86 [2/77].

this promise is correct, why no one other than him knew about it and Abu Bakr and Uthman did not know?

Why when he spoke to those two regarding his return, and those two confronted him with the reply you know, he did not narrate this report? Or that those two were not assured by this report?!

And the Caliph had another reasoning and excuse. Ibne Abde Rabb has mentioned in *Iqdul Farid* that:¹

When Uthman recalled Hakam to Medina, who was banished by Messenger of Allah (s.a.w.a.), Abu Bakr and Umar; people discussed regarding this matter; Uthman said: “Why do they pick fault with me? I have done a good turn to the relatives.”

We will not hurt feelings of people through analysis of this statement, and will not go into details of those words, because when you recognize Hakam and his sons, you will understand why recalling them to holy Medina and appointing them in official capacities, and imposing them on Shariat of Islam, and reserving pastures and lands for them, was an unforgivable crime against the Ummah, and can never become the source of satisfaction.

15. Caliph's generosity to Marwan

The Caliph gifted to Marwan bin Hakam bin Abil Aas, his cousin and son-in-law, that is husband of Umme Aban, his daughter, one-fifth of the booty from Africa, which came to five hundred thousand dinars.²

Balazari and Ibne Saad have narrated that: Uthman wrote for Marwan the Khums of Egypt and paid monies to his relatives, and justified this act saying that it was doing a good turn to relatives; and he took over the funds and borrowed money from Public Treasury and said: “Indeed, Abu Bakr and Umar did not take the share that belonged to them and I have taken it and distributed among my relatives.” But people found fault with him due to this act.³

Balazari in *Ansab*,⁴ through chains of Waqidi, has narrated from Umme Bakr, daughter of Miswar that:

When Marwan constructed his house in Medina, he gave a party to people and Miswar was among the invitees. Marwan said: “By God, I have not spent even a single dirham from the funds of Muslims on this house.”

Miswar said: “If you eat your food and keep your mouth shut, it would be better for you. You were with us in the battle of Africa and you were behind us in wealth, slaves and servants and your luggage was lighter than us. Then Ibne Affan gave Khums of Africa to you and you became the agent for collecting

¹ *Iqdul Farid*, 2:272 [4/118].

² Refer to the traditional report of Ibne Qutaibah in *Al-Marif*, 84 [Pg. 195] and Abul Fida in his *Tarikh*, 1:168.

³ *Tabaqat Ibne Saad*, Leiden, [3/64]; *Ansabul Ashraf*, Balazari, 5:25.

⁴ *Ansabul Ashraf*, Balazari, 5:28.

taxes and took over funds, which belonged to Muslims.”

Marwan complained about him to Urwah and said: “I accorded respect to him, but he is an ill-wisher.”

Halabi has mentioned in his *Seerah* that:¹ Among the things they found fault with Uthman was that he granted 150 thousand *Awqiya*² to his cousin, Marwan bin Hakam.

Marwan, and who is Marwan?

It is authentically narrated that Messenger of Allah (s.a.w.a.) cursed Marwan’s father and whoever emerges from his loins, as was mentioned before.³

And the statement of Ayesha to Marwan, which is narrated through correct chains of narrators, was also mentioned previously:⁴

“The Messenger of Allah (s.a.w.a.) cursed your father; so you are a part of the curse of God.”

Hakim in *Mustadrak*,⁵ has narrated this traditional report through channels of Abdur Rahman bin Auf and regarded it correct:

No child was born in Medina, but that it was brought to the Messenger of Allah (s.a.w.a.) [who prayed for it]. So Marwan bin Hakam was brought to him and His Eminence (s.a.w.a.) said: “This is a lizard, son of a lizard and the accursed, son of an accursed.”

Perhaps Muawiyah hinted to this same tradition when he said to Marwan: “O son of lizard, you are not in that estimation and these letters did not come to you.”⁶

Ibne Najib has narrated from Jubair bin Mutim that: We were present with Messenger of Allah (s.a.w.a.), when Hakam bin Aas passed by. He said: “Woe be on my Ummah from what is present in his loins.”⁷

In *Sharh Ibne Abil Hadid*⁸ it is quoted from *Istiab*⁹: One day Ali (a.s.) glanced at Marwan and said:

“Woe be on you, and woe be on the Ummah of Muhammad from you and from your clan when the hair between your eyes and ear turn white.”

¹ *Seeratul Halabiyya*, 2:78 [2/78].

² A measure of weight equaling 213 grams.

³ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 767.

⁴ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 446.

⁵ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 4:479 [4/526, Tr. 8477 and what is mentioned in brackets in this book] and Damiri has mentioned this report in *Hayatul Haiwan*, 2:399 [2/422]; and Ibne Hajar, in *Sawa iq*, 108 [Pg. 181]; and Halabi in *Seerah*, 1:337 [1/317].

⁶ In a report, which Ibne Abil Hadid has mentioned in *Sharh Nahjul Balagha*, 2:56 [6/155, Sermon 72].

⁷ *Usudul Ghaba*, 2:34 [2/37, No. 1217]; *Al-Isabah*, 1:346 [No. 1781]; *Seeratul Halabiyya*, 1:237 [1/317]; *Kanzul Ummal*, 6:40 [11/167, Tr. 31066].

⁸ *Sharh Nahjul Balagha*, 2:55 [6/150, Sermon 72].

⁹ *Al-Istiab*, [Pg. 1388, No. 2370].

Balazari has written in *Al-Ansab*:¹ They had given Marwan the title of *Khaite Batil* [invalid thread]² due to his being of very thin and tall, as a string, a thin white effulgence seen in the sun.

That which is mentioned about Marwan regarding his biography and acts is that he did not accord any value to the laws of the upright religion and regarded it as politics and exigency of times; so he had no qualms in changing it into another rule on the basis of what was demanded by times and circumstances, and testimonies to these great crimes would be mentioned for you and things, which we will not mention, you can just deduce:

1. Bukhari³ has narrated from Abu Saeed Khudri that: I went out with Marwan, the Governor of Medina, for the prayer of Eidul Adha or Eidul Fitr. When we reached the Musalla, there was a pulpit made by Kathir bin As-Salt. Marwan wanted to get up on that pulpit before the prayer. I got hold of his clothes, but he pulled them and ascended the pulpit and delivered the sermon before the prayer. I said to him, "By Allah, you have changed (the Prophet's tradition)." He replied, "Abu Saeed! Gone is that which you know." I said, "By Allah! What I know is better than what I do not know." Marwan said, "People do not sit to listen to our sermon after the prayer, so I delivered the sermon before prayer."

Do you see how Marwan distorted the Sunnah? And how he dared to speak against it, such that his statement does not befit a Muslim.

Yes, at this point Marwan followed two objectives: One was to follow in the footsteps of his cousin, Uthman, and another that he spoke ill of Ameerul Momineen (a.s.) and abused him in the sermon of prayer and that is why people used to go away before listening to the sermon. So he recited the sermon before the prayer that they may not go away and hear those blatant and sinful statements. Refer to the details mentioned above.⁴

And the statement of Abdullah bin Zubair, as was mentioned before⁵ that: "He distorted all practices of the Prophet, even prayer," shows that distortion of Sunnah and playing with it through personal views was not restricted to recitation of sermon before prayers, on the contrary, he distorted numerous rules.

2. Abusing Ameerul Momineen (a.s.). And as Usamah bin Zaid said: "He used foul language and abused."⁶

The actual founder regarding this was Uthman, who instigated this accursed lizard to take steps against Ameerul Momineen (a.s.) on the day he said: "Leave Marwan to take retaliation from you."

¹ *Ansabul Ashraf*, Balazari, 5:126.

² Ref: *Thimarul Qulub*, [Pg. 76, No. 103].

³ *Sahih Bukhari*, [1/326, Tr. 913].

⁴ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 754-757.

⁵ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 757.

⁶ *Al-Istiab*, in the biography of Usamah, [Part 1, 77, No. 21].

Ali (a.s.) asked: “What for?”

He replied: “For your abusing him and pulling the rein of his mount.”

And he said to His Eminence: “Why he should not abuse you? As if you are better than him!”¹

Muawiyah, using all powers and possibilities, went ahead on this foundation, but Marwan was the worst follower and when he mounted the pulpit, he did not leave any effort in making that practice established. He was always earnest in this act and encouraged it; so much so that he acted in this way after every Friday and congregational prayer and every gathering he organized, and encouraged it among his agents, when he became the Caliph.

The Caliphate, which lasted for nine months. Ameerul Momineen (a.s.) described him as: “A dog licking its nose.” And this hateful practice and custom was only due to exigency and politics of the time.

The report, which Darqutni has narrated through the channels of Marwan exposed his inner feelings. He says: “No one defended Uthman more than Ali (a.s.).” He was asked: “Then what impelled you to abuse him from pulpits?”² He replied: “Our rule can never prosper without it.”²

Among Muslim, no two people will dispute that abusing the Imam and cursing him is a greater sin.

If what Ibne Hajar has mentioned in *Tahzibut Tahzib*,³ quoting from Ibne Moin is correct; that⁴ one, who abuses Uthman or Talha or one of the companions of Messenger of Allah (s.a.w.a.) is a liar and his statements should not be recorded and curse of God, angels and all the people are upon him. Then what is the value of the statement of Marwan?

As much we descend to a lower level, we will not come to the stage that Maula Ameerul Momineen (a.s.) is like one of the companions and the rule of abusing or cursing him is also included in that, and how this should not be as such, whereas we believe that he was without any doubt chief of companions, chief of successors and chief of predecessors and future people, except for his cousin, Messenger of Allah (s.a.w.a.).

And he, according to clarification of Holy Prophet (s.a.w.a.), is the self of Prophet. Thus, abusing and cursing him is in fact abusing and cursing Prophet and His Eminence (s.a.w.a.) said:

“One, who abuses Ali, has in fact abused me and one, who abuses me, has abused Allah.”⁵

¹ If Allah wills, its detailed tradition will come in the story of Abu Zar.

² *Sawaiqul Mohriqa*, Ibne Hajar, 33 [Pg. 55].

³ *Tahzibut Tahzib*, 1:509 [1/447].

⁴ *Al-Tarikh*, [2/66].

⁵ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:121 [3/131, Tr. 4616]; *Musnad Ahmad*, 6:323 [7/455, Tr. 26208]; and we will discuss the channels of this traditional report in detail later.

Also, Marwan was the ill-wisher of Ahle Bayt (a.s.) of purity, and was always waiting for an opportunity to harass and torment them. Ibne Asakir has written in his *Tarikh*.¹

Marwan did not allow Imam Hasan (a.s.) to be buried in the chamber of Messenger of Allah (s.a.w.a.) and he said: "I will not allow the son of Abu Turab to be buried, whereas Uthman is buried in Baqi."

And Marwan was deposed on that day and he wanted to please Muawiyah through this act. So he was always inimical to Bani Hashim, till he died.

What Caliph is that his pleasure should be sought through harassing the progeny of Messenger of Allah (s.a.w.a.)? And who was worthier than Imam Hasan (a.s.) to be buried in that holy chamber? And from the command of which Book or Sunnah and from which proof can Uthman be buried there?

This is Marwan!

Come let us go to the Caliph and ask him regarding this lizard, who was cursed while in the loins of his father and when he was born; and ask him through what reasoning he regarded it lawful to give him refuge, appoint him as trustee of taxes, and repose confidence in him for seeking counsel in matters of public interest?

Why he appointed him as his scribe and made him his confidant, so that he may dominate him?² While the fact is that his viewpoint was opposed to the statement of Messenger of Allah (s.a.w.a.).

It was obligatory on the Caliph to accord preference to the righteous ones of the believers and for the sake of thanking their deeds, he should accord honor to them and not that he should gather around himself shameless and wanton folks like Marwan.

Supposing the Caliph resorted to independent judgment (*Ijtihad*) and committed a mistake in that; but what is this cordial behavior with him and making him proximate? Whereas he was of those, who should be kept away? And giving refuge to him when he was deserving to be driven away? And what is regarding him trustworthy, whereas he was deserving of being condemned? And the best gifts to him from the property of Muslims, whereas he should be denied them? And imposing him over the livelihood of Muslims, whereas his hands should be cut off from them?

I don't know any of the excuses of Caliph in these queries, but Muslims who at that time were more conversant with this matter and who witnessed the facts and pondered upon them, they did not accept his excuse, and how they could have accepted his excuse, whereas before them was the following statement of Almighty Allah:

¹ *Tarikh Medina Damishq*, 4:27 [13/287] and *Mukhtasar Tarikh Damishq*, [7/41].

² As Abu Umar has mentioned in *Al-Istiab*, [Part 3, 1387, No. 2370]; and Ibne Athir in *Usudul Ghaba*, 4:348 [5/144-145, No. 4841].

وَاعْمُوا أَنَّمَا غَنِمْتُم مِّنْ شَيْءٍ فَإِنَّ اللَّهَ هُوَ الْحُمْسَةُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى
وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ لَا نَكُونُ شُمْراً مَمْتُشَمْ بِاللَّهِ

“And know that whatever thing you gain, a fifth of it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah...”¹

Was giving Khums to Marwan not deviation from command of Quran? Was Uthman not one, who along with Jubair bin Mutim spoke with Messenger of Allah (s.a.w.a.) so that he may deem a share for his relatives, but His Eminence did not allow and he clarified that descendants of Abde Shams and Naufal do not have any share in Khums?

Jubair bin Mutim says: When Messenger of Allah (s.a.w.a.) divided the share of the near-kindred [Zil Qurba] among Bani Hashim and Bani Abdul Muttalib,² I and Uthman went to him and I said: “O Messenger of Allah (s.a.w.a.), it cannot be denied that these are descendants of Hashim, who have precedence because Almighty Allah placed you among them; but will you bestow to the descendants of Muttalib and refuse to us? Whereas we and them are having the same rank with you?”

He replied: “They did not separate from me – or from us –during the period of Ignorance and Islam. The descendants of Hashim and descendants of Muttalib are one and same,” and he showed his two fingers. The Messenger of Allah (s.a.w.a.) did not give any share to the descendants of Abde Shams and descendants of Naufal as he did regarding Bani Hashim and Bani Muttalib.³

It is hard upon God and His Prophet that the share of relatives of Prophet should be given to one, who was repulsed and cursed by him, whereas Messenger of Allah (s.a.w.a.) had forbidden him and his community from Khums?

Then what is the excuse of Caliph in going against Quran and Sunnah and giving preference to his relatives, sons of the accursed tree as mentioned in Quran, over relatives of Messenger of Allah (s.a.w.a.), whose love Almighty Allah made obligatory in Holy Quran? I don’t know what it is. And Allah will take his account after He takes their account.

16. The Caliph made gifts to Harith

The Caliph gifted three hundred thousand dirhams to Harith bin Hakam bin Abil Aas, brother of Marwan, son-in-law of the Caliph, husband of his daughter, Ayesha, as is mentioned in *Ansab* of Balazari.⁴

¹ Surah Anfal 8:41

² Muttalib was the paternal and maternal brother of Hashim and the mother of these two was Atika, daughter of Murrah.

³ *Sahih Bukhari*, 5:28 [3/1143, Tr. 2971] *Sunan Baihaqi*, 4:340 & 341; *Sunan Abi Dawood*, 2:31 [3/145-146, Tr. 2978-2980].

⁴ *Ansabul Ashraf*, Balazari, 5:52.

He has stated that:¹ Camels of Zakat came to Uthman and he gave to Harith bin Hakam.

Ibne Qutaibah has written in *Al-Marif*,² Ibne Abde Rabb has said in *Iqdu'l Farid*;³ Ibne Abil Hadid in his *Sharh*⁴ and Raghib in *Al-Mahazirat*⁵ that: The Messenger of Allah (s.a.w.a.) endowed for Muslims, a place in the market of Medina, named as Mahzun.⁶ Uthman gave it over to Harith bin Hakam.

Halabi has written in his *Seerah* that:⁷ “Harith was given one-tenth of what was sold in Medina.”

I don't know how this man became eligible for these bestowals? And how something, which Messenger of Allah (s.a.w.a.) had endowed for all Muslim, became restricted to him and others were deprived from it?

And if the Caliph gave so much wealth of his father, it would have definitely been extremism as Muslims, warriors and defenders of Islamic boundaries were needful of that. Whereas he bestowed him through funds of Muslims, endowments and taxes, which did not belong to him?

And that man [Harith], was not famous for good deeds and praised acts in the mission of Islam and service to religious society that it should be thought that he deserved these exceeding bestowals.

And no justification remains for these acts, rather atrocities, except that he was the son-in-law of the caliph and his cousin; and you look at the acts of each of these two caliphs:

1. You know what Uthman committed here and in other instances.

2. On the day Aqil came to Maula Ali (a.s.) asking for more than one Saa (3 kgs.) of wheat which was fixed for him, and His Eminence fulfilled the right of brotherhood and training, and especially regarding a personality like Aqil, who was among the nobles such that they should be more disciplined than others, so he brought a heated piece of iron and when he screamed, His Eminence said: You scream from this and make me eligible for Hellfire?

فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعْ الْهُوَى

“So judge between men with justice and do not follow desire...”⁸

¹ *Ansabul Ashraf*, Balazari, 5:28.

² *Al-Marif*, 84 [Pg. 195].

³ *Iqdu'l Farid*, 2:261 [4/103].

⁴ *Sharh Nahjul Balagha*, 1:67 [1/198, Sermon 3].

⁵ *Al-Mahaziratul Udba*, 2:212 [No. 2, Tr. 4, Pg. 476].

⁶ In *Al-Marif*, it is mentioned as Mahzuz and in *Sharh Ibne Abil Hadid*, it is mentioned as Tahruz and in *Mahazirat* of Raghib, it is mentioned as Mahzur. [in an edition of *Al-Marif* and *Sharh Nahjul Balagha*, which are reliable, it is mentioned as Mahzor].

⁷ *Seerate Halabiyya*, 2:87 [2/78].

⁸ Surah Saad 38:26

17. Saeed's share from bestowals of Caliph

The Caliph gave a hundred thousand dirhams to Saeed bin Aas bin Saeed bin Aas bin Umayyah.

Abu Mikhnaaf and Waqidi have written that people condemned Uthman for having given a hundred thousand dirhams to Saeed bin Aas. Ali, Zubair, Talha, Saad and Abdur Rahman bin Auf spoke to Uthman about this. He said: "He is our relative."

They said: "Did Abu Bakr and Umar not have relatives?"

He replied: "Indeed, Abu Bakr and Umar saw it right to deny their relatives, and I think that it is correct to make bestowals to them."

They said: "By God, we like their conduct more than your conduct."

He said: "There is no power and strength, except by Allah."¹

Allamah Amini says: Aas, father of Saeed was a neighbor of the Messenger of Allah (s.a.w.a.), who used to harass him and Maula Ameerul Momineen (a.s.) slain him on the day of Battle of Badr, when he was a polytheist.²

As for his son, Saeed, as is mentioned in the report of Ibne Saad,³ he was a pleasure-loving youth. Without having any precedence, he was appointed as governor of Kufa by Uthman after he deposed Walid and he did not have any experience.

From the first day he issued such statements that hurt feelings and worried people, and it instigated them for enmity and opposition; and he said: These provinces: Kufa and its surroundings or the whole of Iraq is the garden for youths of Quraish.⁴

The Caliph wanted to maintain ties of relationship by giving so much to this sinful young man, which exceeded what he had given from Public Treasury to his relatives; although if this youth had a share in Public Treasury and if this bestowal was right, the senior companions and most of all Ameerul Momineen (a.s.) would not have condemned him.

As for the pretext of gaining pleasure of Almighty Allah through doing a good turn to relatives, which the two previous Caliphs, Abu Bakr and Umar denied to their relatives, it is a weak argument, because doing a good turn to relatives is from ones personal wealth and not from the common property of Muslims.

¹ *Ansabul Ashraf*, Balazari, [5:28].

² *Tabaqat*, Ibne Saad, 1:185, Egypt edition [1/201]; *Usudul Ghaba*, 2:310 [2/397, No. 2802].

³ *Tabaqat*, Ibne Saad, 5:21, Leiden edition, [5/32].

⁴ By this statement, he wanted to contradict the law of booty as lands conquered by Muslim warriors were supposed to be public property and they were equally entitled to the taxes and revenue.

18. The Caliph gave Muslims' funds to Walid

The Caliph, condoned Walid bin Uqbah bin Abi Muit bin Abi Amr bin Umayyah, his maternal brother, the loan he had taken from Public Treasury of Muslims managed by Abdullah bin Masud.

Balazari has written in *Ansab* that:¹ When Walid came to Kufa, he found Abdullah bin Masud in charge of Public Treasury. Governors often borrowed funds from the Public Treasury and afterwards repaid the amount. Thus, Abdullah gave him what he asked. Later asked him to repay the amount.

Walid wrote about this to Uthman and the latter wrote to Abdullah bin Masud: You are only our treasurer, so do not object against Walid regarding the amount he has borrowed. After that Ibne Masud threw down the keys and said: "I thought that I am the treasurer of Muslims; and if I am your treasurer, I have no need for that." After returning the keys of Public Treasury, he settled down in Kufa.

Walid and his father

Walid's father, Uqbah bin Muit was one, who harassed the Messenger of Allah (s.a.w.a.) most from among his neighbors.

Ibne Saad has narrated through his chains of narrators from Hisham bin Urwah from his father from Ayesha that the Messenger of Allah (s.a.w.a.) said: "I lived among the worst neighbors - between Abu Labah bin Uqbah bin Muit. If they had to dispose dung, they used to do so near my house; so much so they even threw some filth at my door."²

Zahhak said: When Uqbah spat at the Messenger of Allah (s.a.w.a.) the spit returned to his own face, may God curse him; and he did not achieve what he intended, and his cheeks were burnt and as a result of that he died and was thrown into Hell.

It is narrated from Ibne Abbas that: Ubayy Ibne Khalaf came to Messenger of Allah (s.a.w.a.) while Uqbah bin Abi Muit prohibited him; thus the following verse was revealed:

وَيَوْمَ يَعْضُّ الظَّالِمُ عَلَى يَدِهِ وَيَقُولُ لِيَتَنِي أَتَخْلُنُ مَعَ الرَّسُولِ سَبِيلًا ۝
لِيَتَنِي لَمْ أَتَخْلُنْ فَلَا نَأْخِلِيلًا ۝

“And the day when the unjust one shall bite his hands saying:
O! would that I had taken a way with the Apostle. O woe is me!
would that I had not taken such a one for a friend!”³

And the ‘unjust’ is Uqbah and ‘such a one’ is Ubayy and the like of this

¹ *Ansabul Ashraf*, Balazari, [5:30].

² *Tabaqat*, Ibne Saad, 1:186, Egypt edition [1/201].

³ Surah Furqan 25:27-28

report is narrated from Shobi, Qatada, Uthman and Mujahid.¹

Like father like son

As for Walid, he was a transgressor according to Quran; a fornicator, sinner, who was always drunk, who trespassed on divine laws and teachings of religion, who insulted laws and teachings of religion, and was lashed in presence of people; ask him regarding the following statement of Almighty Allah:

إِنْ جَاءَكُمْ فَاسِقٌ يَتَبَيَّنُوا

“If an evil-doer comes to you with a report, look carefully into it.”²

Because, those, who are aware of the interpretation and explanation of Quran, have consensus that the verse was revealed about him as was mentioned.³

And ask him regarding the verse:

أَفَمِنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوْنَ ^{٤٦}

“Is he then who is a believer like him who is a transgressor? They are not equal.”⁴

And this verse, like the previous verse, was revealed and it has mentioned him as a transgressor as was mentioned above.⁵ And ask him regarding the Great Mosque of Kufa on the day that due to intoxication he had vomited there and recited the Morning Prayer as four units, and then recited the following verses aloud:

“My heart is attached to my wife, Rabab, even though both of us have become aged.”

And he said: After the prayer, he asked: “Shall I recite some more?” Ibne Masud thrashed Walid with his shoe and worshipers hurled stones at him and he entered into the castle while stones were being hurled at him and he was so intoxicated that he stumbled home, according to the details mentioned before:⁶

Ask him about the whip of Abdullah bin Ja’far, who lashed him upon the commands of Ameerul Momineen (a.s.) for having consumed wine. And he abused His Eminence (a.s.) in presence of Uthman after there was a clamor for delay in penalty.⁷

¹ Ref: *Jamiul Bayan*, 19:6 [No. 11, Vol. 19/7-8]; *Tafseer Baidhawi*, 2:151 [2/139-140]; *Al-Jamiul Ahkam al-Quran*, 13:15 [13/19]; *Al-Kashaf*, 2:326 [3/226]; *Tafseer al-Kabir*, 6:369 [24/75]; *Durre Manthur*, 5:68 [6/250-253].

² Surah Hujurat 49:6

³ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 748.

⁴ Surah Sajdah 32:18

⁵ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 153.

⁶ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 798-799.

⁷ Ref: *Sahih Muslim*, Part 2, Pg. 152 [3/539, Tr. 38, Kitabul Hudud]; *Al-Aghani*, [5/142; and *Al-Ghadeer*, 8/181].

Ask him regarding his cousin Saeed bin Aas, when the pulpit of Kufa Masjid and its prayer niche was washed due to the filth of this transgressor, when Uthman appointed him as the governor of Kufa after Walid.

Ask him regarding grandson of Messenger of Allah (s.a.w.a.), Imam Hasan Mujtaba (a.s.) when he spoke in gathering of Muawiyah, and His Eminence replied:

“As for you O Walid, I swear by Allah, I don’t condemn you for enmity to Ali (a.s.), whereas he gave you eighty lashes for drinking liquor and killed your father by cutting off his limbs in the presence of Messenger of Allah (s.a.w.a.) and you are the same, whom God has named as ‘transgressor’ and named Ali as ‘believer; when He lauded one over the other and you said: O Ali, keep quiet, as I am more daring than you and a more powerful speaker. And Ali said: Shut up Walid as I am a believer and you are a transgressor. Thus, Almighty Allah revealed the following verse in his favor:

أَقْمَنْ كَانَ مُؤْمِنًا كَمْنْ كَانَ فَاسِقًا لَا يَسْتَوْنَ ﴿١٦﴾

**“Is he then who is a believer like him who is a transgressor?
They are not equal.”¹**

No, these are never similar. And also revealed in his favor:

إِنْ جَاءَ كُمْ فَاسِقٌ بِتَبِّعٍ فَتَبَيَّنُوا

“If an evil-doer comes to you with a report, look carefully into it.”²

What do you have to do with Quraish? Indeed, you are a disbeliever from folks of Safooriya. By God, in birth, you are more than one you are attributed to.”³

If you want, ask Caliph Uthman why he regarded him worthy of being appointed for collecting taxes from Bani Taghlub and after that as governor of Kufa, and regarding him as trustworthy over Islamic laws and honor of Muslims and culture of people and calling them to upright faith, waiving his loan from Public Treasury and exonerating him from returning the loans.

It is mentioned in *Tahzibut Tahzib*,⁴ that: “His being a companion is proved and he committed sins, regarding which it is upon Allah and the right thing for us is to maintain silence.”

However, we do not regard silence as correct whereas Holy Quran is not silent and has mentioned him as ‘transgressor’ in two places.

أَقْمَنْ كَانَ مُؤْمِنًا كَمْنْ كَانَ فَاسِقًا لَا يَسْتَوْنَ ﴿١٦﴾

¹ Surah Sajdah 32:18

² Surah Hujurat 49:6

³ Sharh Nahjul Balagha, Ibne Abil Hadid, 2:103 [6/292-293, Sermon 83].

⁴ *Tahzibut Tahzib*, 11:144 [11/127].

**“Is he then who is a believer like him who is a transgressor?
They are not equal.”¹**

No, these are definitely not equal.

If we are silent regarding what is there between him and Allah, the Mighty and the High, it is not lawful to appoint him as a judge and to narrate traditions from him, whereas he is mentioned as ‘transgressor’ in Quran, as he used to openly drink wine, commit transgression and trespass limits:

وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكُم هُمُ الظَّالِمُونَ ﴿٤﴾

“And whoever exceeds the limits of Allah these it is that are the unjust.”²

Caliph’s bestowal to Abu Sufyan

The Caliph, on the day he commanded to give a hundred thousand dirhams to Marwan bin Hakam from Public Treasury, he gave two hundred thousand dirhams to Abu Sufyan.³

Allamah Amini says: I don’t know what made Abu Sufyan eligible for such great gifts from Public Treasury and when he – as is mentioned in *Al-Istiab* by Abu Umar quoting from some people – converted to Islam he was refuge of hypocrites and during period of Ignorance, was attributed with apostasy and disbelief.

Zubair said to his son on the day of the Battle of Yarmuk⁴ [a place near Shaam] – when he said that Abu Sufyan was praying that may God increase the Romans,⁵ “May Allah kill him, he is a hypocrite, are we not better than Roman kings for him?” Ali (a.s.) said: “You have always been enemy of Islam and its folks.”

It is narrated from Ibne Mubarak from Hasan that: When Uthman became Caliph, Abu Sufyan said: “Now that Caliphate has come to you after Teem and Adi, play with it like a ball and make Bani Umayyah tent pegs of Caliphate, and this Caliphate is nothing except rulership; and I don’t know what Paradise and Hell is.” Uthman screamed at him: “Get out from here! God will do with you

¹ Surah Sajdah 32:18

² Surah Baqarah 2:229

³ This point is mentioned by Ibne Abil Hadid in *Sharh Nahjul Balagha*, 1:67 [1/199, Sermon 3].

⁴ Battle of Yarmuk occurred during the time of Umar between Muslims and Romans. Historians have written that the forces Harqil had gathered comprised of two hundred thousand men, whereas the Islamic forces did not exceed twenty-four thousand men. Stranger still is the fact historians have mentioned in that battle that more than seventy thousand men were killed from the army of Rome.

⁵ The reason for this nomenclature is that the ancestor of these people was Rome bin Aisu bin Ishaq bin Ibrahim, who was yellow skinned; or that the name of their ancestor was Asfar: Asfar bin Rome bin Aisu. Ref: *Sharh Muslim*, Nawawi, 12/11; *Tajul Uroos*, 7/100.

what He wants!”¹

It is mentioned in *Tarikh Tabari* that:² Abu Sufyan said: “O sons of Abde Manaf catch hold of Caliphate like grabbing a ball; as there is no need of Paradise and Hell.”

It is mentioned in report of Masudi that: “O Bani Umayyah, catch hold of Caliphate quickly like grabbing a ball. I swear by one, on whom Abu Sufyan swears that I hope for your rulership forever; and it be transferred among your descendants.”³

Ibne Asakir in his *Tarikh* has narrated from Anas:⁴ After Abu Sufyan turned blind, he came to Uthman and asked: “Is there anyone here?” “No,” they said. He asked: “O God, make the circumstances revert to period of Ignorance and make rulership an usurped rulership and make firm tent pegs and pillars Bani Umayyah.”

Ibne Hajar has written: “He was commander of polytheists during Battles of Uhud and Ahzab.”

If you ask Maula Ameerul Momineen (a.s.) regarding this man, you would have referred to an informed person. He says in a tradition: “Muawiyah is a freed slave, son of a freed slave and a party from these parties; [who gathered during Battle of Ahzab to confront the Prophet. He and his father were permanent enemies of Prophet and Muslims, till they converted under compulsion].”⁵

And this statement of His Eminence that he wrote in his letter to Muawiyah bin Abu Sufyan that: O son of Sakhr, O son of accursed.⁶

Perhaps Imam (a.s.) has hinted at the report we mentioned that the Prophet cursed him (Abu Sufyan) and his two sons, Muawiyah and Yazid when he saw him mounted; and one of sons was ahead and one was behind, he said: “May God curse the rider, the one leading and the one driving the beast.”⁷

Ibne Abil Hadid has mentioned this statement in his *Sharh*, in a letter, which Imam (a.s.) wrote to Muawiyah:⁸

“Indeed, you traversed the paths of Abu Sufyan, your father, and Utbah, your grandfather and the like of these two from your relatives, who were followers of disbelief, discord and falsehood.”⁹

Also, the statement of Abu Zar to Muawiyah – when Muawiyah said: O

¹ *Al-Istiab*, 2:690 [Part four, 1678-1679, No. 3005].

² *Tarikh Umam wal Mulook*, 11:357 [10/58, Events of the year 284 A.H.].

³ *Muruju Zahab*, 1:440 [2/360].

⁴ *Tarikh Medina Damishq*, 6:407 [23/471, No. 2849; *Mukhtasar Tarikh Damishq*, 11/67].

⁵ *Tarikh Tabari*, 6:4 [5/8, Events of Year 37 A.H.].

⁶ *Sharh Nahjul Balagha*, 3:411, 4:51 [15/82, Letter 10 and 16/135, Letter 32].

⁷ Ref: *Tarikh Umam wal Mulook*, 10/58, Year, 284 A.H..

⁸ *Sharh Nahjul Balagha*, 4:220 [18/23, Letter 65].

⁹ Statement of His Eminence (a.s.) to Muawiyah is: Indeed, you have followed the paths of your ancestors. As for the statement mentioned above, it is from Ibne Abil Hadid.

enemy of God and His Messenger, do you know Abu Sufyan? – “I am not enemy of God and His Messenger, on the contrary it is you and your father, who are enemies of God and His Messenger, you faked your, Islam but concealed your infidelity...”¹

This was the condition of that man during the period of his infidelity and Islam. And he did not change his belief and conduct at all. Now, does he have any right over the funds of Muslim even as much as the skin of the date seed? And was it not important for the Caliph, whether his excessive bestowal of Muslim property to Abu Sufyan was according to Sunnah or opposed to it, what was important was his Umayyad lineage!

20. Exceeding wealth gathered by the Caliph

Some persons, who acted according to the politics and exigency of the times, and were accompanied with mischiefs and disturbances, from plundering Public Treasury, lands were inhabited, luxurious houses and castles were built, and amassed excessive wealth, and through this Umayyad financial policy, a lot of wealth was amassed, as opposed to Quran, traditions and practice of former Caliphs. They usurped a large amount from wealth of Muslims.

Among them being: Zubair bin Awwam: As mentioned in *Sahih Bukhari* in the book of Jihad, Chapter of getting excessive wealth for the fighter,² when he died, he left behind eleven houses in Medina, two houses in Basra, a house in Kufa, a house in Egypt; and he had four wives; after deducting one-third of his property, each of them got one million and two hundred thousand dirhams or dinar remained.

Bukhari has written: On the basis of this, his total wealth was fifty million and two hundred thousand.

Ibne Haim has written that:³ On the contrary, the right thing is that on the basis of what is fixed, his total wealth comes to fifty-nine millions and eight hundred thousand.

Ibne Battal and Qadi Ayaz and others have clarified: The right thing is what Ibne Haim has mentioned and Bukhari has made a mistake in calculation.

We found this same amount in *Sahih Bukhari* and there is no specification of whether it was dirham or dinar. Only in *Tarikh Ibne Kathir*, it is specified as dirhams.⁴

And among them is Talha bin Ubaidullah Teemi: He constructed a house in Kufa in the Kinasa area, which was famous as Darul Talhateen – house of two

¹ Ref: *Sharh Nahjul Balagha*, Ibne Abil Hadid [8/255, Sermon 130].

² *Sahih Bukhari*, 5:21 [3/1138 & 1139, Tr. 2961].

³ Commentators of Bukhari have mentioned this. Ref: *Fathul Bari*, [6/233]; *Irshadus Sari*, [7/50]; *Umdatul Qari*, [15/53, Tr. 37]; *Shazaratuz Zahab*, 1:43 [1/208, Events of the years 36 A.H.].

⁴ *Al-Bidayah wan Nihaya*, 7:249 [7/278, Events of the year 35 A.H.].

Talhas. And his agricultural revenue from Iraq came to one thousand dinars per day and more than this is also mentioned. And it is mentioned in the *Seerah*¹ that he earned more than that. He constructed in Medina, a house of bricks, mortar and teak.

Ibne Jauzi has written: Talha left behind three hundred camel loads of gold.

Balazari has narrated through channels of Musa bin Talha that: During his Caliphate, Uthman gave two hundred thousand dinars to Talha.²

And among them being Abdur Rahman bin Auf Zuhri: Ibne Saad has written that Abdur Rahman died leaving behind a thousand camels, three thousand sheep and a hundred horses, which grazed in Baqi. Twenty camels drew water from the river to water his fields.

And Masudi has written that he constructed his house and expanded it and he had a hundred horses in his stables; and had a thousand camels and ten thousand sheep; and after his death, one-eighth of his wealth came to eighty-four thousand.³

And among them was Saad bin Abi Waqqas: Ibne Saad has written that on the day he died, he left behind two hundred and fifty thousand dirhams and he died in his castle in Aqiq.⁴

And among them was Yaala bin Umayyah⁵: He left behind five hundred thousand dinars and people also owed him money; he had lands and other properties valued at a hundred thousand dinars.⁶

And among them being: Zaid bin Thabit, who was the only defender of Uthman. Masudi has written: He left such huge quantity of gold and silver that it was cut through axe and this was in addition to his other properties valued at a hundred thousand dinars.⁷

These are some examples of excessiveness materialism during time of Uthman and it is clear that history has not compiled all such revenue operations in most events and mischiefs in all these matters, especially when wealth was accumulated gradually.

Regarding what the Caliph amassed for himself, whatever you may say, you would not have exaggerated and no one would object to you. He filled his teeth with gold and dressed in royal garments.

¹ An area between Tahama and Najd, on one side it is near to Taif and on the other it is near Sanaa. [*Mojamul Buldan*, 3/205].

² Ref: *Tabaqatul Kubra*, 3:158, Leiden edition, [3/221-222]; *Murujuz Zahab*, 1:434 [2/350]; *Iqdul Farid*, 2:279 [4/129]; *Riyazun Nazara*, 2:258 [3/227-228]; *Daulul Islam*, [Pg. 22-23, Events of the year 35 A.H.]; *Khulasa*, Al-Khazraji, [2/12, No. 3195]; *Ansabul Ashraf*, Balazari, 5:7.

³ *Tabaqatul Kubra*, 3:96, Leiden edition, [3/136]; *Murujuz Zahab*, 1:434 [2/350].

⁴ *Tabaqatul Kubra*, 3:105, [3/148-149]; *Murujuz Zahab*, 1:434 [2/350].

⁵ In the original source it is mentioned as Yaala bin Maniya.

⁶ In the original source it is mentioned as thirty thousand.

⁷ *Murujuz Zahab*, 1:434 [2/351].

Muhammad bin Rabia has said: I saw Uthman wearing a cloak of fur, which cost a hundred dinars. Then he said: This is property of Naila [Uthman's wife and daughter of Farafisa] from which I have bought this dress, and I wear it to make her happy.

And Abu Aamir Sulaym said: I saw a Yamani cloak on Uthman valued a hundred dinars.¹

Balazari has written: In the Public Treasury of Medina, there was a basket containing ornaments and jewelry and Uthman took some of it for his family members. People criticized for this, which infuriated him and he said: "This is the property of God, I can give to whoever I like and deny it to whoever I like. May God degrade those, who are critical of this."

It is mentioned in a traditional report that: "We fulfilled our needs from this booty, though some people dislike this and they are humiliated."

So Ali (a.s.) said: "In that case, you will be denied this and a distance would come between that and you..."

Ibne Saad has written in *Tabaqat*:² On the day Uthman was killed, there were thirty million and five hundred thousand dirhams and a hundred and fifty thousand dinars, which were plundered.

He had a thousand camels in Rabdha, and endowments in Baradees, Khaiber and Wadiul Qura³ valued at two hundred thousand dinars.

Masudi has written in *Murujuz Zahab*:⁴ His house in Medina was constructed of stones and lime; its doors were made of teak and juniper and he owned other properties and orchards in Medina.

Dhahabi has written in *Daulul Islam*,⁵ that he had amassed huge wealth, including a thousand slaves.

List of personal wealth of the Caliph and his gifts to others

Name of person	Amount in dinars
Marwan	500000
Ibne Abi Sarh	100000
Talha	200000
Abdur Rahman	2560000
Yaala bin Umayyah	500000
Zaid bin Thabit	100000

¹ *Tabaqat*, Ibne Saad, 3:40, Leiden edition [3/58]; *Ansabul Ashraf*, Balazari, 3:4 [5/48]; *Al-Istiab*, in the biography of Uthman, 2:476 [Part 3, 1042, No. 1778].

² *Tabaqatul Kubra*, 3:53, Leiden edition, [3/76-77].

³ A place between Medina and Shaam.

⁴ *Murujuz Zahab*, 1:433 [2/349-350].

⁵ *Daulul Islam*, 1:12 [Pg. 16].

Caliph himself	150000
Caliph himself	200000

Total: Four millions and three hundred and ten thousand dinars.

Read! And don't forget the statement of Ameerul Momineen (a.s.) regarding Uthman: Till the third man of these people stood up with heaving breasts between his dung and fodder. With him his children of his grand-father, (Umayyah) also stood up swallowing up Allah's wealth like a camel devouring the foliage of spring.¹

And don't forget his statement, which would be mentioned soon: Indeed, every land which Uthman left behind and every property that he had gifted away should be returned to the Public Treasury.

Name of person	Amount in dirhams
Hakam	300000
Progeny of Hakam	220000
Harith	300000
Saeed	100000
Walid	100000
Abdullah	300000
Abdullah	600000
Abu Sufyan	200000
Marwan	100000
Talha	2200000
Talha	30000000
Zubair	59800000
Ibne Abi Waqqas	250000
Caliph himself	30500000

Total: 126, 770, 000

A hundred and twenty-six million and seven hundred and seventy thousand dirhams.

Here the question is that why the Caliph made these gifts to the above mentioned persons and those from his soldiers like them were granted special privilege; was the world created for them? Or that religion advised doing a good turn to relatives but denying such things to righteous followers of Holy Prophet (s.a.w.a.) like Abu Zar Ghiffari, Ammar bin Yasin, Abdullah bin Masud and the like? And these had to bear hardships, and experience difficulties, they were restrained, some of them were exiled, some were beaten up and some were insulted. And this is their master and chief, who says: "The Banu Umayyah

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 603-604.

(Umayyads) are allowing me the inheritance of Muhammad (s.a.w.a.) bit (by bit)."¹

Transfer of most lands of Public Treasury² can be understood from the sermon of Ameerul Momineen (a.s.), and Kalbi has mentioned this sermon, which is attributed to Ibne Abbas and he says: Ali (a.s.) on the second day he was given allegiance, recited a sermon and said: Know that, every piece of land, which Uthman has gifted away and every property, he has given away, will be returned to Public Treasury. Because nothing destroys the ancient right. By Allah, even if I had found that by such money women have been married or slave-maids have been purchased, I would confiscate it because there is wide scope in dispensation of justice, and he, who finds it hard to act justly, should find it harder to deal with injustice.³

Kalbi says: Then he ordered that every weapon found in the house of Uthman through which Muslims are strengthened, would be seized. And ordered that camels of Zakat in his possession should be seized. And ordered that his sword and coat of mail be seized and that everything found with him, through which fighting is not done with Muslims and from all property present in his house and other places. He ordered that all the property should be returned to Public Treasury...⁴

21. The Caliph and the Accursed Tree in Quran

The life of the Caliph was mixed with the love of the sons of his father, the progeny of Umayyah, who were the same tree, which is cursed in Holy Quran. He gave them precedence over others and this inner affection had deep roots and was apparent from him from the first day and whoever recognized him recognized this.

Umar bin Khattab said to Ibne Abbas: "If Uthman takes over the kingdom, he would impose the sons of Abu Muit on people and if he does this, they would eliminate him."⁵

When Uthman appointed Walid bin Uqbah as governor of Kufa, Ali, Talha and Zubair questioned this decision and asked: "Did Umar not advise you not to impose the progeny of Abu Muit and Bani Umayyah on people?" He did not give any reply.⁶

He put all his efforts on establishment of kingdom of Bani Umayyah that exercised power on complete Islamic territories for centuries, but destiny made him a failure in this; and a beautiful everlasting mention and continuous praises

¹ Nahjul Balagha, 1:126 [Pg. 104, Sermon 77].

² Seeratul Halabiyyah, 2:87 [2/78].

³ Nahjul Balagha, 1:46 [Pg. 57, Sermon 15]; Sharh Nahjul Balagha, Ibne Abil Hadid, 1:90 [1/269, Sermon 15].

⁴ Sharh Nahjul Balagha, Ibne Abil Hadid, 1:90 [1/270-271].

⁵ Ansabul Ashraf, Balazari, [5/16].

⁶ Ansabul Ashraf, Balazari, 5:30.

in all periods remained for the progeny of Ali (a.s.).

As for the progeny Harb, you will not find anyone, who may be attributed to them and they are forgotten stories and we don't see any remembrance from them.

The Caliph appointed as governors of important and sensitive districts, wanton youths of Bani Umayyah, who were arrogant, rebellious, having arrogance of youth, and were extremely selfish.

Youths, who paid scant attention to their words and deeds and Caliph did not listen to any criticism regarding them.

These fellows were just as the Messenger of Allah (s.a.w.a.) had informed: "Indeed, the corruption of my Ummah is at the hands of the foolish youths of Quraish."¹

These were the implications of the statement of Holy Prophet (s.a.w.a.): "After me there will be rulers, who would say things, which they do not do and would do what they are not commanded to."²

Uthman, while he appointed them, was cognizant of each of them and this was while it is narrated from the Messenger of Allah (s.a.w.a.) that: "One, who appoints someone over Muslims, while he knows that among them is someone more eligible, more knowledgeable about Holy Quran and Sunnah of Prophet, indeed he has been dishonest with Almighty Allah and His Messenger."³

It is mentioned in *Tamheed* of Baqilani that:⁴ "One, who takes precedence over a group of Muslims, while he knows that there is among them someone more excellent than him, has indeed committed dishonesty with God, His Prophet and the Muslims."

Thus, the period of these youths was a period of turmoil and disturbance for the Ummah. The mischiefs started from them and reverted to them. And you will see governors of that period as rejected and cursed, till the accursed lizard and the transgressor, who insulted the Holy Quran, till hypocritical freed slave, and from the youth brought up in opulence, and silly young men.

After all this, the Caliph wished that the keys of Paradise had been in his hands so that he hands them over to Bani Umayyah and all of them enter Paradise. Ahmad in his *Musnad*,⁵ has narrated on the authority of Saalim bin Jaud that: Uthman invited some companions of Prophet: among them being Ammar bin Yasir and Uthman said: "I ask you to testify for me, do you know that Messenger of Allah (s.a.w.a.) chose Quraish over all the people and Bani Hashim

¹ Bukhari, in his *Sahih*, Kitabul Fitn, 10:146 [3/1319, Tr. 3410 & 6/2589, Tr. 6649] and Hakim in *Mustadrak*, 4:70 [4/517, Tr. 8450] have mentioned this report and Hakim and Dhahabi have considered it authentic.

² *Musnad Ahmad*, 1:456 [2/41, Tr. 4350].

³ *Sunan Baihaqi*, 10:118; *Majmauz Zawa'id*, 5:211.

⁴ *Al-Tamheed*, Baqilani, 190.

⁵ *Musnad Ahmad*, 1:62 [1/100, Tr. 441].

over the rest of the Quraish?"

Those people were silent. Uthman said: "If I had the keys of Paradise, I would have given them to Bani Umayyah so that all of them had entered it."

The chains of narrators of this report is correct and all its narrators are trustworthy.

As if the Caliph was under the impression that this discord, which was present in his bestowals would remain with him till the gate of Paradise so that he may restrict the bounties of Paradise for his clansmen, just as he restricted material wealth for them.

أَيْطِمْعُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُدْخِلَ جَنَّةَ نَعِيمٍ ﴿٨﴾

"Does every man from them desire that he should be made to enter the garden of bliss?"¹

أَمْ حِسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنَّنَا مُجْعَلُهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا سَوَاءٌ

"Nay! do those who have wrought evil deeds think that We will make them like those who believe and do good that their life and their death shall be equal?"²

إِنَّ الْأَنْبَارَ لَفِي نَعِيمٍ ۚ وَإِنَّ الْفُجَارَ لَفِي حَيَّمٍ ۚ يَصْلُوْنَهَا يَوْمَ الدِّينِ ۖ

"Most surely the righteous are in bliss, and most surely the wicked are in burning fire, they shall enter it on the day of judgment."³

كَلَّا لَيَانَ كَتْبَ الْفُجَارِ لَفِي سِجِّينِ ۖ

"Nay! most surely the record of the wicked is in the Sijjin."⁴

كَلَّا لَيَنْبَذَنَ فِي الْحُطْمَةِ ۖ وَمَا أَدْرَاكَ مَا الْحُطْمَةُ ۖ ۝ قَارُ اللَّهُ الْمُوْقَدَدُ ۝ الَّتِي تَضَلُّ عَلَى الْأَفْرَادِ ۝

"Nay! he shall most certainly be hurled into the crushing disaster, and what will make you realize what the crushing disaster is? It is the fire kindled by Allah, Which rises above the hearts."⁵

وَأُزْلَفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ۝ وَبُرِزَتِ الْجَحِيْمُ لِلْغُوَيْنَ ۝

¹ Surah Maarij 70:38

² Surah Jathiya 45:21

³ Surah Infitaar 82:13-15

⁴ Surah Mutaffifeen 83:7

⁵ Surah Humazah 104:4-7

“And the garden shall be brought near for those who guard (against evil), and the hell shall be made manifest to the erring ones.”¹

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُو إِلَى رَبِّهِمْ لَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ

“Surely (as to) those who believe and do good and humble themselves to their Lord, these are the dwellers of the garden.”²

Are you not amazed at this Caliph that he did not like Holy Prophet (s.a.w.a.) giving precedence to Bani Hashim over the rest of Quraish and his inappropriate and blind prejudice instigated him to issue such insult to the statement of the Prophet, which Ahmad has narrated?³

“O group of Bani Hashim, I swear by one, who sent me as a true prophethood, if I take the circle of Paradise, I will not start, but with you.”⁴

22. Banishing Abu Zar to Rabdha

Balazari⁵ has narrated: When Uthman made those bestowals to Marwan bin Hakam and to Harith bin Hakam bin Abil Aas gave three hundred thousand dirhams, and to Zaid bin Thabit Ansari a hundred thousand dirhams, Abu Zar said: “Give the news of a painful chastisement to those, who hoard wealth,” and he recited the following verse of Quran:

وَالَّذِينَ يَكْنِزُونَ الْلَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

“And (as for) those who hoard up gold and silver and do not spend it in Allah’s way, announce to them a painful chastisement.”⁶

Marwan bin Hakam reported this to Uthman and he sent his slave, Natil to Abu Zar and said: “Desist from what has been reported to me.”

Abu Zar said: “Does Uthman forbid me from reciting the Book of God and mention of someone, who leaves divine commandments. By God, I prefer pleasing Almighty Allah than anger of Uthman. It is preferable for me than pleasing Uthman through divine anger.”

This statement infuriated Uthman, but he did not say anything.

One day Uthman said: “Can the ruler borrow funds from Public Treasury and when he gets money, returns the borrowed amount?”

¹ Surah Shoara 26:90-91

² Surah Hud 11:23

³ *Manaqib Ali Ibne Abi Talib (a.s.),* [Pg. 122, Tr. 180].

⁴ *Sawa iq, 95* [Pg. 160].

⁵ *Ansabul Ashraf, Balazari,* [5/52].

⁶ Surah Taubah 9:34

Kaabul Ahbar said: "There is no problem in that."

Abu Zar said: "O son of Jews, do you teach our religion to us?"

Uthman said: "How much distress do you cause me and insult my companions? Go, join your school [place of gathering of a battalion]." And the location of his school was in Shaam. And when he came alone for Hajj, he sought permission of Uthman to remain by the tomb of Prophet and he allowed him. The venue of his teaching was shifted to Shaam, because when he saw the constructions of the city reach Salah [a mountain near Medina], he said to Uthman:

"Indeed, I heard the Messenger of Allah (s.a.w.a.) say: 'When the buildings of Medina reach Salah, you should flee from there.' So allow me to move to Shaam, and I will fight there." And he permitted him.

Abu Zar always found fault with Muawiyah's acts. Muawiyah sent three hundred dinars to him, Abu Zar said: "If these are from my share for this year, which you deprived me of, I will accept it. And if it is your gift to me, I have no need for it."

And he sent Habib bin Muslima Fehra with two hundred dinars for Abu Zar. Abu Zar said: "Do you send me the money because you cannot find anyone more needful than me?" and he returned the amount.

Muawiyah constructed the Green Palace in Damascus. Abu Zar said: "O Muawiyah, if this is built from funds of Almighty Allah, it is defalcation and if it is made through your personal wealth, it is a waste." Muawiyah fell silent.

And Abu Zar said: "By God, such acts have appeared, which I don't recognize. By God, this conduct is not based on Quran and Sunnah of Messenger of Allah (s.a.w.a.). By God, I see that truth has fallen silent and falsehood has revived and truthfulness is being belied; and nobility is obtained without piety and the righteous are dominated."

Habib bin Muslima said to Muawiyah: "Indeed, Abu Zar would spoil the atmosphere of Shaam for you and if you need Shaam, you have to earn the loyalty of its people." So Muawiyah wrote to Uthman and the latter replied:

So to say: Mount Jundab on the most rebellious and harsh mount and send him to me. So Muawiyah sent someone, who would drive the camel continuously till Medina.

When Abu Zar reached Medina, he said: "You appointed children on posts and gave them control on lands. And you made sons of freed slaves proximate to you."

Uthman sent him the message: "You may go wherever you like." Abu Zar said: "I want to go to Mecca." "No," said Uthman. He said: "To Baitul Muqaddas." "No," said Uthman. He said: "To Kufa or Basra." "No," said Uthman, "But I am sending you to Rabdha." So he banished him to Rabdha, and he remained there till he passed away.

And it is narrated from Amash from Ibrahim Teemi from his father that: "I asked Abu Zar: What has brought you to Rabdha?" He replied: "I dispensed advice to Uthman and Muawiyah."

Masudi has written:...Uthman said: "I am sending you to Rabdha. He said: "God is the greatest. The Messenger of Allah (s.a.w.a.) said the truth. He informed me of everything that I would bear." Uthman asked: "What did he tell you?" He replied: "That I would be banned from Mecca and Medina and I would pass away in Rabdha and a group traveling from Iraq to Hijaz would bury me."

Abu Zar told them to bring his mount. Then he mounted his wife – and it is said – his daughter upon it. Uthman ordered that people should keep away from him till he goes to Rabdha. When he left Medina and Marwan was taking him, Ali Ibne Abi Talib (a.s.) arrived with his sons, his brothers, Aqil, Abdullah bin Ja'far and Ammar bin Yasir.

Marwan objected: "O Ali, the chief of believers forbid people to see off Abu Zar; and if you don't know I am informing you."

Imam Ameerul Momineen Ali (a.s.) stood up towards Marwan and lashed the ears of his mount and cried, "Get away, may Allah send you to the fire of Hell."

Imam Ameerul Momineen Ali (a.s.) stood besides Abu Zar with tearful eyes and bid farewell to him.

After hearing these speeches Abu Zar burst into tears and he glanced for the last time on them and bid farewell to Ahle Bayt (a.s.), who had been sincere to him and he had been sincere to them. Then he spoke to them words that showed his deepest emotions:

"May Allah have mercy on you, O blessed members of Prophet's family. When I saw you, I remembered Holy Prophet (s.a.w.a.) and blessings surrounded me. My revered ones! You alone were means of solace to me in Medina. Whenever I saw you I got satisfaction of my heart and peace of mind."

Marwan complained to Uthman about the conduct of Ali Ibne Abi Talib (a.s.) and Uthman said: "Muslims, who would help me against Ali? He has prevented my representative from carrying out my orders and he committed so and so act and I swear by God, I will take the penalty from him."

When Ameerul Momineen Ali (a.s.) returned after bidding farewell to Abu Zar, a group of people hastened to welcome him.¹ They informed him that Uthman was enraged at His Eminence, because he disobeyed Uthman's orders regarding speaking to Abu Zar and bidding him farewell.

¹ This statement shows that Imam Ali (a.s.) was not present in Medina for some days and according to the statement of Ustad Abdul Hamid Jaudat Sahar Misri in his book, *Al-Ishtirakatusz Zahid*: 192, a similar incident is mentioned: that: Ali and his companions went to Abu Zar to see him off when he was leaving for Rabdha. They dismounted and conversed among themselves.

His Eminence replied, “The horse’s rage is on the rein.”¹

Uthman went to the Imam and cried, “Why did you oppose my commands?”

“Yes, Marwan came to me to prevent us, and I drove him away, but I did not disobey your command.”

“Didn’t you know I forbade people from bidding farewell to Abu Zar?”

“Is it incumbent for us to obey your orders even if they conflict with obedience of Allah and the truth?”

“Pay up the penalty to Marwan.”

“For what?”

“For hitting his mount.”

“My horse is over there. If he wants he can slap its ears like I did to his mount. But, by Allah, if he abuses me, I shall abuse you in the same way. Not that it would have any falsehood in it.”

Uthman: “Why should he not abuse you if abused him? By Allah, you are not superior than him in my view.”

The Holy Imam (a.s.) was shocked at Uthman, who was so much obsessed by favoritism to his clan that he compares Ali (a.s.), who was in relation to Prophet as Harun was to Musa (a.s.) with a lizard son of a lizard, whom the Prophet had cursed while he was yet in the loins of his father.

Imam stood up and said, “Do you say this to me? And compare me to Marwan? I am, by Allah, superior to you and my father was better than your father and my mother was better than yours. And this my precedence and nobility, now bring your precedence and nobility...”

Uthman was enraged and his face became red. He rose up and went into his house and Ali (a.s.) returned from there and his family members and Muhajireen and Ansar surrounded him.

The following day people gathered with Uthman and he complained to them about Ali (a.s.): “He condemns me and supports those, who pick fault in me, and he wants to please Abu Zar, Ammar and others.” So people mediated between him and Ali. Ali (a.s.) said: “By God, I did not see off Abu Zar, except for the sake of Almighty Allah.”²

¹ *Majmaul Amthal*, 2:412, No. 2662. This proverb is used regarding one, who resorts to anger, which does not do him any good. It is bridle in the mouth of the horse. Ref. *Lisanul Arab*, 1/649.

² Ref: *Ansabul Ashraf*, Balazari, 5:52-54; *Sahih Bukhari*, Kitabuz Zakat wa Tafseer [2/509, Tr. 1341], 4/1711, Tr. 4383]; *Tabaqatul Kubra*, 4:168 [4/229]; *Murujuz Zahab*, 1:438 [2/357-360]; *Tarikh Yaqubi*. 2:148 [2/171-172]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:240-242 [3/52-59, Sermon 43]; *Fathul Bari*, 3:213 [3/274]; *Umdatul Qari*, 4:291 [8/262, Tr. 11].

Statement of Ameerul Momineen (a.s.) when Abu Zar was exiled to Rabdha

“O Abu Zar, you became angry for the sake of Almighty. So repose hope in the One, for whom you became angry. Those people dread for their life from you and you feared from them for your religion. Thus, you leave free in their hands that for which they feared you or that for which you feared them. Leave it! As how needy they are for that which you prevented them from and how needless you are from that which they prevented you from. And it shall be known tomorrow who has won and who shall be more vied? If the heavens and the earth are closed for a servant and he had been pious, Almighty Allah makes a way out for him. Nothing can give you consolation except truth. Truth will be your companion in loneliness and you can get alarmed only by falsehood. Because if you had accepted their world, they would have loved you, and if you had tore with your teeth a thing from them they would have given security to you...”¹

In his *Sharh Nahjul Balagha*,² Ibne Abil Hadid has mentioned the details of the incident of Abu Zar and regarded it well known and clear; and remarked: The incident of Abu Zar and his expulsion to Rabdha was one of the points for which Uthman was condemned.

Come with me, so that we may see through the glasses of research

You know Abu Zar Ghiffari’s rank in faith and his steadfastness on the path of God and his position of excellence and his situation regarding knowledge, his position from truth and rightfulness and his relation with piety and his lofty rank of religiosity. And his enmity and hatred on the path of God and his lofty status near the Last Prophet. If you don’t know, you should read the following statements:

Abu Zar’s piety

Abu Zar’s piety before declaration of prophethood, his precedence in Islam and his steadfastness in religion:

1. In *Tabaqat*,³ Ibne Saad has narrated through Abdullah bin Samit that Abu Zar said: “I prayed for three years before embracing Islam and before meeting Messenger of Allah (s.a.w.a.).” I asked: “To whom did you pray?” He replied: “To Allah.” I asked: “In which direction?” He replied: “In any direction God turned my attention to.”

2. In *Tabaqat*,⁴ Ibne Saad has narrated that Abu Zar said: “I was the fifth

¹ *Nahjul Balagha*, 1:247 [Pg. 188, Sermon 130].

² *Sharh Nahjul Balagha*, Ibne Abil Hadid, 2:375-387 [8/252-262, Sermon 130].

³ *Tabaqatul Kubra*, 4:161 [4/220]. And it is mentioned in this book: O nephew, I prayed before having met the Messenger of Allah (s.a.w.a.)...

⁴ *Tabaqatul Kubra*, 4:161 [4/224].

person to embrace Islam.” And in the report of Ibne Saad from Ibne Waza, it is mentioned that Abu Zar was the fourth or fifth person to embrace Islam.¹

In *Hilya*,² Abu Nuaim has narrated through Ibne Abbas from Abu Zar that: I remained in Mecca with the Messenger of Allah (s.a.w.a.) and he taught Islam to me and I recited a part of Quran. So, I asked: “O Messenger of Allah (s.a.w.a.), I want to make my religion apparent.”

The Messenger of Allah (s.a.w.a.) replied: “I fear that you would be killed.” I said: “There is no option; I would be killed anyway.” He did not say anything. So I came out while Quraish were seated in a circle in the Masjid talking among themselves. I said: “I testify that there is no god, except Allah and that Muhammad is the Messenger of Allah.”

That circle broke up. They rose and started beating me. When they left me I was transformed into a red idol. I thought that they had killed me. Then I regained consciousness and came to the Messenger of Allah (s.a.w.a.).

When he saw me, he said: “Did I not forbid you?” I said: “O Messenger of Allah (s.a.w.a.), I had a feeling, which I wanted to express.” Then I rose up with Messenger of Allah (s.a.w.a.) and he said: “Go and join your community and when you receive the news of my advent, come to me.”

Tradition of Abu Zar’s knowledge

1. In *Tabaqatul Kubra*,³ Ibne Saad has narrated through channels of Zazan that: Ali was asked regarding Abu Zar. He said: He had placed a knowledge in himself [to bear which he was helpless] and he was miserly [in his religion] and greedy [regarding knowledge]. And he asked excessive questions, some of which were replied and some were denied. Indeed, knowledge was poured in his vessel till it became full.

2. Mahamili has mentioned in his *Amali*; and Tibrani has narrated through Abu Zar that he said:⁴ “The Messenger of Allah (s.a.w.a.) did not leave anything from what Jibreel and Mikaeel had revealed to his heart, but that he transferred it to my breast.”

Tradition of his truthfulness and piety

1. Ibne Saad and Tirmidhi have narrated through channels of Abdullah bin Amr Aas that: Abdullah bin Amr and Abu Darda have mentioned in a chainless tradition that: “The sky has not shaded anyone, and the earth has not carried anyone more truthful than Abu Zar.”

¹ Ref: *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:342 [3/385, Tr. 5459]; *Al-Istiab*, 1:83 & 2:664 [Part One, 252, No. 339 & Part Four, 1653, No, 2944]; *Usudul Ghaba*, 5:186 [1/357, No. 800].

² *Hilyatul Awliya*, 1:158.

³ *Tabaqatul Kubra*, Leiden, 5:170 [4/232].

⁴ *Amali Mahamili*, [Pg. 100-101]; *Al-Mojamul Kabir*, 2/149 [Tr. 1624]; *Majmauz Zawaid*, 9:330; *Al-Isabah*, 3:484.

This traditional report, with difference of wordings, is narrated by Ibne Saad, Tirmidhi, Ibne Majah, Ahmad, Ibne Abi Shaibah,¹ Ibne Jarir,² Abu Umar, Abu Nuaim, Baghawi, Hakim, Ibne Asakir,³ Tibrani,⁴ and Ibne Jauzi.⁵

2. Tirmidhi has mentioned this chainless tradition in his *Sahih*:⁶ Abu Zar treads the earth on the piety of Isa Ibne Maryam (a.s.).

Tradition of Abu Zar's excellence

1. It is narrated from Buraidah from Messenger of Allah (s.a.w.a.) that he said: "Indeed, Almighty Allah commanded me to love four persons; and informed me that He loves them: Ali, Abu Zar, Miqdad and Salman."⁷

2. Ibne Hisham in his *Seerah*,⁸ has narrated a chainless tradition that: "May Allah have mercy on Abu Zar. He lives alone, he would die alone and would be raised alone."⁹

3. Bazzaz has narrated from Anas bin Malik in a chainless tradition that: "Paradise is eager for three individuals: Ali, Ammar and Abu Zar."

Haithami has mentioned this report in *Majmauz Zawaid* and remarked: "Its chains of narrators is good."¹⁰

Prophet's bequest to Abu Zar

1. Hakim in *Mustadrak*,¹¹ through a channel, which he regards as valid, has narrated from Abu Zar that: The Messenger of Allah (s.a.w.a.) said: O Abu Zar, how would you be when you live among degraded people? And he pointed to them. I replied: O Messenger of Allah (s.a.w.a.), what do you order me? He replied: "Be patient, be patient, be patient; conduct with them according to good manners and confront their behavior."

2. Abu Nuaim has mentioned in *Hilya*¹² through channels of Salma bin Akwa from Abu Zar that: "When I was standing with Messenger of Allah (s.a.w.a.), he said: "O Abu Zar, you are a righteous man and very soon, after me

¹ *Musannaf*, Ibne Abi Shaibah, [12/124, Tr. 2315-7/231].

² *Tahzibul Aathar*, [Pg. 158, Tr. 18 from *Musnad Ali Ibne Abi Talib (a.s.)*].

³ *Mukhtasar Tarikh Damishq*, [28/290].

⁴ *Mojamul Kabir* [2/149, Tr. 1625].

⁵ *Tabaqatul Kubra*, 4:167-168 [4/228]; *Sunan Tirmidhi*, 2:221 [5/628, Tr. 3801-3802]; *Sunan*, Ibne Majah, 1:68 [1/55, Tr. 156]; *Musnad Ahmad*, 2:163, 175 & 223; 5:197, 6:442 [2/347, Tr. 6483, Pg. 366, Tr. 6593, Pg. 446, Tr. 7038; 6:255, Tr. 21217 & 7:595, Tr. 26947].

⁶ *Sunan Tirmidhi*, 2:221 [5/629, Tr. 3802].

⁷ *Sunan Tirmidhi*, 2:213 [5/594, Tr. 3718]; *Sunan*, Ibne Majah, 1:66 [1/53, Tr. 149]; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:130 [3/141, Tr. 4649]; *Al-Istiab*, 2:557 [Part Two, 636, No. 1014]; *Jamiul Saghir*, [1/258, Tr. 1692].

⁸ *Seerah*, Ibne Hisham, 4:179 [4/167].

⁹ Abu Umar has mentioned this report in *Al-Istiab*, 1:83 [Pg. 253, No. 339]; and Ibne Athir in *Usudul Ghaba*, 5:188 [6/101, No. 5862].

¹⁰ *Majmauz Zawaid*, 9:330.

¹¹ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:343 [3/386, Tr. 5464].

¹² *Al-Hilya*, 1:162.

calamities would befall you.” I asked: “In the path of God?” He replied: “In the path of God.” I said: “Welcome to the command of God.”

3. In *Tabaqat*,¹ Ibne Saad has narrated through Abu Zar that he said: The Messenger of Allah (s.a.w.a.) asked: “O Abu Zar, what would you do when rulers rule over you, who appropriate booty for themselves?” I said: “In such case, I swear by one, who sent you with truth, I would fight with the sword till I meet Allah.” He said: “Should I not guide you, for something, which is better than this for you? Be patient till you meet me.”

This is Abu Zar

For which of the following virtues can the Caliph condemn Abu Zar? For excellence, good deeds, knowledge, piety, Islam, faith, good manners, nobilities, good conduct, nice conduct in past and later?² And he punished him and was always sending him to exile and recalling him and he was mounted on a wild camel and taken from place to place.

Five persons from Saqabila³ forcibly drove his camel fast to Medina. The flesh of his thighs was torn off and he was on the verge of death. They continued to torture him on the way, till he was sent to his last banishment in Rabdha, where he died without water and food and the extreme heat scorched his body. He did not have any affectionate friend, who would have assisted him.

No one from his community was present to bury him. He – may God forgive him – died alone and would be raised alone. As Messenger of Allah (s.a.w.a.) had informed him of this excellence. Allah, the Mighty and High above those two, is the best defender of the oppressed!

Indeed, Caliph bestowed unprecedented wealth [millions] to his family and close confidants, and there was no one among them who could have reached the excellence of Abu Zar or could blame Abu Zar for even an iota of blemish. What impelled them to deprive Abu Zar from his share from Public Treasury and needs of subsistence? And he was compelled to leave the neighborhood of Messenger of Allah (s.a.w.a.) to a place, which was most inhabitable.

Why they banned people from having social intercourse with Abu Zar?⁴ And why people forsook his company in Medina?

Why Uthman prohibited people to interact with him? And why the Caliph forbade people to see him off and sent Marwan to assure that no one speaks to

¹ *Tabaqatul Kubra*, 4:166 [4/226] and refer *Musnad Ahmad*, 5:180 [6/228-229, Tr. 21048 & 21049]; *Sunan Abu Dawood*, 2:282 [4/241, Tr. 4759].

² *Tarikh al-Kabir*, [3/231, No. 780].

³ Saqabila: A community, which lived in Bulgaria and which has spread into eastern Europe. Today, they are known as Salaaf. Ref: *Al-Mojamul Wasit*. And it is said that they are Russians and Yugoslavians. Ref: *Aalamul Munjad*. Some have also said that they are red skinned people with hair inclined to red, who live in Qazar and some in mountains of Byzantine. It is usually used for red skinned people. Ref: *Lisanul Arab*, 1/526.

⁴ Ibne Saad has mentioned this report in *Tabaqat*, 4:168 [4/229].

Abu Zar. Yes, Abu Zar, criticized what was going on at that time. Like prodigality in bestowals without the recipient having any eligibility. And opposition to Messenger of Allah (s.a.w.a.) in these bestowals and whatever contradicted holy Sunnah; and harassment and torture of those, who had precedence in Islam at the hands of the rulers from the Umayyads, who were men of corruption and transgression.

They thought that their power was established; and believed that listening to Abu Zar and his like from the pious companions would distance them from power; or those, who had amassed that wealth with speed and greed, they feared that if someone listens to him, what they had would be taken away. So they united against him and instigated the Caliph against him till it came to pass whatever occurred.

The Caliph was a prisoner of the selfish desires of his people and acted according to their lust and his heart was full of love for the sons of his father even though they were accursed ones of Quran.

Abu Zar did not restrain them from gathering wealth obtained through proper channels and he did not want to divest anyone of a property that he obtained through lawful means. On the contrary, he found fault with those, who usurped rights of Muslims and plundered the property of God, like camels graze fresh grass, who confined wealth to themselves and deprived others from it; and he did not want, except what Allah, the Mighty and the High has intended in the following statements:

وَالَّذِينَ يَكْنِزُونَ الْذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُوهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ
الْأَيْمَمِ

“And (as for) those who hoard up gold and silver and do not spend it in Allah’s way, announce to them a painful chastisement,”¹

And what the Messenger of Allah (s.a.w.a.) had brought regarding the material aspects.

In his *Musnad*, Ahmad has narrated from Ahnaf bin Qays that:² I was in Medina and saw a man that whenever people saw him they fled from him. I asked: “Who are you?” He replied: “I am Abu Zar, companion of Messenger of Allah (s.a.w.a.).” I asked: “Why people flee from you?” He replied: “I forbid them from hoarding wealth just as Messenger of Allah (s.a.w.a.) did.”

In *Fathul Bari*,³ it is quoted from a person that: “The fact is that the criticism of Abu Zar was for rulers, who gathered wealth for themselves and did not spend it in the right manner.”

¹ Surah Taubah 9:34

² *Musnad Ahmad*, 5:164 & 176 [6/206, Tr. 20940, Pg. 224, Tr. 21024].

³ *Fathul Bari*, 3:213 [3/275].

After reporting this statement Nawawi has regarded it as invalid; because rulers at that time were persons like Abu Bakr, Umar and Uthman and they had not misappropriated.

This statement of Nawawi is clear falsehood, because the period when Abu Zar mentioned his intentions aloud, was not the period of Abu Bakr and Umar; on the contrary it was the time of Uthman, who contradicted the practice of those two. And opposed the practice of the Prophet and that is why Abu Zar, peace be on him, remained silent during the time of Abu Bakr and Umar but during the time of Uthman he said:

“Woe upon you, O Uthman, did you not see Messenger of Allah (s.a.w.a.), Abu Bakr and Umar? Do you think this is their conduct? You are punishing me most severely.”

And he said: “Follow the practice of your two friends [Abu Bakr and Umar], so that no one may criticize you.”

In addition to that he flayed Muawiyah for enjoying wealth and making live pleasurable for himself in the manners of Choesroes and Caesars. And it was when Muawiyah was destitute during the time of Messenger of Allah (s.a.w.a.) and possessed nothing. Messenger of Allah (s.a.w.a.) mentioned him with this same quality that: “Indeed, Muawiyah was poor, degraded and had very few means.”¹

What should Abu Zar had done during that time when the Messenger of Allah (s.a.w.a.) had advised him regarding seven things?² He was commanded to speak the truth even though it might be bitter and not to fear the condemnation of any critic.

Also, what benefit did the statement of Uthman had for him when he said: “What concern do you have with this, O mother-less.”

Abu Zar can say: “By God, I don’t find any excuse for myself, except that I should enjoin good and forbid evil.”

What Abu Zar was doing was nothing new from what had passed during the time of Prophet and he did not call, except to what comprised the teachings of Quran, and between the two lips of Holy Prophet (s.a.w.a.). And Messenger of Allah (s.a.w.a.) did not take the wealth of any of his companions by force although there were traders and rich men among them and he did not take from them more than what was obligated by divine law, and Abu Zar also followed this practice.

Holy Prophet (s.a.w.a.) had informed him the hardships and calamities that were to befall him and his banishment from Mecca, Medina, Shaam, Basra and

¹ *Sahih Muslim*, Kitabun Nikah wat Talaq, 4:195 [3/290, Tr. 36]; *Sunan Nasai*, 6:75 [3/274, Tr. 5352]; *Sunan Baihaqi*, 7:135.

² Ibne Saad has mentioned this report in *Tabaqat*:164 [4/229] through chains of Abdullah bin Samit from Abu Zar that he said: My friend [Prophet] advised me seven things...Ref: *Sharh Nahjul Balaghah*, Ibne Abil Hadid, 2:375-387 [8/252-262, Sermon 13]; *Al-Ghadeer*, 8/430.

Kufa. And during such times he was supposed to remain righteous and pious. And whatever befalls him is in the path of God.

Abu Zar said: "Welcome to the command of God." Thus, righteousness of Abu Zar prevented him to enjoin something, which deranged the system of society. And that these calamities of his were in path of God. If this act was against public good and not approved by God and His Messenger, it was necessary that the Prophet should have condemned and prohibited it, whereas His Eminence knew that this mission was full of hardships and calamities.

And that which blackened the reputation of Caliph of Muslims and blackened the face of history. And left everlasting disgrace for him. And easy Shariat has not brought this difficult command for which Abu Zar is blamed and he did not intend it, as he was like Isa (a.s.) in the Ummah of Muhammad (s.a.w.a.) from the aspect of piety, worship, righteousness, conduct, truthfulness, stability, affection and good morals.

The Messenger of Allah (s.a.w.a.) described him as such and only Uthman, when he was angry at him, said: Tell me regarding this old man whether I should beat him or cast him into prison or eliminate him and when Abu Zar quoted the saying of Messenger of Allah (s.a.w.a.) regarding sons of Aas, Uthman falsified him.

Is it not amazing that this is the reward of one, who advised about God and Prophet and who conveyed them to the right path and who spoke to them the right word? No, by God, this was a conduct particular only to the Caliph.

More amazing than this is the reply, which Uthman gave to Ameerul Momineen (a.s.) when he defended Abu Zar and said: "I advise you with what the believer of the nation of Firon said."¹ Uthman issued that harsh statement, which Waqidi has concealed and he did not like to mention it! Although we became aware of it through another channel, but would keep this book pure from that.

The second time, Uthman again spoke in harsh way with Ameerul Momineen (a.s.) and it was when he and his two sons, two grandsons of Prophet, went to see off Abu Zar and Marwan prevented them as mentioned in detail before.² In that incident, Uthman said: "In my view you are not better than Marwan."

I don't know whether the Caliph was away from statement of the Prophet regarding Marwan? Whether Marwan and his invalid selfish desires were not equal before his eyes and ears? Or relationship caused him to overlook these things? And he regarded the son of Hakam to equal to one Almighty Allah had purified and regarded him as self of Prophet. What a blatant statement he issued...

¹ Ref: *Sharh Nahjul Balaghah*, Ibne Abil Hadid, 2:375-387 [8/252-262, Sermon 130]; *Al-Ghadeer*, 8/430,

² *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 790 & 792.

أَفَكُمْ أَنْجَاهِلِيَّةٍ يَبْغُونَ طَوْهَرَةً وَمَنْ أَحَسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُؤْقَنُونَ ﴿٥﴾

“Is it then the judgment of (the times of) ignorance that they desire? And who is better than Allah to judge for a people who are sure?”¹

Crime of history

How great is the crime of history on those having excellence; positive acts, good conduct, principles, eloquent exhortations and valuable wisdom!

At this point, we see history that it passes fast and has forgone his remembrance and denied his excellence, or mentioned in a very brief way, or brings statement in such a way that false reports accompany it. All this followed a single source of thought and supporter of base desires, and concealing the facts from other people so that they may not come to know about his nobility and that it should follow the views of the leaders of that period.

Thus, due to all this, history overlooked detailed discussion regarding the life of Abu Zar, which comprised of righteousness and excellence and who had precedence in perfection. Merits, which should be emulated and piety and religiosity, which should be a model for the Ummah.

Balazari

Thus, you will see that Balazari has mentioned the tradition of expulsion of Abu Zar to Rabdha and the statement of Abu Zar to Haushab Fuzari – and Abu Zar is same that the sky has not shaded and earth has not borne...has narrated that he said: I was expelled through force. Then he mentions the false statement of Saeed bin Musayyab, who was an enemy of the Holy Progeny and his Shia and he denies the expulsion of Abu Zar at the hands of Uthman saying: Abu Zar himself agreed to leave and settle at that place.

These foolish people do not know that this statement contradicts what Holy Prophet (s.a.w.a.) told Abu Zar that he would be expelled from Medina.²

And also denial of statement of Ameerul Momineen (a.s.) that after the passing away of Abu Zar in his exile, he said to Uthman: “O Uthman, adopt piety for Allah; indeed you expelled a righteous man from Muslims [Abu Zar] and due to that he passed away.”

And it is the denial of the statement of Abu Zar, which Balazari has himself narrated through correct chains of narrators that: After Hijrat, Uthman converted me to Arab Bedouin.³

¹ Surah Maidah 5:50

² Ref: *Musnad Ahmad*, 5:178 [6/228-229, Tr. 21048-21049] and all the authorities of this report are reliable.

³ That is after Hijrat and after coming to Medina to the Prophet and attachment with Prophet, you expelled me from Medina, which is the source of Islam; and sent me to a Bedouin life.

It is refutation of Uthman that Balazari has also narrated from him that when news of Abu Zar's death reached him, he said: "May God have mercy on him." Ammar said: "Yes, we pray for his salvation from depths of our hearts." Uthman said: "Shut up, progeny of your father, do you think I regret having expelled him?"

The complete tradition would be mentioned in the conduct of Caliph towards Ammar.¹

Look at the honesty of Balazari that after narrating the story of Abu Zar, he writes: "There was an exchange between Ali and Uthman regarding this issue." And what exchange took place he has not mentioned. Because that exchange contained the defects of his master [Uthman].

Ibne Jarir Tabari

You will see Tabari that in his book, when he comes to history of Abu Zar, he writes:² In 30 A.H. there was the issue of Abu Zar and Muawiyah and expulsion of Abu Zar from Shaam to Medina through Muawiyah on which there is consensus. As a result of his expulsion from Shaam many issues occurred which I don't want to mention. As for those, who regards Muawiyah blameless regarding this, they have mentioned some incidents to prove their point.

Why Tabari omitted those issues and from among them he only mentioned incidents to justify acts of Muawiyah? Then mentioned the story in fabricated and false manner. Channels of this story are sufficient to prove its falsity. The narrators of this reports are as follows:

1. Sirri, this is a name common to two persons, each of them being famous for falsehood and fabrication.

2. Shuaib bin Ibrahim Asadi Kufi – he is unknown and not identified. Ibne Adi has written that he is not recognized.³

3. Saif bin Umar Tamimi Kufi – Before the statements of these scholars we mentioned the discussion regarding this man.⁴

"He is weak, and his traditions are not narrated, he has no reliability. He fabricated excessively. Generally his traditions are unknown and invalid. He narrated fabricated traditions from reliable persons. He fabricated traditions and was accused of being heresy and infidelity."

4. Atiyya bin Saad Aufi Kufi – Ahle Sunnat have contradictory views regarding him. Some regard him reliable and some weak.⁵

5. Yazid Faqasi – I do not recognize him and his name is not mentioned in books of biographies.

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 818.

² *Tarikh Umam wal Mulook*, [4/283, Events of the year 30 A.H.].

³ *Mizanul Etedal*, 1:448 [2/275, No. 3704].

⁴ Ref: *Al-Istiab*, biography of Qaqa. 2:535 [Part Three, 1283, No. 2121]; *Al-Isabah*, 3:238.

⁵ Ref: *Tabaqatul Kubra*, [6/304]; *Tahzibut Tahzib*, Ibne Hajar, 7:227 [7/200-201].

A valuable glance at *Tarikh Tabari*

Tabari has blackened his *Tarikh* by writings of Sirrin, who was excessive liar and fabricator, Shuaib, who is unknown and Saif, who was great fabricator and accused of heresy.

Through this bad chains of narrators 701 traditional reports are narrated in pages of his book, which they fabricated to cast veil on facts in incidents during the period from 11 A.H. to 37 A.H.; that is the period of three caliphs. Nothing is found any part of the book, except for one traditions, which he has mentioned in year 10 A.H. and has began narration of these fabricated reports from the year of passing away of Prophet. And it is spread throughout part three, four and five. And at the end of part five these fabricated reports also come to an end.

The point worth noting is that: Tabari in part three has from page 210 to page 241 quoted from Sirri that:¹ Narrated to me [as he had himself narrated this from Sirri] and from page 241 till the last report, which he has quoted from him, he writes:² Sirri wrote to me, except for one tradition in Part Four, Pg. 82 that he writes:³ He narrated for us. Anyone, who examines this report will find that it is fabricated by one person and I don't think such a fact was concealed from a person like Tabari.

But love makes a man blind and deaf. And these fabrications have filled the pages of *Tarikh Ibne Asakir*, *Kamil Ibne Athir*, *Bidayah Ibne Kathir*, *Tarikh Ibne Khaldun*, *Tarikh Abul Fida* and books of other authors, who have blindly followed Tabari and they thought that what Tabari has mentioned in his history is authentic and they must follow him and no defect is present in that; and that scholars of narrators of traditions have no dispute that if one of the narrators of a report is weak that report is considered false; what to say when all the narrators of this report are unreliable?

Later writings, which are written till this day and which are full of false statements and which have come into being through vested interests, all of them are weak statements, whose essence you recognized and we will make you aware of their examples.

Ibne Athir Jazari

In Ibne Athir's *Kamil* (perfect) – which is in fact defective, you will see that in the mention of this incident, he has emulated Tabari and same is the case about other incidents. But he has exceeded Tabari in some aspects. He writes:⁴

"In this year, occurred the incident regarding Abu Zar; that he was driven out from Shaam to Medina at the behest of Muawiyah. And regarding that many statements are issued, which I don't like to mention. Like Muawiyah abusing

¹ *Tarikh Umam wal Mulook*, [3/223-276, Events of the year 11 A.H.].

² *Tarikh Umam wal Mulook*, [Pg. 276, Events of the year 11 A.H.].

³ *Tarikh Umam wal Mulook*, [Pg. 478, Events of the year 13 A.H.].

⁴ *Al-Kamil fit Tarikh*, Ibne Athir, [2/251, Events of year 30 A.H.].

him, and threatening him with death, and sending him from Shaam to Medina on a camel without saddle, his expulsion from Medina in a very bad manner, to quote which is not right. And if its narration is done it would have to be accompanied with justification of Uthman, because the ruler can discipline his subjects and not that this act of his should be used to ridicule him.

What this man has regarded as not worth mention, others before and after have regarded as right and this poor man cannot achieve what he intended. And he thought that if he conceals the facts, they would remain concealed.

Suppose he conceals history through summarizing statements, but what would he do with statements of historians who recorded the incident of expulsion of Abu Zar from Mecca and Shaam, in chapter of mischiefs and in chapters of signs of prophethood?¹

The point after this is: Discipline of subjects through Caliph is regarding one, who does not observe rules of religion and who is debased to such a point. As for a personality like Abu Zar, whom Messenger of Allah (s.a.w.a.) praised so much that he had not extolled the merits of anyone else; and made him proximate, dispensed teachings to him and whenever he was gone, he sent for him and testified that he was like Isa Ibne Maryam from the aspect of conduct, apparent appearance, morals, righteousness, truthfulness, worship and piety

Now with what can such a person be disciplined? And for what? What disciplining is that which Messenger of Allah (s.a.w.a.) regards as trial on the path of God and ordered Abu Zar to be patient and he said: "Welcome to the command of Allah?" Why Abu Zar required disciplining whereas his act was righteous and approved by Allah, Mighty and High and Ameerul Momineen (a.s.) regarded as anger on the path of God and said to Abu Zar: "Repose hope in one, for whom you were angry."?

Yes, Abu Zar was angry for the sake of knowledge of prophethood, divine laws, and religious wisdom and noble manners he possessed. Who was in the Ummah of Muhammad (s.a.w.a.) likeness of Isa Ibne Maryam. What happened to the Caliph that he was in pursuit of disciplining a person like Abu Zar, whereas disciplining Walid bin Uqbah, who was always intoxicated and wanton and regarding even obligatory prayer as a toy, was difficult for the Caliph?

And also disciplining Ubaidullah bin Umar for slaying an innocent man is hard for him.

And also disciplining Marwan, who wrote a letter, under his seal, which he attributed to him falsely.

And also disciplining one, who insulted sanctities like Mughira bin Akhnas who said: I will suffice you against Ali Ibne Abi Talib (a.s.) [remove his mischief]. And Imam replied: "O son of unreliable accused one, and a tree, which has neither roots nor branches. You will suffice me? I swear by God,

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 789-791.

Almighty Allah will not grant respect to one, who helps you,”¹ was hard upon him.

And what happened to the Caliph that he entrusted important issues of society to Marwan and keys of important matter to him and did not heed the statements of the righteous one of this Ummah, Maula Ameerul Momineen (a.s.) who said:

“Know that! You will not be pleased with Marwan and he will not be satisfied, except by deviating you from your religion and intellect, like a camel on which a saddle is placed and it goes wherever it is pulled? By God, Marwan regarding your religion and regarding himself is not a good advisor and by God, I see him that he would make you enter this, but not satisfy you. And after this gathering, I will not face your fury. You have taken your nobility and became weak on your matter...”²

It was in the well being of the Caliph that he should have made Abu Zar proximate and gained from his morals, worship, knowledge, trust, reliability and piety; but he did not.

All this was lost on Ibne Athir and he did not recognize it and from this aspect, he made justification for this man, that the Caliph disciplined his subject.

Imaduddin Ibne Kathir

Ibne Kathir Damishqi in *Al-Bidaya wan Nihaya*³ has based his statement on the same premise, on which persons before him had raised and omitted the negative incident and made some spurious additions. When he says:

Abu Zar condemned the rich for having hoarded wealth and restrained them from gathering wealth that was necessary and he thought that excess amount should be given away in alms and interpreted the verse of:

وَالَّذِينَ يَكْنِزُونَ الْأَنَهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَيِّئِ الْأَعْمَالِ فَبَشِّرْهُمْ بِعَذَابٍ
الْيَمِّ

“And (as for) those who hoard up gold and silver and do not spend it in Allah’s way, announce to them a painful chastisement,”⁴

Muawiyah forbid him from propagating this belief, but he did not desist. And he did not give up his beliefs and statements. So he sent someone to Uthman and complained about him. Uthman wrote to Abu Zar to come to Medina and he went there. Uthman scolded him for his acts and told him to desist and repent. But he didn’t desist.

¹ *Nahjul Balagha*, 1:253 [Pg. 193, Sermon 135].

² Ref: *Ansabul Ashraf*, Balazari, 5:64-65 [6/177-179]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:163-164 [2/146-147, Sermon 30].

³ *Al-Bidaya wan Nihaya*, 7:155 [7/175, Events of the year 30 A.H.]

⁴ Surah Taubah 9:34

So he ordered him to go and settle down in Rabdha, which was to the east of Medina. And it is said that he himself asked Uthman to be allowed to settle over there. Indeed, the Messenger of Allah (s.a.w.a.) told me that: When Medina expands upto Sala, you leave Medina and at that time the city had expanded to that extent. So Uthman permitted him to go and settle down in Rabdha. And he ordered him to come to Medina now and then and renew his pledge so that he may not revert back to the circle of disbelief.¹ And he did that and settled in Rabdha till he died.

When he mentions the passing away of Abu Zar, he writes:²

“Numerous traditions are mentioned regarding his excellence. The most famous of them being what Amash has narrated from Abu Yaqzan, Uthman bin Umair from Abu Harb bin Aswad from Abdullah bin Amr that the Messenger of Allah (s.a.w.a.) said: The heavens have not shaded and the earth has not carried anyone more truthful than Abu Zar. And this report is weak...”

This is from same falsehood, which Ibne Kathir has in his vessel at this point and in that there are some doubts: “Accusing Abu Zar that he flayed the rich for gathering wealth...”

Since ages, this viewpoint is falsely attributed to this great companion; and during recent period they have distorted it further and attributed socialism to him. We will discuss this in detail under the discussion of that statement.

2. Ibne Kathir regards settling down of Abu Zar in Shaam and going to Rabdha as per his own choice, after he hints that Uthman ordered him to settle in Rabdha. As for the tradition of Rabdha: we have a little before this informed you that Abu Zar was banished over there; and was expelled from Medina of Holy Prophet (s.a.w.a.) in a bad manner.

And those encounters took place between Ali (a.s.) and Marwan and Uthman and between Uthman and Ammar and Uthman admitted having exiled Abu Zar. And Ali Ameerul Momineen (a.s.) argued against him regarding this issue. And some have also heard from the truthful Abu Zar, the tradition that Uthman forced him to a life of desert dweller after his acceptance of Islam. And this was the demand of Prophet’s informing Abu Zar that very soon he would be expelled from Medina and driven out of Mecca and Shaam.

As for the report of Shaam: It was mentioned that at last he would be exiled and this was not at his discretion.

3. As for the tradition of reaching of buildings till the Salaa; it is a fabrication and it is falsely attributed to Umme Zar. This tradition is mentioned in *Mustadrak Hakim*.³ And as was mentioned before, Balazari has mentioned it. And as is mentioned in the tradition of Tabari, he has taken this tradition as the reason of going away of Abu Zar to Shaam and not the cause of going away to

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 121.

² *Al-Bidaya wan Nihaya*, 7:165 [7/586, Events of the year 32 A.H.]

³ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:344 [3/387, Tr. 5468].

Rabdha.

In addition to that Ibne Kathir has taken this tradition from *Tarikh Tabari* and most of what he has written is the summary of points mentioned in *Tarikh Tabari*, although he had distorted them in any way he liked as was mentioned previously. The narrators of this report in *Tarikh Tabari* are either fabricators and liars are unknown, or accused of heresy or infidelity and they are as follows: 1. Sirri 2. Shuaib 3. Saif 4. Atiyya 5. Yazid Faqasi.

If one of these individuals is present in a chain of reporters of a tradition, it is not paid attention to. [what to say when all of them are present] and supposing this tradition is reliable, it does not stand scrutiny before authentic traditions opposed to it and which prove that Messenger of Allah (s.a.w.a.) informed that Abu Zar would be expelled from Mecca, Medina and Shaam? And this authentic report mentioned in words of Abu Zar, Uthman and others regarding expulsion of Abu Zar at the behest of Uthman is strengthened.

Add to them excuses and weak arguments of Ahle Sunnat, have mention in justification of this vile crime of Uthman [and these same justifications and excuses is best evidence that banishment of Abu Zar was upon orders of Uthman and not through his own choice].

4. As for what he has mentioned that Uthman ordered Abu Zar to visit Medina now and then so that he may not get converted into Bedouin and an ignorant infidel; this is fabricated like tradition of Salaa. Through channels of Balazari, it is narrated through authentic chains that Abu Zar said: Uthman made me a desert dweller after migration (Hijrat). In addition to that some have narrated that Abu Zar during period of his banishment in 30 A.H. till his passing away in 32 A.H. should have come to Medina to fulfill the orders of Uthman.

5. As for what he said: Numerous traditions have come down regarding excellence of Abu Zar, most famous of them being...

Indeed, the habit of Ibne Kathir in mention of excellence is that whenever he writes the history of one with whom he is inclined that is Umayyads and dishonest people, he spreads many statements and mentions useless weak and fabricated traditions without providing chains of narrators or saying anything contradicting them, even though he may fabricate pages of history.

But when it is the turn of stating the excellence of Ahle Bayt (a.s.) or Shia or their followers and senior personalities of Ummah, like Abu Zar, the earth becomes narrow for him inspite of its wideness, and he hesitates, as if he has become dumb or that his ears have become deaf from listening to these merits. If he is compelled to mention something from these merits, he does so a in brief and off hand manner.

In this case also, he followed the same style and regards the most famous of excellence of Abu Zar as weak, whereas he knows that the channel of this report relied on channel of Ibne Amr from whom Ibne Saad, Tirmidhi, Ibne Majah and Hakim have narrated and he himself has mentioned. It is also narrated by Ali

Ameerul Momineen (a.s.), Abu Zar, Abu Darda, Jabir bin Abdullah, Abdullah bin Umar and Abu Huraira. Tirmidhi in his *Sahih*, has regarded some of its channels good.¹

لَقُدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصِّرْكَ الْيَوْمَ حَدِيدٌ ﴿٢﴾

“Certainly you were heedless of it, but now We have removed from you your veil, so your sight today is sharp.”²

Abu Zar's viewpoint regarding wealth

Prohibition and denial of Abu Zar was directed to individuals like Muawiyah, outside whose door, Abu Zar daily raised his voice and recited the verse:

وَالَّذِينَ يَكْنِزُونَ الْذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوهَا فِي سَبِيلِ اللَّهِ «فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ» ﴿٣﴾

“And (as for) those who hoard up gold and silver and do not spend it in Allah’s way, announce to them a painful chastisement,”³

And [when he saw that wealth is gathered for him, he said]: Camels have arrived loaded with fire.

And the like of Marwan who received Khums of Africa reaching to five hundred thousand Dinars.

And like Abdur Rahman bin Auf, Zaid bin Thabit, Talha and...the like of these persons, who were miserly regarding the religious community.

And....

Abu Zar saw that Abu Musa has come to the Caliph of the time with a measure full of gold and silver and he distributed it among his wives and daughters without caring about opposing the Sunnah; and he knows the extent of gold and silver collected when they besieged his house and plundered it:

رُّبِّيْنَ لِلَّئَاسِ حُبُّ الشَّهَوَتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرُ الْمُقْنَطَرَةُ مِنَ الْذَّهَبِ وَالْفِضَّةِ وَالْحَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحُرْثَ طِلْكَ مَتَاعُ الْحَيَاةِ الْدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَأْبِ ﴿٤﴾

“The love of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this

¹ Sunan Tirmidhi, 2:221 [5/628, Tr. 3801 & 3802].

² Surah Qaf 50:22

³ Surah Taubah 9:34

world; and Allah is He with Whom is the good goal (of life).”¹

That is why he did not direct his denial to the contemporaries, friends and wealthy companions, those like Qays bin Saad bin Ubadah Ansari, who other than legal taxes obligatory on him, gave away thousand and you know his wealth.²

And like Abu Saeed Khudri, who says: I don’t know of any family of Ansar having more wealth than us.³

And like Abdallah bin Ja’far Tayyar, whose bestowals filled the atmosphere. Ibne Asakir in his *Tarikh*,⁴ and others have stated about that in detail.

And the like of Abdallah bin Masud, regarding whom it is mentioned in *Sifatus Safwa*, that he left ninety thousand in inheritance and...

And the world has not heard that Abu Zar ever condemned these persons, because he knew that they had obtained this wealth through lawful means and fulfilled obligatory rights, on the contrary more than that; and observed generosity and he expected only this from everyone else.

Why Abu Zar, when he saw the Green Palace of Muawiyah in Damascus, said to him: “Muawiyah, if you made this house through funds of Almighty Allah it is dishonesty and if you made through your funds, it is prodigality,” and Muawiyah fell silent.

And Abu Zar said: “By God, indeed such acts are performed which I don’t understand and by God, these acts are not present in the Book of Allah and Sunnah of Prophet; and by God, I see rights, which are destroyed, and see falsehood reviving and the truthful person, who is falsified and nobility, which is obtained through other than pietful and righteous person, who is persecuted.⁵

And he saw Miqdad constructing his house in Medina with mud and plaster it from outside and inside – according to *Murujuz Zahab*⁶ - but he did not condemn him and did not forbid him and did not say anything to him; and it is not, except because he noticed a difference between the owners of these two houses.

As for what the liars have attributed to our master, Abu Zar, that he wanted them to spend all excess wealth, is a calumny which Abu Zar has not claimed and has not called to it; and how it should be as such, while Abu Zar heard from Shariat of truth about obligation of Zakat and their Zakat did not have possibility, except after excess of wealth over subsistence. And Allah, the Mighty and High says:

¹ Surah Aale Imran 3:14

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 163.

³ *Sifatus Safwa*, Ibne Jauzi, 1:300 [1/715, No. 105].

⁴ *Tarikh Medina Damishq*, 7:325 & 344 [27/248 & 298, No. 3222]; Ref: *Al-Muntazim*, [6/214, No. 477].

⁵ Ref: *Sharh Nahjul Balagha*, Ibne Abil Hadid, [8/255, Sermon 130].

⁶ *Murujuz Zahab*, 1:434 [2/351].

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُظْهِرُهُمْ وَلَا زَكِيرٌ

“Take alms out of their property, you would cleanse them and purify them thereby.”¹

And that Sadaqah has come in form of common noun and the ‘min’ of discrimination is used. It shows that what is taken is a part of total wealth and not all of it. In addition to that the minimum taxable amount of gold, silver and animals is fixes; thus the remaining property is lawful for the owners.

Abu Zar himself has stated traditions regarding rules of Zakat, traditions, which Bukhari and Muslim and others, who have written Sahih books and also Ahmad and Baihaqi and others have narrated. If after giving Zakat, spending were obligatory then what is the meaning of limiting Zakat to minimal taxable amounts? This is absolutely clear for all Muslims, what to say about Abu Zar, who is vessel of knowledge and well versed with the holy Sunnah.

If after paying Zakat, anyone has some obligatory expenditure, which he has not made, then what is the meaning of success with which Allah, the Mighty and High has described the believers and said:

قَدْ أَفَّلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَشُونَ ۝ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ
مُعْرِضُونَ ۝ وَالَّذِينَ هُمْ لِلرَّحْمَةِ فَاعْلَمُونَ ۝

“Successful indeed are the believers, who are humble in their prayers, and who keep aloof from what is vain, and who are givers of poor-rate,”²

...and if Abu Zar has even slightly diverged from divine command, a deviation, which disrupted the social system and destroyed peace, or if it had been opposed to the mission of Islam, indeed, Maula Ameerul Momineen (a.s.) would have been the first to forbid him and turn him away from his evil intention and Abu Zar with regard to His Eminence was as obedient to the shadow of a person, but His Eminence forbid him on the contrary: “You were infuriated for the sake of Almighty Allah, so repose hope from one, for whom you were infuriated.”

He also said: “By God, I went to bid farewell to Abu Zar only for the sake of Allah;” and he said to Uthman: “Adopt piety, indeed, you have banished a righteous Muslim, due to which he passed away.”

Ameerul Momineen (a.s.) is one, who recognizes anger and enmity for the sake of Allah, one, who was not afraid of any condemnation in the path of God. Whatever he did or said was with truth and truth was him.

Do you think that the Messenger of Allah (s.a.w.a.), in spite of knowing that at the end of his life, Abu Zar will abandon religion by such invalid calls, yet

¹ Surah Taubah 9:103

² Surah Mominoon 23:1-4

praised and introduced him as one having lofty qualities and exalted his rank in public and mentioned his positive qualities? The Prophet is remote from this.

فَمَنْ أَكْلَمُ هُنَّ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلِّ النَّاسَ بِغَيْرِ عِلْمٍ ۚ إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الظَّلِيمِينَ ﴿٢٩﴾

“Who, then, is more unjust than he who forges a lie against Allah that he should lead astray men without knowledge? Surely Allah does not guide the unjust people.”¹

قُلْ هَلْ عِنْدَكُمْ مَنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا

“Say: Have you any knowledge with you so you should bring it forth to us?”²

إِذْ تَأْقُونَهُ بِالسِّنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ

“When you received it with your tongues and spoke with your mouths what you had no knowledge of.”³

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِأَبْايهِمْ

“They have no knowledge of it, nor had their fathers.”⁴

وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۖ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ
هُمْ إِلَّا يَخْرُصُونَ ﴿١٥﴾

“And if you obey most of those in the earth, they will lead you astray from Allah’s way; they follow but conjecture and they only lie.”⁵

Abu Zar and socialism

Indeed, you are aware of all the arrows of criticism they have aimed at this righteous servant of God who in the Ummah of Muhammad was the simile of Isa (a.s.). Now, let us see the statements of modern scholars, who blindly followed the ancient ones, and without any perception, accused Abu Zar for socialism and communism – and I consider him pure from.

I don’t think that they would understand anything from this, what to say about understanding rules of Islam. And a great personality like Abu Zar is attributed with communism and socialism, whereas majority of companions accorded importance to him and his ideas.

¹ Surah Anaam 6:144

² Surah Anaam 6:148

³ Surah Nur 24:15

⁴ Surah Kahf 18:5

⁵ Surah Anaam 6:116

If we don't say all – in what Abu Zar said and through which they were inimical to him and harassed and accused him, were in favor of him and the calamities, which befell him for these statements and those, who become disturbed and distressed, and the chief of them being Ameerul Momineen (a.s.) and his sons – two personalities, who are Imams, whether they arise or remain sitting and Ammar, regarding whom Messenger of Allah (s.a.w.a.) said: "Indeed, Ammar is with truth and truth is with him and wherever there is truth, Ammar is also there." And numerous other persons, who believed that Abu Zar was right.

Thus, Abu Zar did not get deviated from this viewpoint and it has not reached us that any of the companions opposed him. You may refer to books of history and traditions.

Yes, he opposed those, who like camels loaded with grass, pillaged the property of God, and gathered gold and silver and did not pay the taxes obligatory on them, and deprived the Ummah from their bestowals and charity and wanted that the weak should remain under the fire of domination and suppression and that they should remain in the prison of helplessness. And they built their strong castles, spread luxury carpets and consumed the wealth of God and hoarded wealth.

Leave all this, and come with me so that we may study the roots of communism and socialist groups. These persons in spite of the fact that they have numerous sects, like: democratic socialism, Nazi socialism, communism and Marxism - partnership in capital and in spite of the fact that in different areas they have numerous differences, but mostly there is not much difference between them as regards their objectives.

1. Ending present system and forming a new system, which would ensure equal distribution among the people.

2. Ending personal ownerships in capital, land and factories, so that the government controls all these and administers them for public welfare.

3. People work, but do not have any income, except the salaries they get. And communism, in relation to other groups of socialism, has two qualities:

1. Ending personal ownership, without there being any difference between their outputs.

2. The government distributes wealth among the people as per their needs and each of them works according to their services and capacities. And as per needs, are assured of sustenance.

Thus, it is upon us to remember what Abu Zar called out and what he has narrated from Messenger of Allah (s.a.w.a.) regarding wealth. And praises, which senior companions mentioned for him, and praise from Messenger of Allah (s.a.w.a.) and covenant of Prophet to him regarding calamities, which would befall him.

Let us see whether what he was doing was according to principles of socialism and communism? Or they remove these falsehoods and return to the

ones, who issued it? Some statements of Abu Zar to Uthman are as follows:

“Woe upon you, O Uthman, did you not see the Messenger of Allah (s.a.w.a.), Abu Bakr and Umar; was their practice as such? Indeed, you have cast me into hardships like an oppressor.”

He also said: “Follow the practice of your two friends, so that no one might pick faults with you.”

Uthman said: “What do you have to do with this. O one without mother.”

Abu Zar said: “By God, I don’t find any excuse for myself, except that I should enjoin good and forbid evil.”

At this point, you will find Abu Zar calling the attention to time of Prophet and then to the times of Abu Bakr and Umar and he wants him to follow those practices. But special ownership was fully apparent in these periods and there existed wealthy and rich people, who were free to spend in any way they liked; and every wealth, including gold, silver, houses, agricultural lands, habitations and provisions were restricted for their owners. It is mentioned in Holy Quran:

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تُأْكِلُوا أَمْوَالَكُمْ بَيْتَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ

“O you who believe! do not devour your property among yourselves falsely, except that it be trading by your mutual consent.”¹

...and this verse has attributed wealth to its owners and spending from them by foul is regarded as unlawful, except that it should be lawful trading with permission of its owner; then this discretion would be lawful. And in more than twenty verses, wealth is related to their owners.²

So, Abu Zar’s call was to the opposite of socialism, which removed private ownership. And he regarded opposition to this school [opposite of socialism] as evil; which should be prohibited, and the following statement of Uthman to him: “What have you got to do with this? O motherless,” did not restrain him.

His statement to Muawiyah, when he constructed the Green Palace was: “This Green Palace you constructed is either from Public Treasury, in that case, you committed dishonesty and if it is from your personal wealth, it is prodigality.”

In this statement, Abu Zar has divided wealth into two parts: wealth of God and wealth of man; and to the first he has attributed dishonesty and to the second, prodigality. He did not regard discretion of Muawiyah over wealth a blemish; on the contrary regarded dishonesty or prodigality as faults. If he had regarded

¹ Surah Nisa 4:29

² Like the statement of Allah, the Mighty and the High in Surah Baqarah: 3, 261, 262, 265, 267, 274; Surah Aale Imran:92; Surah Nisa:38; Surah Anfal:3; Surah Ibrahim:31; Surah Hajj:35; Surah Munafiqoon:10.

ownership as defect, he should have condemned its actual ownership. But you see that property of Muslims like war booties, which fell to the Muslims without fighting (Fayy), taxes and booties, which come through fighting; are named property of Allah.

He also quoted this nomenclature of Holy Prophet (s.a.w.a.) to Uthman, saying: “I testify that I heard Messenger of Allah (s.a.w.a.) say: When the descendants of Abul Aas reach upto thirty, they would transfer the wealth of God among their hands and enslave servants of God and deem the religion of God as a source of deceit.”

Maula Ameerul Momineen (a.s.) testified for him in this tradition. And this nomenclature was not restricted to the times of Abu Zar and Muawiyah, on the contrary it was used before and after that as well. Whenever Umar passed by Khalid, he said: “O Khalid, remove the wealth of Allah from your house.”

Maula Ameerul Momineen (a.s.) said: “If these properties had been my personal property I would have distributed them equally; what to say when it is the property of Allah? Indeed, giving away of wealth other than what is its right, is prodigality.”¹

Thus the nomenclature of ‘property of Muslims’ was customary before and after that period also. Umar bin Khattab said to Abdullah bin Arqam: “I distribute the public treasury once a month...”² and Maula Ameerul Momineen (a.s.) said: “Indeed, this wealth is not your or mine personal property. It is only the booty of Muslims.”³

It is mentioned in his letter to Ziyad bin Abih: “I swear by Allah that if I find you misappropriating the wealth of Muslims, I will punish you in such a way that you will be left poor.”⁴

None of these two nomenclatures have proper justification, but naming it as ‘property of God’ is due to the fact that it is the property of Allah, Mighty and High and that is He has ordered removing from it a fixed minimum amount to be paid as tax and also specified the ways in which it can be spent. As for it being named as ‘property of Muslims’ is that they are its spenders.

Among the statements of Abu Zar is his statement to Muawiyah when he sent three hundred dinars to him: “If it is my share, which you deprived me of this year, I will accept it and if it is a gift, I don’t need it.”

You can see that Abu Zar divided wealth into two parts: obligatory bestowal, which was denied to him that year – due to enjoining good and forbidding evil – and wealth owned by one person, and which is gifted; because, benevolence takes the shape of personal wealth and not from the rights of God and usurped property. What is the connection between this and ending ownership

¹ Nahjul Balagha, 1:242 [Pg. 183, Sermon 126].

² Ref: Sunan Baihaqi, 6:357.

³ Nahjul Balagha, 1:261 [Pg. 353, No. 232].

⁴ Nahjul Balagha, 2:19 [Pg. 377, Letter 20].

under socialist viewpoint? In addition to that those things are not named as bestowal and rights of human beings, and they only are recompense according to the cost of labor.

Traditional reports of Abu Zar regarding properties

As for what Abu Zar has narrated from the Messenger of Allah (s.a.w.a.) regarding properties is having no similarity with socialism. Some of the reports are as follows:

1. There is no Muslim, who spends two things in the path of Allah, the Mighty and Sublime, except that the sentries of Paradise come to welcome him and each of them call to what is with them. I asked: "How is that possible?" He replied: "If what he spends is a slave, he would spend two men and if it is a camel, he spends two camels and if it is cow, he spends two cows."¹

In this report, as opposed to actual socialism, property is proved for every person and people are encouraged to give away in the way of God from every animal one male and one female as a recommended charity.

2. Camel, has a particular Zakat tax; and sheep and cows have particular Zakat tax and righteousness has its own tax.

3. There is no one, who dies leaving behind sheep, camels or cows, whose Zakat he has not paid, but that those quadrupeds would on Judgment Day come in enlarged form to kick him and hit him with their horns.²

This report proves ownership and shows what is obligatory to be paid from the wealth is only Zakat, which is to be paid on specific things in a specific quantum and the rest is for the owners, whether socialism agrees to it or is infuriated.

4. Three persons are deserving of hatred of God: An old man who commits adultery; an arrogant, poor man; and a self sufficient person, who oppresses.

In another version, it is mentioned: Indeed, the aged fornicator, an arrogant, poor man and the wealthy man, who is miserly, are hated by Almighty Allah.

It is mentioned in another version that: Indeed, Almighty Allah does not like every arrogant one, miserly petitioner and the trader, who swears in excess.³

In these reports, there are difference of class of people, whereas socialists believe that people are equal with regard to wealth.

5. My friend commanded me seven things: He ordered me to love the needy,

¹ This report is quoted by Ahmad in his *Musnad*, 5:151, 153, 159, 164, [6/187, Tr. 20834, Pg. 190, Tr. 20851, Pg. 199, Tr. 20904, Pg. 206, Tr. 20942].

² *Musnad Ahmad*, 5:152, 158, 169, 179, [6/189, Tr. 20844, Pg. 197, Tr. 29892; Pg. 214, Tr. 20980; Pg. 228, Tr. 21047]; *Sunan Ibne Majah*, 1:544 [1/569, Tr. 1785].

³ *Musnad Ahmad*, 5:153, 176, [6/190, Tr. 20848, 20849, Pg. 223, Tr. 21020]. And this tradition is mentioned by Abu Dawood and also Ibne Khuzaimah in his *Sahih* [4/104, Tr. 2456] and Nasai, [*Sunanul Kubra*, 4/269, Tr. 7137]; Tirmidhi in Chapter of the statement of the Hourul Ein [4/601, Tr. 2568] has mentioned it and regarded it authentic.

and to get close to them, and he ordered me to look at those, who were poorer than me and that I should not look at those more well off than me...¹

There is no doubt that the tradition implies that one should look at those in the lowest rank and thank Allah, the Mighty and the High for having given him precedence over them, and not to observe those higher so that he becomes distressed, because of precedence over him, and it should not restrain him from remembrance, thankfulness and joy.

In deeds, worship acts, superior qualities, it is preferable that man should look at those above him in rank so that he may experience joy due to performing such acts and achieves its end; and not to look at those lower to him in economic status that his deeds may become weak and he may keep away from good acts and generosity and finally pride and arrogance surrounds him.

In this tradition, as opposed to communist view, personal wealth and precedence to a person with relation to one another is proved.

These were some traditional reports of Abu Zar, who was truthful and verified, and clearly contradicts that he expressed disapproval for what they have blamed him for and these reports are nothing, except call of Quran and what Holy Prophet (s.a.w.a.) made evident.

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمُ اُولُوا الْأَلْبَابِ ⑩

“Those who listen to the word, then follow the best of it; those are they whom Allah has guided, and those it is who are the men of understanding.”²

فَآمَّا الَّذِينَ فِي قُلُوبِهِمْ رَيْغُ فَيَتَّبِعُونَ مَا تَشَاءَبَهُ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ

“Then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation.”³

A glance at statements in praise of Abu Zar Whether they are compatible with what he is accused of?

As for the praise of companions for him, after he was banished and remained steadfast on his call, statement of Maula Ameerul Momineen (a.s.) is sufficient for you. [O Abu Zar, you became angry for the sake of Almighty. So repose hope in the One, for whom you became angry. Those people dread for their life from you and you feared them for your religion...] till the end of the tradition as was

¹ Musnad Ahmad, 5:159, 173, [6/199, Tr. 20906, Pg. 219, Tr. 21006].

² Surah Zumar 39:18

³ Surah Aale Imran 3:7

mentioned.¹

It is clarified in this statement that the anger of Abu Zar was for Almighty Allah, and he should repose hope on one, for whom he had been angry and this was to gain pleasure of Allah, Mighty and High, for which Abu Zar rose up and for which he called.

[It is also clarified that] what Abu Zar mentioned and infuriated them, was a purely religious statement as opposed to the statement of world worship as Abu Zar feared for religion from this world worship, and those people feared their world from that religious; so they directed their enmity and anger to him and had him banished to the dry wilderness of Rabdha, and [also clarified that] that on Judgment Day Abu Zar would profit and those people would be jealous with him.

Which of these instances are related to communism, which was pure materialism, and has no connection with pleasure of Allah, Mighty and High?

Do you think that Maula Ameerul Momineen (a.s.) praises Abu Zar in this nice style – and on the other hand – tells Uthman: “Adopt piety, indeed, you have banished a righteous Muslim, and due to this exile, he passed away.” And he regards Abu Zar righteous and considers his killing in this exile a sin, which cannot be committed through a man of piety – but he did not ponder upon his viewpoint?

Did he not know the spirituality and morals present in his being, which was same as that of His Eminence? Or that His Eminence approved his communist and Marxist beliefs? Or knew that the statement of Abu Zar was invalid, but issued this statement due to his enmity for his enemies?

To the statement of Imam, add the words of his illustrious son, Abu Muhammad Hasan Mujtaba, grandson of the Messenger of Allah (s.a.w.a.) to Abu Zar in which he said: “What all you have to bear from these people. So, remembering that the world would be separated from you, remove it from yourself and be patient till you meet your Prophet while he is pleased with you.”²

You can see that the infallible Imam condemns those people due to what befell Abu Zar through their hands, and ordered him to be patient; and that very soon he would meet the Messenger of Allah (s.a.w.a.) while he is pleased with him.

Do find any connection and compatibility between this pleasure of Prophet and belief of Imam Hasan (a.s.) on one side, and between communism on the other?

And place these two statements besides the statement of Imam Husain (a.s.) to Abu Zar that: “They denied their world to you and you denied your religion to them; thus seek patience and help from Almighty Allah.”³

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 792.

² Ref: *Sharh Nahjul Balagha*, Ibne Abil Hadid, 2:375-387 [8/252-262, Sermon 130].

³ Ref: *Sharh Nahjul Balagha*, Ibne Abil Hadid, 2:375-387 [8/252-262, Sermon 130].

And all companions, including Muhajireen and Ansar condemned the banishment and torture of Abu Zar, and when they rebelled and attacked Uthman, they mentioned this condemnation and explained this in their sermons; and it was from the depths of their hearts.

This love of people for Abu Zar was due to sincerity for brother in faith, and not compatible with belief of communism, which they attributed to Abu Zar, except that you will have to say: All companions were communists!

Praise of Holy Prophet (s.a.w.a.) for Abu Zar

We mentioned a part of statements of the Prophet of Islam (s.a.w.a.) regarding this and we have no option but to say: Holy Prophet (s.a.w.a.) with wide knowledge of prophethood, knew well that Abu Zar, at the end of his life, would issue statements, which would infuriate his enemies, and also knew that his Ummah would regard his statements as accepted principles worthy to be followed.

If he had known about deviation of Abu Zar, he would not have issued statements, which mislead people. Moreover, Holy Prophet (s.a.w.a.) informed them that that anger and calamities, which would befall on him are in the path of God; thus it is not appropriate that it should be regarded as deviation in religion [as in that case] it was obligatory on Holy Prophet (s.a.w.a.) to make Abu Zar aware of deviation in his belief and mission.

فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوٍّ هُمْ فَاصْبَحُوا ظَهِيرَةً

“Then We aided those who believed against their enemy, and they became uppermost.”¹

23. The Caliph expelled Ibne Masud from the Masjid forcibly

In *Ansab*,² Balazari has narrated from Abbas bin Hisham from his father from Abu Mikhraf and Awana that: Abdullah bin Masud threw the keys of Public Treasury to Walid bin Uqbah, saying: “One, who changes [what he has with himself], Almighty Allah will change his destiny.³ Almighty Allah is infuriated at one, who changes [a command] and I have no belief regarding your companion [Uthman], except that he has brought changes.”

Ibne Masud always issued statements like: “The most truthful is the Book of Allah and the most righteous path is that of Muhammad (s.a.w.a.), and the worst are heresies and every heresy is innovation and every innovation is misguidance;

¹ Surah Saff 61:14

² *Ansabul Ashraf*, Balazari, 5:36 [6/146].

³ It is mentioned in Surah Raad: 11: “Surely Allah does not change the condition of a people until they change their own condition...”

and every misguidance is in Fire.”¹

Walid complained to Uthman: “Ibne Masud criticizes and condemns you.” Uthman wrote to Walid ordering him to send Ibne Masud to Medina. So, people gathered and said: “Arise and we will not leave anything, which you don’t like to reach you.” Ibne Masud said: “Uthman has the right of obedience upon me and I don’t like to be the first to instigate mischief and to turn the people away,” and he went to Uthman.²

Balazari has written: The Kufians accompanied him and he said: “Adopt piety and don’t separate from Quran.” Kufians said: “O Ibne Masud, may God give you a good recompense, you instructed our ignorant and made our learned steadfast. Only you made us aware of Quran and religion of God. You were a brother and a good Muslim friend.”

Then they bid farewell to him and returned. When Ibne Masud reached Medina, Uthman was on the pulpit of Messenger of Allah (s.a.w.a.), delivering a sermon. When he noticed Ibne Masud, he flayed him and remarked: “A terrible beast is coming towards you. Wherever he goes to eat, he vomits there.” (That is he is thankless to his benefactors). Ibne Masud said: “I am not such! Rather I am the companion of the Messenger in the Battle of Badr and Allegiance of Rizwan.”

Ayesha expressed her anger and said, “O Uthman, do you say such things about companions of Messenger of Allah (s.a.w.a.)?”

Uthman ordered his officials to expel that great companion from the Masjid and they drove him out of there in a very humiliating manner. A slave of Uthman, Abdullah bin Zama³ or Yahmoom picked up Abdullah Ibne Masud while Abdullah’s legs thrashed besides his neck. Then threw him down with force and one of his teeth broke.

Ameerul Momineen (a.s.) stood up and addressed Uthman, “O Uthman, are you doing this to a companion of Prophet at the complain of Walid bin Uqbah?” Uthman replied, “I have not done this on complain of Walid bin Uqbah. I sent Zaid bin Sult Kindi to Kufa and Ibne Masud told him that it lawful to shed Uthman’s blood.” Imam said, “You believed Zaid, who is absolutely untrustworthy?”

Some have said: Ibne Masud stayed as the guest of Saad bin Abi Waqqas and when he fell ill, Uthman came to visit him and asked: “Do you have any complaint?”

He replied: “Against my sins.”

He asked: “What do you want?”

¹ These are some statements of Ibne Masud, which Abu Nuaim has mentioned in *Hilyatul Awliya*, 1:138 [No. 21] and those statements are valuable which are very conclusive.

² *Al-Istiab*, 1:373 [Part 3, 993, No. 1659].

³ He was Abdullah bin Zama bin Aswad Qarashi Asadi and he was killed with Uthman when his residence was attacked.

He replied: "Mercy of my Lord."

He asked: "Shall I send a doctor to you?"

He replied: "The doctor had made me ill."

He asked: "Shall I get you your allowance?"¹

He replied: "You denied it to me, when I needed it and when I became needless, you are giving it to me?"

He said: "It would be for your children."

He said: "Their sustenance is from Almighty Allah."

He said: "O Abu Abdur Rahman, seek forgiveness for me."

He replied: "I shall beseech Allah to secure my rightful share from you."

He made a bequest that Uthman should not recite his funeral prayer. Thus, without informing Uthman, he was buried in Baqi. When Uthman learnt of this, he was enraged. He said: "You gave precedence to him over me."

Ammar bin Yasir said: "He made a bequest that you shouldn't recite his prayers."

Muhammad bin Ishaq bin Muhammad bin Kaab Qarzi has narrated that Uthman gave forty lashes to Ibne Masud as he had buried Abu Zar.²

It is mentioned in *Seeratul Halabiyya* that:³ Among criticisms against Uthman were that he imprisoned Abdullah bin Masud and cut off contacts with him, and did not give the share of Ubayy bin Kaab, and summoned Ubadah bin Samit from Shaam as Muawiyah had complained against him, and he beat up Ammar bin Yasir and give twenty lashes to Kaab bin Abda and had him exiled to some mountains, and said to Abdur Rahman bin Auf: You are a hypocrite.

Allamah Amini says: Perhaps you will not become aware of the causes and facts behind these blatant acts, without knowing who Ibne Masud is. At that time, you will be satisfied that such conduct towards him is a great crime, which has no excuse and justification at all.

1. Muslim and Ibne Majah have narrated through Saad bin Abi Waqqas that:⁴ The statement of Allah, the Mighty and High:

وَلَا تَنْظُرُ دِيْنَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدُوَةِ وَالْعَشِيِّ بِرِيْدُونَ وَجَهَةً مَا عَلَيْكَ مِنْ حِسَابٍ هُمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابٍ عَلَيْهِمْ ۝ مِنْ شَيْءٍ فَتَنْظُرُ دَهْمَ فَتَكُونُ مِنْ الْفَلَمِيْنَ ۝

¹ In his *Tarikh*, Ibne Kathir, 7:163 [7/183, Events of the Year 32 A.H.] has written that Uthman did not give allowance to Ibne Masud for two years.

² *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:237 [3/44, Sermon 43].

³ *Seeratul Halabiyyah*, 2:37 [2/78].

⁴ *Sahih Muslim*, [5/31, Tr. 45, Kitab Fadhailus Sahaba]; *Sunan Ibne Majah*, [2/1383, Tr. 4128]; *Jamiul Bayan*, 7:128 [No. 5, Vol. 7/202]; *Durre Manthur*, 13:13 [3/274].

“And do not drive away those who call upon their Lord in the morning and the evening, they desire only His favor; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust.”¹

...was revealed for six persons, Abdullah bin Masud being one of them.

2. In *Tabaqatul Kubra*,² Ibne Saad narrates through Abdullah bin Masud that the statement of Allah, Mighty and High:

الَّذِينَ اسْتَجَابُوا لِنَّهٗ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقُرْحُ لِلَّذِينَ أَخْسَنُوا
مِنْهُمْ وَاتَّقُوا أَجْرًا عَظِيمًا³

“(As for) those who responded (at Uhad) to the call of Allah and the Apostle after the wound had befallen them, those among them who do good (to others) and guard (against evil) shall have a great reward.”³

...was revealed for twelve individuals and Abdullah bin Masud was one of them.

3. Sharbini and Khazin⁴ have mentioned that: The words of Allah, the Mighty and the High:

أَكْمَنْ هُوَ قَانِتُ أَقَاءَ اللَّيْلَ سَاجِدًا وَقَائِمًا يَخْذُلُ الْآخِرَةَ

“What! he who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter.”⁵

...were revealed about Ibne Masud, Ammar and Salman.

4. It is narrated from Imam Ali (a.s.) directly that: “On Judgment Day, Abdullah would be heavier than Mt. Uhad.”⁶

5. In *Mustadrak*,⁷ Hakim has narrated through Habba Arani that: Some people came to Imam Ali (a.s.) and extolled Abdullah bin Masud. Imam (a.s.) said: “I know regarding him like what they say and better than that; he is one, who recited the Quran and regarded its lawful as lawful and its unlawful as unlawful; he has deep knowledge of jurisprudence and is aware of prophetic Sunnah.”

6. Tirmidhi⁸ has narrated from Huzaifah bin Yaman through a chain of

¹ Surah Anaam 6:52

² *Tabaqatul Kubra*, Leiden edition, 3:108 [3/152-153].

³ Surah Aale Imran 3:172

⁴ *Tafseer Khazin*, 4:50.

⁵ Surah Zumar 39:9

⁶ Ref: *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:317 [3/358, Tr. 5385]; *Kanzul Ummal*, 6:180 & 181, 7:55 [11/709, Tr. 33456 & 33457; & 13/466, Tr. 37212].

⁷ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:315 [3/357, Tr. 5380].

⁸ *Sunan Tirmidhi*, [5/631, Tr. 3807]; *Sahih Bukhari*, [3/1373, Tr. 3551].

narrators, all of whose reporters are reliable that: "Indeed, the most resembling one to Muhammad from the aspect of conduct, tranquility, dignity, appearance, is Abdullah bin Masud."

It is mentioned in the report of Bukhari that: "I don't know of anyone who, with regard to outward appearance, conduct tranquility, dignity, is more proximate than Umme Abad to Messenger of Allah (s.a.w.a.)."

This is Ibne Masud

This is his knowledge, appearance, precedence and proximity to Holy Prophet (s.a.w.a.). Along with is was his precedence in Islam: that he was one of the six best individuals; his migration to Abyssinia and then to Medina; add to this his presence in Battle of Badr and all battles of Prophet (s.a.w.a.), and he was as is mentioned in the report of Abu Umar in *Istiab*: One of the ten individuals given glad tidings of Paradise.

Perhaps you will, after surveying all the books of history and biography, not have doubt that he did not have any habit, except to spread knowledge of Quran, Sunnah of Prophet, teaching the unlearned, warning the unaware, making the hearts steadfast and strengthening religion; and in all these he was in conduct, outward appearance and tranquility, dignity, a facsimile of Messenger of Allah (s.a.w.a.). Thus, you will not find in him any weak point that may be criticized or any scope of ridiculing him.

Umar sent him to Kufa to teaching religion to them, and sent Ammar as governor and wrote to the Kufians: These two are among the close confidants of Muhammad and folks of Badr; so follow them and listen to their commands. Indeed, I have preferred Abdullah bin Masud for you over myself.

People of Kufa praised him saying: "O Ibne Masud, may God give you a good recompense, you instructed our ignorant and made our learned steadfast. Only you made us aware of Quran and religion of God. You were a brother and a good Muslim friend."¹

Ibne Masud was the first of those, who recited Quran openly in Mecca.²

Now, why this senior man of Badr was deprived of his share (from Public Treasury) for many years? One, who tortured him in the worst manner and was regretful, but it was not the time of regret, he came to him while pretending to be generous, but Ibne Masud, who was in his last moments, asked Almighty Allah to recover his right from him; then he turned away from the material wealth of the world and focused his attention to the everlasting bounties of hereafter. He made a bequest that one, who conducted with him in this deplorable manner, should not pray his funeral prayer.

Why he was treated in this manner? And why he was abused in public view?

¹ *Al-Istiab*, 1:373 & 2:436 [Part 3, 988, No. 1659 & 1140, No. 1863]; *Al-Isabah*, 2:369, [No. 4954].

² Ref: *Seerah Ibne Hisham*, 1:337 [1/336].

And why was he expelled from the Masjid of Messenger of Allah (s.a.w.a.) in an insulting manner? Why he was thrown down in such a way that his teeth broke? Why the oppressors were so harsh at him?

All this was because he refused to legalize what Walid bin Uqbah, the profligate and shameless man, had taken from Public Treasury, since he knew from Quran and Sunnah that there was no justification for Walid to usurp public funds, so he threw the keys of the Public Treasury to him.

Those people committed another crime against Ibne Masud, and that was giving him forty lashes. Why was he punished in this manner, because he buried Abu Zar in Rabdha – that desolate and parched desert – he found a man who was on the pinnacle of faith and knowledge.

He found a senior companion, whom the Messenger of Allah (s.a.w.a.) had made proximate to himself; and who was now no more.

A learned one from the learned of Muslims whom life had abandoned. He found an exemplar of purity and piety, and before his eyes were conditions he had seen during the lifetime of Prophet and the same were personified for him.

One, who in this Ummah was like Isa Ibne Maryam (a.s.) from the aspect of conduct, outward appearance, worships, piety, good manners, he found one, whom the Caliph of the time had exiled from the capital of Islam.

He found a noble companion of Prophet, loved and respected among believers, that due to injustice, he was dead in that degraded place where he was banished to.

He found a companion of Messenger of Allah (s.a.w.a.) lying dead on a public highway, who had been spurned from the city of Medina; his pure body had burnt in the sun and the winds blew upon it. He recalled the statement of Messenger of Allah (s.a.w.a.): "May Allah have mercy on Abu Zar that he walks alone, and he would die alone and he would be raised alone."

Thus, knowledge and religion of Ibne Masud and believers present in this company did not allow them to leave this tragic spectacle and that they should obey command of Shariat to bury every Muslim; what of say of Abu Zar about whom Messenger of Allah (s.a.w.a.) gave glad tidings about burial by righteous ones.

When he came to Medina, they accused him for having performed the burial of Abu Zar and regarded it a great crime. Finally, the Caliph ordered forty lashes for Ibne Masud for having Abu Zar buried. Whereas such a punishment is not there even for one, who buries a dead infidel in order to prevent stench. What to say about burying a Muslim, who from the aspect of seniority, knowledge, piety and proximity was like Abu Zar?

What Caliph is that, who does not honor the sanctity and nobility of righteous members of Ummah, senior companions, who participated in Battle of Badr, verses of Quran were revealed for them and Holy Prophet (s.a.w.a.) extolled them.

Whereas when Umar said regarding prisoners, who had participated in Battle of Badr:¹ “O Messenger of Allah (s.a.w.a.), allow me to strike off his head.” He replied: “O son of Khattab, wait; he participated in the Battle of Badr and what do you know, perhaps Almighty Allah was aware of the intention and objective of the folks of Badr and said: Do whatever you like, indeed I have forgiven you.”²

Due to the excellence, which fighters of Badr have in the Ummah, Ahle Sunnat have forged traditions to include Uthman among them.

One, who defends and supports; if he does not find evidence or excuse, he holds on to a straw and says:³ Independent judgment (*Ijtihad*) made Uthman do this; this, a permanent excuse, which they offer to justify the acts and invalid deeds of Uthman; which is in fact a trick to fool simple minded people of Ummah. And the statement they issue is:

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٤﴾

“And most surely your Lord knows what their breasts conceal and what they manifest.”⁴

بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرٌ ﴿٥﴾ وَلَوْ أَلْقَى مَعَذِيرَةً ﴿٦﴾

“Nay! man is evidence against himself,” though he puts forth his excuses.”⁵

24. The Caliph's treatment of Ammar

1. As mentioned in *Ansab*⁶ of Balazari, it is mentioned in the report of Zuhri that:

There was a basket full of jewels in the Public Treasury. Uthman took some of them and distributed them among his ladies so that they may wear them. At that time people faulted him for that, which he came to know. So he delivered a speech saying: “This is the property of God, I will give to whoever I like and deprive anyone I like; and may Allah degrade those, who grudge this act.”

Ammar said: “By God, I am the first of those, who condemned this act and my nose shall be smeared in dust.”

Uthman said: “O son of Sumayyah, you are audacious towards me,” and he beat him till he swooned. Ammar said: “Thanks be to God, this is not the first

¹ He is Hatib bin Balta, who wrote a secret letter to infidels of Quraish informing them about Muslims of Medina.

² *Ahkamul Quran*, 3:535 [3/435].

³ Ref: *At-Tamhid*, Baqilani, 221 [Pg. 231]; *Riyazun Nazara*, 2:145 [3/82]; *As-Sawaiq*, 68 [Pg. 113]; *Tarikhul Khamis*, 2:268.

⁴ Surah Naml 27:74

⁵ Surah Qiyamah 75:14-15

⁶ *Ansabul Ashraf*, Balazari, 5:88 [6/209].

time that I am tortured for the sake of Almighty.”

Ayesha also became infuriated and took out a strand of Prophet’s hair, one of his garments and a slipper, and according to Wahab she said, “How soon have you abandoned the practice of your Prophet?”

Amr Aas said: “This is the pulpit of your prophet and this is his garment, and this is his hair, which has not decayed, and you changed the Sunnah of Prophet.” Uthman became so infuriated that he did not know what he was saying.

2. Balazari writes in *Ansab*:¹ Miqdad bin Amr, Ammar bin Yasir, Talha, Zubair and many other companions of Prophet wrote a letter listing the heresies of Uthman, and reminded him of God. They announced that if he would not desist, they would stage an uprising against him, so Ammar took the letter and came to Uthman.

He read a part of the letter and then glanced at Ammar and asked him, “Have you come to me on their behalf?”

Ammar replied, “I am more concerned than them about you.”

Uthman said, “You lie, O son of Sumayyah!”

Ammar said, “By Allah, I am the son of Sumayyah and the son of Yasir.”

Uthman ordered his servants to tie up the limbs of Ammar and pull them apart. Uthman himself kicked Ammar so hard in the groin that he developed hernia, became weak and lost consciousness.

Ibne Abil Hadid has mentioned this story in his *Sharh Nahjul Balagha*,² quoting from Sayyid Murtada, without criticizing Uthman.

3. Balazari writes in *Ansab*:³ It is also narrated that when the news of the passing away of Abu Zar reached Uthman, he said: “May Allah have mercy on him.”

Ammar said mocking Uthman, “May Allah have mercy on all of us.”

Uthman became infuriated and addressed Ammar in the worst possible manner, saying, “O one, whose father’s mouth foamed. Do you think I regret sending him to exile?”

Such a behavior hardly befits a commoner, what to say about Uthman, who claims that angels were ashamed of him?

Uthman instructed his servants to take Ammar away and torture and beat him up and exile him also to Rabdha. When they were ready to depart for Rabdha, Bani Makhzum tribesmen came to Imam Ameerul Momineen Ali (a.s.) and petitioned him to speak to Uthman and Ali (a.s.) told him:

“Fear Allah! You exiled a righteous person from Muslims and he passed in

¹ *Ansabul Ashraf*, Balazari, 5:49 [6/162].

² *Sharh Nahjul Balagha*, 1:239 [3/50, Sermon 43].

³ *Ansabul Ashraf*, Balazari, 5:45 [6/169].

that exile¹ and now you want to exile him (Ammar) similarly?"

Uthman arose and shouted at the Holy Imam (a.s.), "You are more deserving to be exiled."

His Eminence said, "If you want to do it, go ahead."

The Emigrants gathered around him and complained and criticized him. He relented and gave amnesty to Ammar.

It is mentioned in *Tabaqat* of Ibne Saad² that Uqbah bin Aamir was ordered by Uthman bin Affan to beat up Ammar.

Allamah Amini says: This is the conduct of the Caliph towards one for whom verses of Quran were revealed, and Quran has testified that his heart was at rest and he had obtained divine pleasure. It has also testified that he was engrossed in worship in the hours of the night and in the condition of prostration and standing, was terrified of the chastisement of the hereafter. [And this was why he was tranquil and had peace of mind].

He was among the first Muslims and who had reserved a place in his house for worship, where he prayed.³ He was one, about whom numerous praises are narrated from Messenger of Allah (s.a.w.a.). And these praises are accompanied with emphatic restraint from his enmity, and being infuriated on him, and abusing him, insulting him, and condemning him, and trespassing on his rights. If Allah wills, you will see the words of this traditional report.

Companions of the early period of Islam accorded respect to Ammar and they had negative feeling towards those, who harassed, abused or infuriated him. Nothing is narrated from Ammar other than what pleased Almighty Allah and his anger was only from God and His Prophet; for speaking out the truth and taking a stance opposing falsehood, whether people be pleased or infuriated.

It was like how his parents were persecuted, and their faith and humility for seeking the pleasure of God was always on the lips of the Prophet of Islam (s.a.w.a.) and he remembered them constantly, and prayed for them: "O family of Yasir, be patient and your promised abode is Paradise." This traditional report is narrated through the chains of Uthman bin Affan.⁴

And he said: "O family of Yasir, glad tidings to you that your promised abode is Paradise," which is mentioned through Jabir.⁵

And he said: "O God, please forgive the family of Yasir." Uthman has

¹ It implies our master, Abu Zar.

² *Tabaqatul Kubra*, Leiden edition, 3:185 [3/259].

³ *Tabaqatul Kubra*, Leiden edition, 3:178 [3/250] Ibne Kathir in *Tarikh*, 7:311 [7/345], Events of the year 37 A.H. and *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3/434, Tr. 5655 & 5656] have mentioned this.

⁴ Tibrani has mentioned this report [in *Mojamul Kabir*, 24/303, Tr. 769].

⁵ *Majmauz Zawa'id*, 9:293, quoting from Tibrani [in *Mojamul Awsat*, 2/305, Tr. 1531] and he has stated: Reporter of this tradition, Ibrahim is trustworthy [and from this aspect the report becomes authentic].

narrated this report as well.¹ Yes, such was the beginning of his religious life (embracing faith) till the end of his life, when the party of oppressors martyred him. Holy Prophet (s.a.w.a.) had informed him about that through following statement: “An unjust group will martyr you.”

And it is mentioned in the words of Muawiyah: “An unjust group will eliminate Ammar.”

And it is mentioned in the quotation from Uthman that: “An unjust group will eliminate you, the killer of Ammar is in Hell.”

This tradition is narrated through so many channels that is much above the level of wide narrated (*Tawatur*).²

It is mentioned in *Al-Istiab*: Widely narrated (*Mutawatir*) reports are quoted from Prophet that an unjust group will slay Ammar; and this was from the unseen news and signs of prophethood of His Eminence and among most authentic traditions.

Ammar in the Holy Quran

This was the life of Ammar since the beginning till the end, which was really praiseworthy. He was as such during his life that the Holy Quran praised him:

أَمْنٌ هُوَ قَانِتٌ أَنَّهُ الْيَلِ سَاجِدًا وَقَائِمًا يَجْنَدُ الْآخِرَةَ

“What! he who is obedient during hours of the night,
prostrating himself and standing, takes care of the hereafter.”³

Ibne Saad, in *Tabaqat*,⁴ Ibne Marduya and Ibne Asakir have narrated from Ibne Abbas that this verse was revealed in favor of Ammar. Zamakhshari has said in his *Tafseer* that:⁵ This verse is revealed regarding Ammar, Abu Huzaifah bin Mughira Makhzumi.

Second verse: Ibne Majah⁶ says regarding the statement of Allah, the Mighty and the High:

وَلَا تَنْظُرْ إِلَيْنَ يَدُونَ رَبَّهُمْ بِالْغَلُوْةِ وَالْعَنْتَرِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابٍ هُمْ مِنْ شَيْءٍ

¹ *Musnad Ahmad*, 1:62 [1/100, Tr. 441] and so on.

² Ref: *Tabaqatul Kubra*, Ibne Saad, 3:180 [3/251]; *Seeratun Nabawiyyah*, Ibne Hisham, 2:114 [2/142]; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:386, 387 & 391 [3/435, Tr. 5657 & Pg. 436, Tr. 5659, Pg. 442, Tr. 5676]; *Al-Istiab*, 2:436 [Part 3, 1140, No. 1863], Bukhari in his *Sahih* [1/172, Tr. 436], and Muslim in his *Sahih* [5/431, Tr. 73, Kitabul Fitnah]; and Ahmad in his *Musnad* [6/281, Tr. 21366] and...have narrated this report.

³ Surah Zumar 39:9

⁴ *Tabaqatul Kubra*, Leiden edition, 3:187 [3/250; *Mukhtasar Tarikh Damishq*, 18/210].

⁵ *Al-Kashaf*, 3:22 [4/117].

⁶ *Sunan Ibne Majah* [2/1383, Tr. 4128].

“And do not drive away those who call upon their Lord in the morning and the evening, they desire only His favor; neither are you answerable for any reckoning of theirs.”¹

...that it is revealed regarding Ammar, Suhaib, Bilal and Khabbab.²

Third verse: Some Hafiz scholars have narrated that the verse of:

إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌ بِالْإِيمَانِ

“Not he who is compelled while his heart is at rest on account of faith.”³

...is revealed about Ammar. And Abu Umar, in *Al-Istiab*, has written that this [revelation of verse about Ammar] is among the points on which exegesists of Quran have consensus. Qurtubi has written: Among the views of exegesists is that this verse was revealed for Ammar.

Ibne Hajar has written in *Al-Isabah* that exegesists of Quran have consensus that this verse was revealed for Ammar.⁴

Fourth verse: Wahidi has narrated from Siddi that the statement of Allah, the Mighty and the High:

أَقَمْنَا وَعْدَنَا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَّاعَ الْحَيَاةِ الَّذِيَا ثُمَّ هُوَ يَوْمُ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ۝

“Is he to whom We have promised a goodly promise which he shall meet with like him whom We have provided with the provisions of this world’s life, then on the day of resurrection he shall be of those who are brought up?”⁵

...was revealed about Ammar and Walid bin Mughira.⁶

Fifth verse: Abu Umar has narrated from Ibne Abbas in the interpretation of the words of Allah, the Mighty and the High:

أَوْمَنَ كَانَ مَيِّنَا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ

“Is he who was dead then We raised him to life and made for

¹ Surah Anaam 6:52

² Ref: *Jamiul Bayan*, 7:127-128 [No. 5, Vol. 7/200-201]; *Al-Jamiul Ahkamul Quran*, 16:432 [6/278]; *Al-Kashaf*, 1:453 [2/27]; *Tafsir Kabir*, 4:50 [12/234]; *Durre Manthur*, 3:14 [3/273].

³ Surah Nahl 16:106

⁴ *Tabaqatul Kubra*, Ibne Saad 3:178, [3/249]; *Jamiul Bayan*, 14:122 [No. 8, Vol. 14/181]; *Asbabun Nuzul*, Wahidi, 212 [Pg. 190]; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:357 [2/389, Tr. 6632]; *Al-Istiab*, 2:435 [Part 2, 1136, No. 1863]; *Al-Jamiul Ahkamul Quran*, 10:180 [10/118]; *Al-Kashaf*, 2:176 [2/636]; *Durre Manthur*, [5/169-170].

⁵ Surah Qasas 28:61

⁶ Ref: *Asbabun Nuzul*, Wahidi, 255 [Pg. 229]; *Al-Jamiul Ahkamul Quran*, 13:303 [13/200]; *Al-Kashaf*, 2:386 [3/425].

him a light by which he walks among the people.”¹
...that this person is Ammar bin Yasir.²

Deserving praises for Ammar

As for the traditions that are recorded in his praise, no matter what we say about them, we would not have exaggerated and no one would object. Following are some of those traditions:

1. It is narrated from Ibne Abdullah from the Messenger of Allah (s.a.w.a.) in a tradition that: “Indeed, Ammar is overflowing with faith from top to bottom and faith is blended with his flesh and blood.”³

2. Ibne Asakir has narrated from Ali (a.s.)⁴ that Almighty Allah blended faith in Ammar from top to bottom and blended faith in his flesh and blood, wherever truth goes, he goes with it; and it is not proper for Hellfire to burn him.”⁵

3. Ibne Majah and Abu Nuaim have narrated from Hani bin Hani that: We were with Ali (a.s.) when Ammar came to meet him and he (Ali) said: “Welcome to the pure and the purified. I heard from Messenger of Allah (s.a.w.a.) that: ‘Ammar is full of faith till the tips of his bones.’”⁶

4. Ibne Saad says in *Tabaqat*,⁷ in a tradition without chains of narrators that: “Indeed, Ammar is with truth and truth is with him and wherever truth may be, Ammar circles it and the killer of Ammar is in Hell fire.”

5. It is narrated from Anas bin Malik in a chainless tradition that: “Indeed, Paradise is eager for four persons: Ali Ibne Abi Talib (a.s.), Ammar bin Yasir, Salman Farsi and Miqdad.”

In the words of Tirmidhi, Hakim and Ibne Asakir, it is mentioned that Paradise is eager for three persons: Ali, Ammar and Salman. It is mentioned in words of Ibne Asakir that: “Paradise is eager for three persons: Ali, Ammar and Bilal.”⁸

6. Ahmad⁹ has narrated from Khalid bin Walid without chains of narrators that God is inimical to whoever is inimical to Ammar.

¹ Surah Anaam 6:122

² *Al-Istiab*, 2:435 [Part 3, 1137, No. 1863]; *Durre Manthur*, 3:43 [3/53].

³ *Hilyatul Awliya*, 1:139; *Al-Kashaf*, 2:176 [2/636]; *Tafseer Kabir*, 5:365 [20/121]; *Kanzul Ummal*, 6:186; 7:75 [11/724, Tr. 33541].

⁴ *Mukhtasar Tarikh Damishq*, [18/213].

⁵ *Kanzul Ummal*, 6:183 [11/720, Tr. 33520].

⁶ *Sunan Ibne Majah*, 1:65 [1/52, Tr. 147]; *Hilyatul Awliya*, 1:139.

⁷ *Tabaqatul Kubra*, Ibne Saad 3:187, Leiden, [3/262].

⁸ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:137 [3/148, Tr. 4666]; *Sunan Tirmidhi*, [5/626, Tr. 3797]; *Tarikh Medina Damishq*, 3:306; 6:198 & 199 [10/451, No. 974 & 21/410, 411, No. 2599].

⁹ *Musnad Ahmad*, [5/50, Tr. 16373].

Hakim¹ and Dhahabi have narrated this report through two channels. Haithami² has also regarded it authentic and it is mentioned in another version that: “God curses whoever abuses Ammar, and God is inimical to whoever is inimical to Ammar; and Almighty Allah makes stupid whoever accuses Ammar of foolishness.”

Hakim³ and Dhahabi have considered his report authentic. This tradition is narrated in different versions by a large number of Hafiz scholars and experts.⁴

7. It is narrated from Huzaifah that he was asked: “Indeed, Uthman is killed; so, what do you command us?” He said: “Follow Ammar.” He was told: “Ammar does not separate from Ali.” He said: “Indeed, jealousy is more fatal for the body, and Ammar’s proximity to Ali (a.s.) makes you keep away from Ammar. Thus, by God, the excellence of Ali with relation to Ammar is more than the distance between dust and cloud; and indeed Ammar is from the excellent persons.”⁵

8. It is narrated from Abdullah bin Ja’far that: “I have not seen anyone one like Ammar bin Yasir and Muhammad bin Abu Bakr; they do not like to disobey Almighty Allah even for a moment; and did not oppose truth even as much as the breadth of a single strand of hair.”⁶

This is Ammar

When you read all this, do you think that these ill-wishes, one after another with regard to him are appropriate? And whether do you find any justification for one of those ill-wishes?

If you think that they were disciplining of the Caliph of the time, [it should be said] punishment is not allowed, except for false and invalid statements, opposition to truth, and contradicting Shariat, and Ammar was away from such acts. Nothing was seen from him other than calling to truth, announcement of reality, patience in harassment and impatience against injustice; asking believers to enjoin good and forbid evil.

The Caliph wanted to turn away Ammar from the source of truth? Or he regarded himself as having absolute discretion on finances and issues of Muslims by pleasing individuals, who have not share and to humiliate those for whom respect was obligatory.

If the Caliph had appointed himself to discipline others, did he discipline the like of Ubaidullah bin Umar, Hakam bin Abil Aas, Marwan bin Hakam, Walid bin Uqbah, Saeed bin Aas and other transgressors like them?

¹ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, [3/441, Tr. 5674].

² *Majmauz Zawaid*, [9/293].

³ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, [3/439, Tr. 5667].

⁴ Ref: *Musnad Ahmad*, 4:89 [5/50, Tr. 16373]; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:390-394 [3/440, Tr. 5670; Pg. 441, Tr. 5673]; *Kanzul Ummal*, 6:185; 7:71-75 [11/722, Tr. 33534; 13/532, Tr. 37387].

⁵ *Kanzul Ummal*, 7:73 [12/532, Tr. 37385].

⁶ As is mentioned in *Majmauz Zawaid*, 9:292, Tibrani has narrated this tradition.

But nothing was seen from him, except that he wanted to please them, increased their allowances, supported them, and imposing them on lives and properties. And he reserved his discipline only for the righteous ones of the Ummah, like Ammar, Abu Zar, Ibne Masud, and all who followed their path; so we complain to Allah.

If you ponder upon his acts and conduct well, you will understand that he did not accord any value for any righteous person of Ummah; so much so that many times he confronted Maula Ameerul Momineen (a.s.) through sharp and insulting words. Previously, we mentioned some instances when he spoke harshly to Ali (a.s.),¹ among them being: "You are more deserving to be banished;" and also: "If I remain alive, no rebellion one would escape my hands till he takes refuge with you," and his implication from 'rebellious' were Abu Zar and Ammar and the like of them; and he labeled Ameerul Momineen (a.s.) as protectors of the rebellious.

كَبُرَتْ كَلِمَةٌ تَخْرُجُ مِنْ أَفْوَاهِهِمْ

"A grievous word it is that comes out of their mouths."²

As if this man had not been with Holy Prophet (s.a.w.a.), and not heard the calls of His Eminence regarding excellence of Maula Ameerul Momineen (a.s.) from the first day, during day and night, in journey and at station, in every instances and in all battles.

As if he had not seen the calamities and distress of our Master, Imam (a.s.) in dangerous situations of Islam and his battles and the flight of others, and the extent of efforts he put in path of propagation, while others ran away from the field; and his casting himself into perils for the welfare of Islam, while others spent their lives in comfort, and their falling behind and only he completed the missions. Did he not see all this?

Ahle Sunnat think that the Caliph knew the Quran by heart and he recited the whole of it in one unit of prayer. If this is correct then why he did not come across the verse of purification that Maula Ameerul Momineen (a.s.) is one of the five persons implied in the verse?

The verse of imprecation, in which he is regarded as the self of the Prophet; and other verses which are revealed about him, and on the basis of statement of intellectual of this Ummah, Abdullah Ibne Abbas, they reach upto three hundred verses.³ Or that he passed over meaning of these verses? Or due to excess tiredness due to excess of recitation, he did not pay attention to their meanings? Or he recited the verses, and paid no attention to the meanings, but...?

I don't know Ibne Hajar, Ibne Kathir and their like, who have justified the words and acts of the Caliph regarding Abu Zar, Ibne Masud and Malik Ashtar

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 818.

² Surah Kahf 18:5

³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 97.

and [said]; how would they justify the hurting words of the Caliph to Ameerul Momineen (a.s.)?

Furthermore, those people, have not done, except enjoining of good and forbidding evil. What impelled him to utter such things regarding the senior one of world and religion, Maula Ameerul Momineen (a.s.)? Was the residence of the Imam in Medina, a mischief that he should be eligible to be expelled?

لَا جَرْمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُبَرُّونَ وَمَا يُعِلِّمُونَ

“Truly Allah knows what they hide and what they manifest.”¹

إِنَّ هُوَ لَا يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا^②

“Surely these love the transitory and neglect a grievous day before them.”²

25. The Caliph banished some righteous persons of Kufa to Shaam

Balazari has narrated from Abbas bin Hisham from his father from Abu Mikhraf that: When Uthman suspended Walid bin Uqbah from governorship of Kufa, he appointed in his stead, Saeed bin Aas and ordered him to be cordial to the people of Kufa. But he gathered the wanton people there to have night parties.

Some people discussed his acts; among them being: Malik bin Harith Ashtar Nakhai, Zaid bin Saasa, two sons of Sauhan, both being called by the title of Abdi, Harqus bin Zuhair Saadi, Jundab bin Zuhair Azdi, Kudam bin Hadhrami bin Aamir, Malik bin Habib bin Kharash, Qays bin Atarad bin Hajib, Ziyad bin Khasfa bin Thaqaf, Yazid bin Qays Arhabi, and others.

They met him after the Asr Prayer and compared Iraq with *Kohistani* (probably Shaam) and giving preference to Iraq, said: “What grows in Shaam also grows in Iraq; in addition to that there are dates in Iraq as well,” and Hassan bin Mahdus Zuhli was one who started this discussion.

Abdur Rahman bin Khunais Asadi, his military commander said: “I like this land [Iraq] to belong to the chief and you know better than that.”

And argument ensued and Saeed said: “The land of Iraq is the orchard of Quraish.”

Ashtar said: “Would he make it a place of casting of our spears and what Almighty Allah gives us as booty? By God, if anyone wants arrows to be shot at him such that he would be terrified.” And he attacked Ibne Khunais, but they caught him. Saeed bin Aas wrote about the matter to Uthman and said: “I am not the master of anything in Kufa in presence of Ashtar and his companions, who incite reciters and all are fools.”

¹ Surah Nahl 16:23

² Surah Insan 76:27

Uthman replied: Banish them to Shaam. And he wrote to Ashtar: “I see that you have something in your mind, which if you make apparent, your blood will be lawful to be shed, and I don’t think that you would refrain from that, except that a terrible calamity should befall you. When my letter reaches you, go to Shaam, because you have corrupted your companions and put in great effort for their destruction.”

So Saeed banished Ashtar and all those who had attacked him and they were Zaid, Saasa, two sons of Sauhan, Ayez Hamla Tohvi from Bani Tamim, Kumail bin Ziyad Nakhai, Jundab bin Zuhair Azdi, Harith bin Abdullah Awar Hamadani, Yazid, bin Mukaffaf Nakhai, Thabit bin Qays bin Manqa Nakhai, Asar¹ bin Qays bin Harith Harithi.

So the reciters of Kufa, who were exiled to Damishq gathered and became guests of Amr bin Zurarah and Muawiyah did a good turn to them and accorded honor to them. Then there was an argument between Muawiyah and Ashtar; they spoke to each other harshly and Muawiyah had him arrested.

Amr bin Zurarah rose up and said: “If you imprison him, you will get someone who defends him.” So he issued orders for the arrest of Amr as well. The other people of that group said: “O Muawiyah, conduct with us nicely.” Then they fell silent. Muawiyah said: “What has happened to you that you are not speaking?” Zaid bin Sauhan said: “What shall we say? If we are unjust, we repent to God, and if we are victims, we seek relief and help from God.” Muawiyah said: “O Abu Ayesha, you are a truthful man,” and allowed him to return to Kufa.

He wrote to Saeed bin Aas: So to say: when I saw the excellence, justice and good conduct of Zaid bin Sauhan, I allowed him to return to his house in Kufa, so be nice to him and don’t harass him and behave with him cordially, because he has promised me that you will not see any untoward act from him. Zaid thanked Muawiyah and asked him at the time of departure to release those he had imprisoned and he did that.

It was reported to Muawiyah that some people of Damishq cultivate the company of Ashtar and his companions. He wrote to Uthman: You sent such people to me, who corrupted and destroyed their country, and I am not assured that they would not destroy the obedience of my people, teach them what they don’t know, and destroy their obedience, and change their rightfulness into deviation.

Uthman wrote to Muawiyah and ordered him to banish them to Homs, and he did that and the governor of Homs was Abdur Rahman bin Khalid bin Walid bin Mughira.

It is also said that Uthman wrote to Muawiyah to send them back to Kufa. Saeed complained about them for the second time, so Uthman wrote to banish

¹ In *Ansabul Ashraf*, Balazari, it is mentioned as ‘Ashar’ with ‘Ain’ and in *Isabah*, it is mentioned with ‘ghain’.

them to Homs, so they settled them at the coast.¹

Allamah Amini says: Great excellence of these people and their righteousness, which was established and their piety, which was testified by others, should have prevented their victimization and their being driven away from the place where they receive respect and which was their native place; and exiling them from one place to another and giving ear to the statements of that wanton young man while Allah, the Mighty and the High says:

إِنْ جَاءَكُمْ فَاسِقٌ بِنَبِيٍّ فَتَبَيَّنُوا أَنْ تُصِيبُوهُ قَوْمًا بِجَهَالَةٍ فَتُضْبِحُوهُ عَلَىٰ مَا
فَعَلْتُمْ نَدِيمِينَ ﴿٤﴾

“If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.”²

The Caliph should have condemned him, on the contrary, due to his shortcoming regarding devotees of God and calling them fools, whereas they were reciters of the country, elders of community, worshippers of that area, jurists of that land, leaders in piety and worship acts, exemplars in jurisprudence and morals – he penalized them whereas they had not committed any crime, except that they did not approve him in lusts and his view.

Why did the Caliph not investigate regarding the reality of their dispute, so that he could have adjudicated the matter properly. But religion and its elders, condemned this conduct and history has recorded the instances in which Uthman was criticized.

On the other hand Muawiyah resorted to a soft approach. When Uthman asked for help, he freed those people and avoided helping Uthman, as would come in detail – till Uthman was killed and Muawiyah was among those, who had deserted him.

Here, we would explain the circumstances of these righteous people, who were banished, and information about their valuable life, which is important for you, so that you may know what they were attributed with and what they were conducted with; and know that Ibne Hajar, who describes Malik Ashtar to have apostatized from religion,³ and in this attribution has not stated the facts and in defense of Uthman he says:

“In matters of independent judgment (*Ijtihad*) it is not appropriate to object against the jurist, and these accursed and critics have no understanding, on the contrary they have no reasoning,”⁴ he became inclined to sins.

¹ *Ansabul Ashraf*, Balazari, 5:39-43 [6/151-156].

² Surah Hujurat 49:6

³ *Sawaiq*, 68 [Pg. 115].

⁴ *Sawaiq*, 68 [Pg. 113].

1. Malik bin Harith Ashtar

He has met Holy Prophet (s.a.w.a.) and whoever has mentioned him has praised him and I have not found anyone, who might point out any defect in him. Ajali has regarded him as trustworthy,¹ and Ibne Habban has mentioned him in *Thiqat*,² and the leaders of religion not narrating from him does not make him weak. Ibne Hajar has written on *Tahzibut Tahzib* that:³

Mahanna said: I asked Ahmad about Ashtar, whether he narrates traditions from him. He replied: "No." Mahanna says: "By this, Ahmad did not want to imply that he was weak; on the contrary he just denied having quoted reports from him."

As for his excellence: the praise of Maula Ameerul Momineen (a.s.) for him during his lifetime and after his passing away is sufficient; some statements regarding this great warrior are as follows:

1. In a letter of Ameerul Momineen (a.s.) to the people of Egypt, when he appointed Ashtar as governor of Egypt, it is mentioned: "After glorifying Allah and paying homage to Holy Prophet (s), be it known to you that I am sending towards you a creature of Allah, who forsakes rest and sleep during days of danger, who does not fear his enemy in the critical junctures, and who is more severe than burning fire to sinners and vicious people. He is Malik bin Harith Mazhiji (Mazhij is a sub-class of Bani Nakha'a).⁴ Hear him and obey his commands, which you will find to be right and according to true canons of Islam. He is such a sword among the swords of Allah that its sharpness will never get blunt or whose stroke and blow will never be without effect and who will never lose an opportunity. If he orders you to advance against your enemies, then advance; if he commands you to halt then halt because he himself will never advance nor halt and will never give orders to advance, halt or retreat without my consent. In sending him to you, I have given preference to your needs over those of mine so that he may serve you faithfully and may treat your enemies severely and strongly."⁵

2. A letter of Ameerul Momineen (a.s.) to two of his commanders is as follows:⁶ "I have appointed Malik bin Harith as chief of the staff over you. Take orders from him and obey him. Treat him as if he is your shield and armor, because there is no risk of laziness or lethargy from him, nor of nervousness and blunders nor any error of commission and omission."

¹ *Tarikhush Thiqat*, [Pg. 417, No. 1520].

² *Thiqat*, [5/389].

³ *Tahzibut Tahzib*, 10:12 [10/11].

⁴ Mazhaj is the name of the tribe of Malik Ashtar.

⁵ *Tarikhul Umam wal Mulook*, 9:55 [5/96, Events of the year 38 A.H.]; *Nahjul Balagha*, 2:61 [Pg. 410, Letter 38]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 2:30 [6/77, Sermon 66].

⁶ In one of his administrative appointments, when there was a dispute between two persons: Ziyad bin Nazar and Shuraih bin Hani, Ameerul Momineen (a.s.), sent Malik Ashtar as chief of the staff.

Ibne Abil Hadid has mentioned in his *Sharh Nahjul Balagha*:¹

Praise of Ameerul Momineen (a.s.) for him in this part, even though it is brief, has reached to such an extent that even a long statement cannot reach. I swear by my life, Ashtar was having that eligibility. He was extremely brave, forgiving, an excellent chief, having excess of forbearance, eloquent and a poet, and he had combined in himself kindness and force, and in situation of force, he was forcible and in situations, where one should be cordial, he used to be cordial...

3. It is narrated from some elders of the Nakha tribe that: When the news of the death of Ashtar reached Ameerul Momineen (a.s.), we came to him and saw that he was highly aggrieved. Then he said:

“For Allah is the righteousness of Malik. And who is Malik? If he were a mountain, he was a large portion of it, and if he were a stone, he would have been extremely hard. Indeed, by God, your death has shaken one world, and pleased another, mourners should weep for a personality like Malik and is there anyone like Malik?”

Al-Qama bin Qays Nakhai says: “Ali (a.s.) continuously expressed anguish till we thought that calamity had befallen him and not on us, and this sorrow was apparent on his face for many days.”²

Ibne Abil Hadid has mentioned in his *Sharh Nahjul Balagha*:³

“He was a valiant warrior, a passionate chief, a senior Shia, possessing excessive certainty regarding Ameerul Momineen (a.s.), and always assisted him in earnest and after his passing away Ameerul Momineen (a.s.) said: O God, forgive Malik, indeed he was for me as I was for the Messenger of Allah (s.a.w.a.).”

5. Muawiyah bin Abu Sufyan used deceit for Ashtar through a descendant of Umar; who gave him a *sawiq* [wheat and barley flour] drink laced with poison and he died. When the report of his death reached Muawiyah, he arose and delivered a speech, and after divine praise and glorification, said:

“So to say: Indeed, Ali Ibne Abi Talib has two right hands; I cut off one of them during the Battle of Siffeen and that was Ammar bin Yasir and the other I cut off today; and that was Malik Ashtar.”⁴

Allamah Amini says: This emancipated transgressor slave, son of a freed slave, how joyous and excited he was upon the death of righteous persons, after having had them assassinated, had the audacity to conveys this good news to his

¹ *Sharh Nahjul Balagha*, 3:417 [15/101, Letter 13].

² *Nahjul Balagha*, 2:239 [Pg. 544, Sermon 443]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 2:30 [6/77, Sermon 67]; *Lisanul Arab*, 4:336 [10/333]; *Al-Kamil fit Tarikh*, Ibne Athir, 3:154 [2/410].

³ *Sharh Nahjul Balagha*, Ibne Abil Hadid, 3:416 [15/98, Letter 13].

⁴ *Tarikh Umam wal Mulook*, 6:255 [5/96, Events of the year 38 A.H.]; *Al-Kamil fit Tarikh*, Ibne Athir, 3:153 [2/410]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 2:29 [6/76, Sermon 67].

sinful people and order them to curse the righteous persons:

أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ^٥

“These are they who shall have an evil punishment, and in the hereafter they shall be the greatest losers.”¹

وَسُوقَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَصْلَى سَبِيلًا^٦

“And they will know, when they see the punishment, who is straying farther off from the path.”²

6. And before all this it is recorded regarding the burial of Abu Zar from Hakim and Abu Nuaim and Abu Umar from the Messenger of Allah (s.a.w.a.) that he said: “Indeed, one of you would pass away in a wilderness, where some believers would be present.”

And it is mentioned in the words of Balazari that: “Some righteous people would undertake to perform his funeral.” And Malik Ashtar and his Kufian companions buried Abu Zar.³

Ibne Abil Hadid has written in his *Sharh Nahjul Balagha* that:

This tradition proves a great excellence for Ashtar and is a clear testimony of the Prophet for his being a believer.

Allamah Amini says: How great is the difference between this testimony and Malik being a Khariji, and not having perception and intellect and his cursing through Ibne Hajar in *Sawaiq*.⁴ It remained concealed for Ibne Hajar that:

مَا يَفِظُ مِنْ قَوْلٍ إِلَّا لَدِيهِ رَقِيبٌ عَتِيدٌ^٥

“He utters not a word but there is by him a watcher at hand.”⁵

We do not wish to mention more about Malik and analysis of his noble manners and morals and his numerous nobilities. Otherwise I would have compiled for you a very heavy book. The two accomplished scholars: Sayyid Muhammad Reza Aale Sayyid Ja'far Hakim Najafi, and his cousin, Sayyid Muhammad Taqi, son of Sayyid Saeed Hakim Najafi, in their two books regarding Malik, have mentioned a great part of the merits of Malik.

Some past scholars have also written about him, and their written manuscripts are present in the Great Library of Maula Imam Ali Reza (a.s.), may God bless the past and present scholars.

¹ Surah Naml 27:5

² Surah Furqan 25:42

³ As is mentioned in *Ansabul Ashraf*, Balazari, 5:55 [6/171]; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:338 [3/388, Tr. 5470]; *Al-Istiab*, Abu Umar, 1:83 [Part 1, 254, No. 339]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 3:416 [15/99, Letter 13].

⁴ *Sawaiqul Mohriqa*, 68 [Pg. 115].

⁵ Surah Qaf 50:18

2. Adi bin Hatim Tai

He was a senior companion of the Prophet, who came to the Messenger of Allah (s.a.w.a.) in the year 7 A.H. and no one has any dispute about his being trustworthy.

Authors of the six Sihah books have narrated his traditions and Umar bin Khattab has praised him.¹

It is mentioned in *Usudul Ghaba* of Ibne Athir that he had become an opponent of Uthman. The strangest distortion I found in *Tarikh Khatib*,² is a statement he has narrated from Mughira that he said: "Adi bin Hatim, Jarir bin Abdullah Bajali and Hanzala Katib left Kufa and settled down in Qarqisia³ and said: We will not remain in a place where Uthman is abused."

The correct version is 'in a place where Ali is abused...' and by the hands of distortion, Ali was changed into Uthman and Ibne Hajar has mentioned this distortion in *Tahzibut Tahzib*.⁴

The biography of Adi can be found in the following books: *Al-Istiab*, *Tarikh Baghdad*, *Usudul Ghaba*, *Al-Isabah* and *Tahzibut Tahzib*.⁵

3. Kumail bin Ziyad Nakhai

He was among the senior persons of his community and Hajjaj killed him in the year 82 A.H.

Ibne Saad, Ibne Moin, Ajali and Ibne Ammar have considered him reliable,⁶ and Ibne Habban has included him among the reliable reporters.⁷

26. The Caliph banishes Ameerul Momineen Ali (a.s.)

Perhaps detailed discussion regarding what occurred during the Caliphate of Uthman between him and Ali (a.s.), and which ended in unfavorable result and history has taken only a little from it, but the same is enough to make the reality clear.

One, who submits his self to God, and has faith in Quran and verses revealed about chief of progeny [Imam Ali (a.s.)] and testifies to what Holy Prophet (s.a.w.a.) has said about the excellence of Imam Ali (a.s.), is aware of his morals and conduct, and has complete awareness of what he does and what he omits, and has seen the good ranks, his thankful efforts in the path of strengthening the

¹ Ref: *Musnad Ahmad*, 45 [1/74, Tr. 318]; *Sahih Muslim*, [5/111, Tr. 196, Kitab Fadhalus Sahaba].

² *Tarikh Baghdad*, 191.

³ A town at the banks of Khaboor, where it joins the Euphrates. That is why this town is in the delta between Khaboor and Euphrates.

⁴ *Tahzibut Tahzib*, 7:167 [7/151].

⁵ *Al-Istiab*, [Part 3, 1057, No. 1781]; *Tarikh Baghdad*, [1/189, No. 29]; *Usudul Ghaba*, [4/8, No. 3906]; *Al-Isabah*, [2/468, No. 5475].

⁶ *Tabaqatul Kubra*, [6/179]; *Tarikhus Thiqat*, Ajali, 398, No. 1423; *Kitabus Thiqat*, 5:341.

⁷ *Tahzibut Tahzib*, 8:447 [8/402].

upright religion. Can he approve what Uthman said?

“Why when you abused Marwan, should he not abuse you? By God, you don’t have precedence over him in my view.”¹ Whereas Marwan and his father were exiled and driven away by the Messenger of Allah (s.a.w.a.).

Or he says: “By God, O Abul Hasan, I don’t know whether I wish for your death or life? By God, if I don’t want your death, after you I will remain alive for other than you, because I don’t find a successor for you, and if you remain alive, I will have rebellion; and nothing prevents me from him, except his proximity to you and your proximity to him. I with relation to you am like a son who is disowned by his parents, that if he dies, his father will wail and if he remains alive, he disowns him, or make peace with us so that we may also make peace with you; or fight with us so that we can also battle with you. Don’t keep us suspended between earth and sky.

By God, if you kill me, you will not find a successor for me, and if I kill you I don’t find a successor for you, and the control of this Ummah will not come to one, who initiates the mischief.”

Ali (a.s.) said: Indeed, there is a reply regarding what you said, but I am involved in my own troubles and I will not reply to you, and I say as the righteous servant said:

فَصَبْرٌ جُمِيلٌ ۖ وَاللَّهُ الْمُسْتَعَنُ عَلَىٰ مَا تَصْفُونَ ﴿١٦﴾

“But patience is good and Allah is He Whose help is sought for against what you describe.”²

Or he says: “Or you are not better than Ammar, and not less deserving for being banished.”³

Or he says: “You are more worthy of being expelled than Ammar.”⁴

Or that nasty and malicious statement, which historians do not like to mention and we also have refrained from mentioning it.⁵

After all this, Uthman sent him away from the city of Prophet to Yanboh a number of time and told Ibne Abbas: Tell him to go away to his country in Yanboh and I would not be aggrieved at his departure and he would also not be distressed at not seeing me.

Is there no one to ask this man, what caused the purified Imam, immune from mistake and error, to be banished? Does according to his view, Ali (a.s.) was also like the truthful Abu Zar, a testified communist, socialist and an old

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 791.

² Surah Yusuf 12:18; *Al-Imamah was Siyasah*, 1:35.

³ *Al-Fitnatul Kubra*, 165 [Al-Majmuatul Kamila Li Moallifaat Taha Husain – Al-Fitnatul Kubra – : No. 4/360].

⁴ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 818.

⁵ Ref: *Ansabul Ashraf*, Balazari, 5:52-54; *Murujuz Zahab*, 1:438 [2/357-360]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, [8/255, Sermon].

liar? Or in his view, he was a creeping evil, like Ibne Masud, from the aspect of conduct, patience and dignity, and outward appearance, most resembling to the Messenger of Allah (s.a.w.a.)?

Or His Eminence was like Ammar, like the skin between his two eyes?¹

Brother of Holy Prophet (s.a.w.a.) is remote that he should be attributed error in speech or acts. After Allah has purified him, and has deemed him to be the self of the Prophet and selected the two among the creatures as the Prophet and successor and exiled ones from righteous companions of the early period of Islam and companions of companions from them and they were remote from such calumnies and falsehoods.

Yes, this man regarded as rebels all those chosen righteous ones, who enjoined good and forbid evil, that he has deemed Ali (a.s.) to be their refuge. If he had not been there, he would have directed his malice towards them [and would have taken revenge from them], and Allah protects those, who have believed and He is able to assist them.

Moreover, it is not logical that someone should take refuge with Ameerul Momineen (a.s.) and His Eminence accords refuge to him, that he should be rebellious as this Caliph thinks, because no one takes refuge with someone like him, except a victim, who is righteous and guided, and he does not assist anyone, but who is like this, and he is the guardian of believers, chief of the righteous, leader of folks of Paradise whose foreheads, hands and feet [places of prostration and ablution] are white and illuminated [*Qaidul Ghurri Muhajjaleen*], leader of the pious, and chief and master of the Muslims. All these, according to the clarification of the Prophet, are truthful and trustworthy.

Alas, if I only knew why Uthman was aggrieved of the presence of Ameerul Momineen (a.s.) in Medina? Whereas the presence of His Eminence was divine mercy and grace for the whole Ummah, and especially for surroundings, in which he lived, he removed discord for its inhabitants and rebellion of majority of people and opposed the pride and arrogance of people, and made people to tread the path of righteousness.

Yes, greedy brokers were aggrieved at his presence, so were pleased at his expulsion so that each of them may reach his aim at the soonest.² And his issuing calls that day was only to remove deviations from society, and that he should clear the path and make them walk the clear and straight path

As for those, who did not want this, were not pleased at this call, so they became disappointed due to his presence and committed crime against Islamic

¹ The Messenger of Allah (s.a.w.a.) says: Indeed Ammar is the skin between my two eyes, or skin between my eyes and nose, both texts being metaphors of proximity and honor. It is clear that the face is the most respected among all the parts of the body, and within the face the most valued spot is forehead. Some have said that it implies the nose as if His Eminence regarded Ammar as his nose which is a metaphor of honor. Ref: *Behaarul Anwaar*, 33/17; *Ayanush Shia*, 1/377; *Al-Majazatun Nabaviya*, Sayyid Razi, 336.

² Ref: *Majmaul Bahrain*, 4/570, *Nihaya*, Ibne Athir, 5/199.

society and confronted him with all earnest. By God, these were the regretful words, which opened the door of audacity to Ameerul Momineen (a.s.) and removed the curtain of his sanctity and opened venue of allegations to him.

Uthman is of those, who insulted the Imam in the religious society and instigated the unruly Umayyads against him. The sons of Umayyah abused him emulating the example of the Caliph and distressed the Prophet regarding his brother.

إِنَّ الَّذِينَ يُوَدُّونَ اللَّهَ وَرَسُولَهُ لَعْنَهُمْ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا
مُّهِينًا ﴿٤٦﴾

“Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace.”¹

وَالَّذِينَ يُوَدُّونَ رَسُولَ اللَّهِ عَذَابًا أَلِيمًا ﴿٤٧﴾

“And (as for) those who molest the Apostle of Allah, they shall have a painful punishment.”²

وَالَّذِينَ يُوَدُّونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا أَكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَأَثْمًا
مُّبِينًا ﴿٤٨﴾

“And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin.”³

27. Verses revealed about the Caliph

Wahidi and Thalabi have narrated through Ibne Abbas and Sirri, Kalbi and Musayyab bin Sharik have narrated that: The words of Allah, the Mighty and the High in Surah Najm:

أَفَرَأَيْتَ الَّذِي تَوَلَّٰ تَوَلَّٰ وَأَعْطَى قِلِيلًا وَأَكْثَرًا ﴿٣﴾ أَعْنَدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى ﴿٤﴾

“Have you then seen him who turns his back?” And gives a little and (then) withholds. Has he the knowledge of the unseen so that he can see?”⁴

...were revealed about Uthman, who spent in charity; so his foster brother, Abdullah bin Abi Sarh asked: “What you are doing? Very soon you will have nothing left.”

¹ Surah Ahzab 33:57

² Surah Taubah 9:61

³ Surah Ahzab 33:58

⁴ Surah Najm 53:33-35

Uthman said: "Indeed, I am a sinful fellow and through this act, I seek pleasure of Almighty Allah and hope in His forgiveness."

Abdullah said: "Give me your camel and saddle and I will take all your sins upon myself."

So he gave him those things and took testimonies of people over that; and then stopped spending in charity. Thus, Almighty Allah revealed:

أَفَرَأَيْتَ الَّذِي تَوَلَّ^١ وَأَعْطَى قَلِيلًا وَأَكْثَرًا^٢ أَعْنَدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى^٣

"Have you then seen him who turns his back?" And gives a little and (then) withholds. Has he the knowledge of the unseen so that he can see?"¹

Then Uthman returned and performed better acts than that.

Many exegesists have narrated this report.²

Allamah Amini says: Such a statement is not unlikely from a person like Ibne Abi Sarah, and if you are amazed, you should be amazed at Uthman that he accepted this nonsense and granted him his camel and saddle so that he may take the load of his (Uthman's) sins upon his neck, whereas:

وَلَا تَنْزِرْ وَازْرَقْ وَزَرْ أُخْرَى

"And no bearer of burden shall bear the burden of another."³

And he made him testify for this and stopped giving charity and he thought that what this fool had said was truth, as if accounting on Judgment Day was in the hands of Abi Sarah and the keys of Final day were with him and that he knows what would happen that day. And informed him that his sins would be destroyed through this exchange.

Did Uthman have knowledge of unseen that what his friend was saying was truth or he had forgotten the words of Almighty Allah, Who says:

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَتَبِعُوا سَبِيلَنَا وَلَنَحْمِلْ خَطَبِكُمْ طَ وَمَا هُمْ
بِحُمْلِنَ مِنْ خَطَبِهِمْ مِنْ شَيْءٍ إِنَّهُمْ لَكُنْدُونَ^٤ وَلَيَحْمِلُنَ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ
أَثْقَالِهِمْ وَلَيُسْعَلُنَ يَوْمَ الْقِيَمَةِ عَمَّا كَانُوا يَفْتَرُونَ^٥

"And those who disbelieve say to those who believe: Follow our path and we will bear your wrongs. And never shall they be the bearers of any of their wrongs; most surely they are liars. And most certainly they shall carry their own burdens, and other

¹ Surah Najm 53:33-35

² Ref: *Asbabun Nuzul*, Wahidi, 298 [Pg. 267]; *Al-Jamiul Ahkamul Quran*, 17:111 [17/73]; *Al-Kashaf*, 3:146 [4/427]’ *Gharaibul Quran*, Nishapuri, on the margins of Tibrani, 27:50 [6/209].

³ Surah Anaam 6:164

burdens with their own burdens, and most certainly they shall be questioned on the resurrection day as to what they forged.”¹

And He says:

مَنْ يَعْمَلْ سُوْءًا لِّيْجَرِيهِ وَلَا يَجِدْ لَهُ مِنْ دُوْنِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١﴾

“Whoever does evil, he shall be requited with it, and besides Allah he will find for himself neither a guardian nor a helper.”²

And He says:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٢﴾

“So he who has done an atom’s weight of good shall see it. And he who has done an atom’s weight of evil shall see it.”³

And also

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣﴾

“Every soul is held in pledge for what it earns,”⁴

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ

“And whoever commits a sin, he only commits it against his own soul.”⁵

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الِيَوْمَ

“This day every soul shall be rewarded for what it has earned; no injustice (shall be done) this day.”⁶

وَلِنُجْزِي كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٤﴾

“That every soul may be rewarded for what it has earned and they shall not be wronged.”⁷

And numerous verses of this kind, which all declare that one cannot be punished for the crime of others.

But some people testify the statement of this fool and regards it to be practical, till the Holy Quran exposed him.

¹ Surah Ankabut 29:12-13

² Surah Nisa 4:123

³ Surah Zilzal 99:7-8

⁴ Surah Muddaththir 74:38

⁵ Surah Nisa 4:111

⁶ Surah Ghafir 40:17

⁷ Surah Jathiya 45:22

28. Caliph omitted Takbeer while sitting down and getting up in prayers

Ahmad has narrated through his chains from Matraf from Imran bin Husain that he said:

“I prayed behind Ali (a.s.) and was reminded of the prayer, which I had recited behind Messenger of Allah (s.a.w.a.), Abu Bakr and Uthman. So I went and prayed with Abu Najid and saw that when he prostrated and when he rose up from genuflection, he recited the Takbeer. I said: O Abu Najid, who was the first to omit Takbeer? He replied: Uthman, when he was aged and his voice became weak, he stopped reciting it.¹

Allamah Amini says: Very soon,² we will present complete discussion regarding Takbeer at the time of every sitting and getting up during prayer, and will say that Takbeer is proven Sunnah of Messenger of Allah (s.a.w.a.), a practice on which the whole Ummah has consensus and companions acted upon it and leaders of different schools have consensus on it.

This traditional report informs us that the first to omit it was Uthman; and Muawiyah and Bani Umayyah followed him and people willingly or unwillingly adopted this practice till the proven Sunnah was lost and forgotten and whoever acted according to this was regarded as idiot, as if he has acted against the Shariah.

The result of all this was upon the Caliph, who omitted the divine practice and initiated unacceptable change.

Justification that the Caliph recited the Takbeer softly [and did not give it up completely] is improper, because the term of ‘he omitted’ is clear. Ibne Husain has informed about recitation of Takbeer by Ameerul Momineen (a.s.) at the time of bending and arising and not recitation of Takbeer aloud, and also he asked about the first one to stop recitation of Takbeer and not one who recited the Takbeer softly.

Conclusion of the discussion

These were some examples, which fabricators of history have propagated. We consider history to be the offender; because these realities for the sake of personal attachment and has concealed their conduct due to their inner desires, whereas history should be independent and not conceal facts.

But in recording history, Ahle Sunnat distorted words and only left what was in accordance to their personal wishes and removed what they did not like.

In his *Tarikh*, Tabari writes: “We have omitted a large part of what killers of

¹ *Musnad Ahmad*, 4:428, 429, 440, 444, [5/590, Tr. 19339, Pg. 593, Tr. 19359, Pg. 597, Tr. 19380, Pg. 609, Tr. 19450, Pg. 616, Tr. 19493].

² *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 987-989.

Uthman deemed as evidences to justify his killing.”¹

And he has written:² “When Muhammad bin Abu Bakr became governor of Egypt, he wrote a letter to Muawiyah and exchange of letters took place between them, which I do not like to mention, because they contain points, which majority of people cannot bear.”

Waqidi writes about the argument between Ali (a.s.) and Uthman.³ “Uthman replied him in such vile words, that I do not like to quote them and Ali (a.s.) also replied in the like manner.”

Ibne Kathir writes in *Al-Bidaya wan Nihaya*:⁴ “During this year – that is 33 A.H. – Uthman exiled some people of Basra to Shaam and Egypt due to the fact that he regarded this lawful, because they had opposed him and helped the enemies in insulting the honor of Uthman and speaking against him; and they committed this atrocity, while Uthman was a righteous and rightly guided one [he was strict in the path of truth and religion].”

And Dr. Ahmad Farid Rufai has written in *Asrul Mamun*:⁵

“Don’t expect us to mention our view about Uthman, because he was a respectable companion of Prophet and has lasting contribution in collecting Quran and in other things, and he had a lenient faith, which was unblemished. Religion has not obliged anyone to spend their lives in poverty and abstemiousness and we are not duty bound to prove the weakness of Uthman’s rule. On the contrary, we are only obliged to mention the incidents as they were.”

Then he hints at some points on which Yaqubi criticized Uthman and mentions the report of Tabari from Sirri, the liar, from Shuaib, the unknown, from Saif, the unreliable and useless, and who was accused of apostasy and infidelity, or other people like them, to save Uthman from condemnation.

To these books, add the large number of history books written in past and present, books written by hands of fabricators and dishonest to religion; and perhaps through the few examples, which we mentioned in this book, it will be sufficient to conclude the conduct and manners of Uthman from different aspects and the quantum of his knowledge and piety.

All who were his contemporaries and those, who interacted with him, are aware of all this; that is why their statements regarding him are similar, and the treatment they meted out to him are similar to each other. We present some examples of his conducts, which occurred during that period, a period which became dark through great calamities and extremely negative acts. Among them being:

¹ *Tarikh Umam wal Mulook*, 5:113 [4/365, Events of the year 35 A.H.].

² *Tarikh Umam wal Mulook*, 5:23s [4/557, Events of the year 36 A.H.].

³ Ref: *Sharh Nahjul Balagha*, [8/257, Sermon 130].

⁴ *Al-Bidaya wan Nihaya*, 7:166 [7/186, Events of the year 33 A.H.].

⁵ *Asrul Mamun*, 1:5.

1. Tradition of Ameerul Momineen Ali Ibne Abi Talib (a.s.)

1. A part of the sermon of His Eminence regarding the killing of Uthman is as follows:

“If I had ordered his assassination, I should have been his killer, but if I had restrained others from killing him, I would have been his helper.¹ The position was that he, who helped him cannot now say that he is better than the one, who deserted him. While he, who deserted him cannot say that he is better than the one, who helped him. I am putting before you his case. He appropriated (wealth) and did it badly. You protested against it and committed excess therein. With Allah lies the real verdict between the appropriator and the protester.”²

Ibne Abil Hadid says in his *Sharh*:³

“His statement: ‘that he, who helped him...’ implies that those, who did not help him were better than those, who helped him, because most of those, who helped him, were transgressors, like Marwan bin Hakam and his like, and Muhajireen and Ansar condemned him.”

2. Ibne Saad⁴ has narrated from Ammar bin Yasir that: When Uthman was killed, I saw Ali (a.s.) on the pulpit of Messenger of Allah (s.a.w.a.) saying:

“Neither do I like his assassination nor dislike it; neither I ordered nor forbid it.”⁵

3. Balazari in *Ansab*⁶ has in a tradition, mentioned this statement of Ali (a.s.) to Uthman:

“O Uthman, indeed truth, no matter how heavy it may be, is a blessing [and it has pleasing consequences] and falsehood may be light, but it is fraught with trouble [and had no positive consequences] when truth is mentioned, you become angry and when falsehood is mentioned, you are pleased.”

4. When people complained to Ali (a.s.) about the acts of Uthman, he sent his son, Hasan to him and when this occurred often, Uthman said to Imam Hasan (a.s.):

“Indeed, your father thinks that no one knows what he knows and we are well aware of what we do, so, leave us alone.”

After that Ali (a.s.) never sent his son to Uthman.⁷

5. Amash has narrated from Hakam bin Utaibah from Qays bin Abu Hazim

¹ That is Marwan, whom the Messenger of Allah (s.a.w.a.) had banished. But Uthman recalled him to Medina and gave his daughter in marriage to him and he played an important role in Uthman’s assassination.

² *Nahjul Balagha*, 1:76 [Pg. 73, Sermon 30].

³ *Sharh Nahjul Balagha*, 1;158 [2/128, Sermon 30].

⁴ *Tabaqatul Kubra*, 3:82.

⁵ *Ansabul Ashraf*, Balazari, 5:101 [6/224].

⁶ *Ansabul Ashraf*, Balazari, 5:44 [6/156].

⁷ *Iqdul Farid*, 2:274 [4/120]; *Al-Imamah was Siyasah*, 1:30 [1/36].

that: I heard Ali (a.s.) saying from the pulpit in Kufa:

“O sons of Emigrants, depart towards leaders of deviation, survivors of Battle of Ahzab, and friends of Shaitan; towards those, who are fighting on the pretext of blood for one, who was killed for excessive mistakes. Thus, by the God, who split the seed and created creatures, he carries the burden of their crimes till Judgment Day, without any decrease in any of their sins.”¹

6. From the letter that His Eminence wrote to people of Egypt, when he appointed Ashtar as governor are following statements:

“From the creature of Allah, Ali bin Abi Talib (a), to people whose anger and enmity was on account of Allah, they got angry when they saw that their land was being run over by people disobedient to Allah, when rights were being crushed and obligations were being ignored and spurned, when tyranny and oppression were the order of the day and every good or bad person and every local resident or outsider had to face them, when goodness and piety were taboos and when nobody cared to keep himself away from vices and sins.”²

Ibne Abil Hadid writes in his *Shark*:³

“The interpretation of this part of letter of Ameerul Momineen (a.s.) is very difficult, because it were the people of Egypt, who slain Uthman and when Ameerul Momineen (a.s.) testified that disobedience of Almighty Allah was done on the earth, they were angered for the sake of Allah. This is a clear testimony against Uthman that he has committed divine disobedience and committed sinful acts.”

After that he justifies a statement of Imam (a.s.), which he has not reflected upon and regards it to be opposed to facts and such justification does not make man needless of truth and proof is not exhausted upon him.

Suppose Ibne Abil Hadid has implied the statement as opposed to apparent, and justifies it, what about the rest of the words of Ameerul Momineen (a.s.) and statements of other companions, which were compatible to this statement and more than hundreds of such statements? Can we interpret all these statements as opposed to apparent? Ask him about that!

7. It is mentioned in some parts of the Shiqshiqya sermon of Ameerul Momineen (a.s.) that:

“Till the third man of these people stood up with heaving breasts between his dung and fodder. With him his children of his grand-father, (Umayyah) also stood up swallowing up Allah’s wealth like a camel devouring the foliage of spring, till his rope broke down, his actions finished him and his gluttony brought

¹ *Sharh Nahjul Balagha*, 1:179 [2/194, Sermon 34].

² *Tarikh Tabari*, 6:55 [5/96, Events of the year 38 A.H.]; *Nahjul Balagha*, 2:63 [Pg. 410, Letter 38]; *Sharh Nahjul Balagha*, 2:29 [6/77, Letter 38].

³ *Sharh Nahjul Balagha*, 4:58 [16/156, Letter 38].

him down prostrate.”¹

8. Balazari in Ansab has narrated through the channels of Suhaib, the retainer of Abbas that:²

Abbas said to Uthman: “I remind you of Almighty Allah regarding acts of the son of your paternal uncle, son of your maternal uncle, and your son-in-law. Indeed, I have been informed that you want to continue to support him and his friends.”

Uthman said: “My first reply to you is that: I have deemed you as arbitrator, if Ali wants, no one other than him was with me [he was the most proximate to me], but he abstained from everything, except himself.”

So Abbas conveyed to Ali what Uthman has said. Ali said: “If Uthman orders me to come out of my house, I would definitely do that.”

9. A part of the letter of Ameerul Momineen (a.s.) to Muawiyah is as follows:

“So to say, by God, no one other than you killed your cousin, and I hope to make you join him for sins like him and greater than his mistakes.”³

Allamah Amini says: Analysis of this tradition informs us that Imam (a.s.) did not regard the Caliph a just imam to kill whom makes him distraught or that the matter was significant for him, or attacking him had made him angry, on the contrary he had become aloof from his acts and he feared that if he took any steps to defend him, he would be sinful.

If he considered him a just Imam at least he should have said: His supporters are better than those, who desert him, because it is as such regarding just persons from majority of Muslims, what to say about the imam of Muslims?

The tradition of complain of Uthman to Abbas, who passed away in the year 32 A.H., makes us aware that conflict and argument took place between the two of them before he was besieged and around the middle part of his Caliphate and some years before he was killed.

As for what Ameerul Momineen (a.s.) told Abbas: “If Uthman orders me to come out of my house, I would definitely do that,” hints at that denial and condemnation of that man from His Eminence was definitely not during his reign and he did not approve opposing his matter.

On the contrary, it was only for enjoining good and forbidding evil, and he did not see any other option for himself, except this.

In some sermons delivered after his allegiance, it is mentioned:

“Know that indeed every land, which Uthman left behind, and every amount he had gifted, would be restored to Public Treasury.”

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 603-604.

² *Ansabul Ashraf*, Balazari, 5:14 [6/117].

³ *Iqdul Farid*, 2:223; and at another place: Pg. 285 [4/137].

If this man has been a just imam in view of Imam (a.s.), he would have definitely not condemned his acts, but...

2. Tradition of Ayesha, daughter of Abu Bakr

Ibne Saad has written that:¹ When Uthman was besieged, Marwan fought furiously at his side, and Ayesha while Uthman was besieged, decided to undertake journey of Hajj. So Marwan, Zaid bin Thabit and Abdur Rahman bin Itab came to her and said:

“O mother of believers, you remained here only, because as you can see Ameerul Momineen (a.s.) is besieged and your remaining at home is something through which Almighty Allah would remove the calamity from him.”

Ayesha said: I have loaded my beast and have made preparation for journey and I cannot cancel my plans. They repeated their request and she continued to maintain her stance. So Marwan arose and recited a couplet:

“Qays instigated the cities against me and when it was enflamed he left it.”²

Ayesha said: “O one, who is quoting verses against me, by God, I wish you and your companion are destroyed,” and she set out for Mecca.

2. Abdullah Ibne Abbas passed by Ayesha, and Uthman had appointed him as the caretaker of Hajj. Ayesha was at one of the stages on way to Mecca. She said:

“O son of Abbas, indeed Almighty Allah has bestowed you with perception, intellect and a good discourse. So do not keep people away from this transgressor [Uthman].”

3. It is mentioned in the letter of Ameerul Momineen (a.s.) to Talha, Zubair and Ayesha, when she was near Basra:

“And you, O Ayesha, who has come out disobeying Allah and His Messenger and you seek the issue, which is taken away from you, then you think that you are intending welfare of Muslims. Tell me, whether it is allowed for women to raise forces and to come out with men to confront Muslims and shed their blood? You thought that you are retaliating for Uthman’s murder, whereas you have nothing to do with this. Uthman was from Bani Umayyah and you are from Teem tribe. Till yesterday you said to companions of Messenger of Allah (s.a.w.a.): “Kill this aged fool, may God kill him; indeed he has apostatized,” and today you are seeking revenge for him! Fear Allah and return home and cast the veil on your face. And peace.”³

¹ *Tabaqatul Kubra*, [5/36].

² This verse was composed by Rabi bin Ziyad bin Abdullah Abasi, a poet from the period of Ignorance who has met Noman bin Mundhir and he died 30 years before Hijrat. Ref: *Lisanul Arab*, 2/224; Al-Elam, 3/14.

³ *Tadhkiratul Khawas*, [Pg. 69].

4. Ibne Abil Hadid has written that:¹

Whoever has written books on biography and traditional reports has stated that Ayesha was the most harsh upon Uthman. So much so that she took out a shirt of Prophet and hung its outside her house and she said to whoever entered:

“This is the shirt of Messenger of Allah (s.a.w.a.) which is not yet worn out, but he (Uthman) made his Sunnah worn out.”

They have written: The first, who named Uthman as ‘an old fool’ was Ayesha and she said:

“Kill this old fool, may Almighty Allah kill him.”

5. Madaini has narrated in his book of *Jamal* that: When Uthman was killed, Ayesha was in Mecca. The report of his killing reached her when she was in ‘Sharaaf’ and she did not doubt that Talha would be Caliph. She said: “May this old fool remain away from divine mercy. O Zal Asbah,² continue your acts and words. O Abu Shabal continue! O cousin [Talha] continue! As if I can see his finger, when allegiance is given to him, move your camels forward.”

Madaini says: When Uthman was killed, Talha took keys of the Public Treasury and horses of Uthman, which were in house; when his plans failed [he did not become the Caliph] he gave them to Ali Ibne Abi Talib (a.s.).³

6. It is narrated from different channels that: When Ayesha received the report of the killing of Uthman, she said:

“May Allah keep him away from His mercy. This was due to acts he committed and Almighty Allah is not unjust on people.”⁴

7. Ibne Athir, Firozabadi, Ibne Manzur and Zubaidi have written that:⁵ Nathal implies an old fool...and Nathal was an Egyptian, who possessed a long beard. Abu Ubaid has said that: He resembled Uthman and people abused Uthman and labeled him as Nathal. It is mentioned in tradition of Ayesha that: “Kill this old fool, may Almighty Allah kill him.” She implied Uthman...

8. Balazari has narrated in *Ansab* that:⁶ While Ayesha was crying and saying: “Uthman is killed,” she came out, so Ammar bin Yasir said to her: “Yesterday, you instigated this and today you are lamenting?”

Allamah Amini says: These reports inform us about the true stance of Ayesha regarding Uthman: that she did not see any merits in Uthman to remain at the helm of ruling Muslims.

This viewpoint, which is a little exaggerated is that she wished Uthman to be

¹ Sharh Nahjul Balagha, [6/215, Sermon 79].

² A title of Talha, because it is said that fingers of his right hand were cut off during the Battle of Uhud and the rest of his hand was also paralyzed. Ref: Seeratul Halabiyyah, 2:552.

³ Sharh Nahjul Balagha, [6/215, Sermon 79].

⁴ Sharh Nahjul Balagha, [6/215, Sermon 79].

⁵ Al-Nihaya, 4:166 [5/80]; Al-Qamusul Muheet, 4:59 [Pg. 1374]; Lisanul Arab, 14:193 [14/198]; Tajul Uroos, 8:141; Hayatul Harwan, 2:359 [2/365].

⁶ Ansabul Ashraf, Balazari, 5:70, 75 & 91, [6/187, 192 & 212].

annihilated, and that she wished that he should be cast into the sea with a heavy tied to his body so that it can never come out again. Or that spears of rebels finish him off and that his disgrace is removed from the society.

That is why she took out of the hair, shirt and sandals of Messenger of Allah (s.a.w.a.) and enflamed passions of people and always, whether at station or during journey, instigated the community against him and motivated people against him and she prevented people from assisting him. Ayesha did not give up this view till Uthman was killed, except when she realized that Talha has not received Caliphate; as Ayesha had tried much to make him as Caliph; and when uprising took place against Uthman and she instigated people to eliminate him, she intended to give preference to Talha.

She wanted rulership to return to Teem tribe once more. Perhaps that is why Ayesha was heard propagating on way to Mecca and in places of congregation of Hajj pilgrims in Mecca regarding Talha:

“O Zal Asbah, continue your acts and words. O Abu Shabal continue! O cousin [Talha] continue! As if I can see his finger, when allegiance is given to him, move your camels forward.”

And said: “O Zal Asbah, continue. Kudos to you. Know that they have regarded Talha an equal for Caliphate.”

She also said regarding Uthman: “Kill this old fool. May Allah kill him, as he has apostatized.”

She said to Ibne Abbas: “Don’t keep people away from this transgressor.”

In Mecca, she said: “May the old fool be deprived from divine mercy;” and when she got the news of his killing, she said:

“May Allah not have mercy on him. It was due to his acts and Almighty Allah is not unjust on the creatures.”

But, when she learnt that the Caliphate of Almighty Allah has gone to Ali (a.s.) and it had come to its proper place against her wish, she said:

“If this really has happened! It would have been better for the heavens to crash on me.”

Then she expressed regret at the killing of Uthman and returned to Mecca again, and raised an army to seek revenge for the killing of Uthman, that perhaps she may be able to restore the kingdom to Talha. Otherwise she was not the heir of Uthman that she could have sought revenge for killing of Uthman and her raising of army and undertaking an expedition was not her duty; because she is a woman and Almighty Allah has created her for staying at home, and like other wives of Holy Prophet (s.a.w.a.).

Especially revealing embellishments and showing her face and hair to non-related males is forbidden for her. Messenger of Allah (s.a.w.a.) warned her in particular about the incident of Jamal, but she ignored that warning as preferred to support the claim of Talha. As regards the barking of dogs of Hawwab, she

disregarded it although Holy Prophet (s.a.w.a.) at the time of warning her had mentioned this barking to her; and her hope continued to impel her till Talha was killed and she despaired of his Caliphate and was compelled to accept the will of God.

3. Tradition of Abdur Rahman bin Auf

He was one of the ten persons to have received glad tidings of Paradise and was a senior member of Shura committee, and also a combatant from the Battle of Badr.

1. Balazari has narrated from Saad: When Abu Zar passed away in Rabdha, Ali and Abdur Rahman bin Auf discussed the conduct of Uthman. Ali (a.s.) said: "This is your job." [you and your like caused the calamity by allowing Uthman to come to power]. Abdur Rahman said: "If you want, you can fight him with the sword and I will also fight. Indeed, he has not honored the pledge he gave to me."

2. Abul Fida says: When Uthman gave away governorships of cities to youths from his relatives, it is narrated that Abdur Rahman bin Auf was told: "All this is because of you." He replied: "I didn't think that he would do this, but I would never speak to him again." Abdur Rahman died while he had severed all contacts with Uthman. Uthman visited him during his illness, but Abdur Rahman turned to the wall and did not speak to him.

3. It is narrated from Saad that Abdur Rahman made a bequest that Uthman should not pray on him. So Zubair or Saad bin Abi Waqqas prayed on him. He died in 32 A.H.¹

4. Tradition of Talha and Zubair

1. In some statements of Ameerul Momineen (a.s.), it is mentioned regarding these two persons:

"By Allah, they did not find any disagreeable thing in me, nor did they do justice between me and themselves. Surely, they are now demanding a right, which they abandoned and blood, which they themselves shed. If I partook in it with them then they too have a share in it, but if they committed it without me, the demand should be against them.

The first step of justice is that they should pass verdict against themselves. I have my intelligence with me. I have never mixed matters nor have they appeared mixed to me. Certainly, this is the rebellious group, in which there is the near one (Zubair), the scorpion's venom (Ayesha) and doubts, which veil (facts)."⁽²⁾⁽³⁾

2. It is mentioned in the letter, which Ibne Abbas wrote in reply to Muawiyah that:

¹ Ref: *Ansabul Ashraf*, Balazari, 5:57 [6/171-172]; *Al-Iqdul Farid*, 2:258, 161, 272 [4/101, 108]; *Tarikh Abul Fida*, 1:166.

² *Sharh Nahjul Balagha*, [9/33, Sermon 137].

³ *Nahjul Balagha*, 1:254 [Pg. 194, Sermon 137].

“As for Talha and Zubair, those two raised an army against him and constricted his throat; after that they came out and broke their pledge and became desirous of rulership. So we fought those two due to their breaking of pledge, as we fought your trespasses.”¹

Hakim has mentioned in *Mustadrak* through his chains of authorities from Israel bin Musa that he heard Hasan say:² When Talha and Zubair came to Basra, people asked: “What has brought you here?” They replied: “We are seeking revenge for the killing of Uthman.” Hasan said: “Very fine, it is amazing they have no sense to tell them that by God, no one other than them had killed Uthman?”

4. It is mentioned in some statements of Malik Ashtar that:

“O Ameerul Momineen (a.s.), by my life, the issue of Talha, Zubair and Ayesha is not concealed for us, and indeed these two entered in what they entered and they separated, without you initiating a heresy or committing an injustice. After that if they think that they are avengers of killing of Uthman, they should take retaliation from themselves, because those two were first to instigate people against him, and who deceived them to shed his blood.”

Allamah Amini says: Analysis of these reports, which number more than fifty, teaches us that these two persons were the root and base in the story of Uthman; and it were these two, who raised fire of mischief against him. And they did not see any fault in shedding his blood. They did not leave Uthman till they had him killed. Talha at that time, as is well known, committed such acts; like stopping water supply to Uthman, which was common property of all Muslims.

When Uthman greeted him, he did not reply, whereas replying to Salam is obligatory on all. He prevented Uthman’s burial for three days in the cemetery of Muslims, whereas Islamic Shariat had made it obligatory to hasten in the burial of Muslims.

He ordered that those who try to bury him, should be stoned to death. Whereas the sanctity of a Muslim after his death is like his sanctity when he was alive. Finally, Talha did not agree, except that Uthman should be buried in the cemetery of Jews in Hash Kaukab.

Whether after defending the nobility and companionship of these two and regarding all companions as just, and accepting traditional reports narrated about these two persons, based on the fact that these two are from the ten persons given glad tidings of Paradise; this act has any reasoning?

Except that it should be said: These two did not regard Uthman a Muslim, otherwise his being a companion, justice, glad tidings of Paradise, would have prevented them from committing such act regarding any Muslim, what to say about Caliph of Muslims?

¹ *Waqatus Siffeen*, Nasr bin Muzahim, 472 [Pg. 415]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 2:289 [Pg. 8/66, Sermon 134].

² *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:118 [3/128, Tr. 4606].

As for the repentance they expressed after breaking allegiance, which was correct and legal:¹ If this repentance was correct and that victim was a protected life, they should have surrendered themselves to the heirs of the victim or imam of the time, so that he may take retaliation, and not that they should have created a great mischief in which blood would be shed of those, who had nothing do with shedding of Uthman's blood.

Indeed, they committed sin after sin and not repentance, which if their view was correct – it would have erased the first sin; on the contrary the later sin was greater in view of Allah, because in the incident of Jamal, blood was shed from people of both sides, of people who had nothing to do with killing of Uthman.

The sanctity of Messenger of Allah (s.a.w.a.) was trespassed due to bringing out of one of his wives from her seclusion, as His Eminence had prohibited his wives from this. That woman was brought at the place of gathering of soldiers and in intense battle and they wanted to kill the imam of the time, whose obedience was obligatory on all:

يَقُولُونَ إِنَّا فِي أَهْمَمِ مَا لَيْسَ فِي قُلُوبِهِمْ

“They say with their mouths what is not in their hearts...”²

وَاللَّهُ مَنْ وَرَأَ إِلَيْهِمْ مُحْكِمٌ

“And Allah encompasses them on every side.”³

5. Tradition of Abdullah bin Masud

The senior companion of Prophet, who was present in the Battle of Badr:

Some of his reports were mentioned previously,⁴ his statements regarding Uthman show that he was angered, and he was among his critics, who accused him, ridiculed him and instigated Iraq by the mention of his heresies, and from this aspect Uthman penalized him severely.

Uthman had him imprisoned, cut off communication with him, stopped his share of allowance for a number of years, and ordered him to be expelled from the Masjid of Messenger of Allah (s.a.w.a.) by force; and he was thrown down so hard that his teeth broke. He was also given forty lashes.

Ibne Masud, due to the negative view he had of Uthman, was victimized till he died after making a bequest that Uthman should not pray over him.

It is mentioned in *Fitnatul Kubra* that:⁵

¹ It is narrated from Talha that he said: “Indeed, we committed such an act against Uthman that we cannot make up for it, except that my blood should be shed in his revenge.” Ref: *Tarikhul Ummat wal Mulook*, 5:183 [4/476, Events of the year 36 A.H.].

² Surah Aale Imran 3:167

³ Surah Buruj 85:20

⁴ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 813-814.

⁵ *Fitnatul Kubra*, 171 [*Al-Majmual Kamila Li Moallifaat Taha Husayn*, No. 45/366].

“It is narrated that: Ibne Masud, during the time he was in Kufa, regarded shedding blood of Uthman valid; and he delivered a speech among people, saying: “Indeed, the worst of the matters are the new ones from them, and every new thing is a heresy and every heresy is misguidance and every misguidance is in Fire (Hell),” and by this statement he alluded to Uthman and his governor, Walid.¹

This is the viewpoint of that senior companion regarding this fellow, and after that a personality like Ibne Masud – who from the aspect of character and dignity, and appearance was most resembling of to Holy Prophet, Muhammad (s.a.w.a.); he regarded has blood lawful to be shed, or pointed out his defects severely, on what pretext can the analyst prove Uthman as a pious fellow?!

6. Tradition of Ammar bin Yasir

The senior Badr companion, who is extolled in the Quran and traditions:

1. It is mentioned in the speech, which Ammar delivered on the day of the Battle of Siffeen that:

“O servants of God! Come with me, let us turn to the group that thinks [and claims] that they are seeking revenge for one, they themselves oppressed, without sanction of the Book of God, and killed righteous persons, who prohibited aggression.”

It is mentioned in the words of Tabari in his *Tarikh* that:

“O people, come with us and let’s see that they are seeking revenge for the son of Affan and think that he was killed unjustly.”²

2. Abi Mikhnaf has narrated from Musa bin Abdur Rahman bin Abi Laila from his father that: We traveled with Hasan and Ammar bin Yasir towards Zee Qaar, till he arrived at Qadisiyya. Hasan and Ammar halted and we also halted. Ammar tied his waist with the bands of the sword, then asked people regarding folks of Kufa and their condition. I heard him say:

“Nothing has distressed me of such significance, except that we did not exhume him from the grave a did not burn him in fire.”³

Allamah Amini says: This warrior companion – whom you became familiar with previously – is Ammar bin Yasir, who is mentioned in a number of verses of Holy Quran and he was also time and again praised in the statements of Messenger of Allah (s.a.w.a.), among those praises are the following:⁴

“He is immersed in faith from the tip to the toe; he is with truth and the trust

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 813.

² *Waqatus Sifeen*, Nasr bin Muzahim, 361 & 369, Egypt, [Pg. 319 & 326]; *Tarikh Umam wal Mulook*, 7:21 [5/39, Events of the year 37 A.H.]; *Al-Kamil fit Tarikh*, Ibne Athir, 3:123 [2/380, Events of the year 37 A.H.]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:504 [5/252, Sermon 65].

³ *Sharh Nahjul Balagha*, Ibne Abil Hadid, 3:292 [14/11, Sermon 1].

⁴ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 821-822.

is with him; wherever truth turns, he turns with it; and two things were not presented to him, except that he chose the best of them; he is from those for whom Paradise is eager; he is skin between two eyes of Prophet (s.a.w.a.); an unjust group would kill him.”

The belief of this great man, who was having all these merits, regarding Caliphate was the same, which he repeated: That is:

“Uthman was unjust upon himself and commanded other than what God commanded, and wanted to distort religion of God; a distortion, which made his killing lawful; and that righteous persons, who forbid aggression and enjoined the good; had killed him.”

And beliefs of this kind, which bestowed certainty to what he said, and he insisted on what he had done and admitted to what he was that he has committed an act and had killed him and that why he had not been able to exhume his body and had not burnt up his corpse, he regretted that, and he was always as such till he fought those, who rose up to seek revenge for him along with the killers and humiliators of Uthman.

He was certain that his avengers are on the wrong path and it is necessary to fight them, and he was always on this belief, till those unjust people, that is companions of Muawiyah, killed him, and according to clarification of Messenger of Allah (s.a.w.a.), his killer, those who plunder his weapon and dress and his enemy would be in Hellfire.

7. Tradition of Miqdad bin Aswad Kindi

He was the mounted fighter from the Battle of Badr.

Yaqubi writes in his *Tarikh*:¹ Some people became inclined to Ali Ibne Abi Talib (a.s.) and they were very harsh upon Uthman. So some of them have narrated that: I came to the Masjid of Messenger of Allah (s.a.w.a.) and saw a man sitting on his hunches, as if he had lost everything in the world and he said:

“It is astonishing that Quraish removed this issue from Ahle Bayt of their Prophet while among them was the first believer, cousin of Messenger of Allah (s.a.w.a.), most intelligent and knowledgeable about religion of God, most needless of them in Islam, most perceptive of them, and most guided of them of the right path. By God, they denied Caliphate to the guiding one and the guided one. And they did not intend the welfare of Ummah and religion. They chose the world over hereafter. So may these unjust people remain away from divine mercy.”

So I went near and said: “May Allah have mercy on you, who are you? And who is this man?”

He replied: “I am Miqdad bin Amr and this man is Ali Ibne Abi Talib (a.s.).”

I asked: “Will you not stage an uprising against this man so that I may assist

¹ *Tarikh Yaqubi*, 2:140 [2/163].

you?”

He replied: “O nephew, one or two men are not sufficient in this matter.”

Then I came out and saw Abu Zar and mentioned the issue to him. He said: “My brother, Miqdad said the truth.” Then I came to Abdullah bin Masud and explained the matter to him. He said: “Indeed, he informed us of this and we were not shortcoming in this matter.”

It is mentioned in the words of Masudi in *Muruj* that:¹ So Ammar rose up in the Masjid and said:

“O people of Quraish, know that; when you turned away this matter from Ahle Bayt of your Prophet once, I am not assured that God will take it from you and place it for other than you as you have taken it from those deserving of it and gave it to one, who is ineligible for it.”

Miqdad stood up and said: “I have not seen anyone like the folks of this house, who had been harassed after the passing away of their Prophet.”

Abdur Rahman bin Auf said: “O Miqdad bin Amr, what concern do you have with this?”

He replied: “Indeed, by Allah, due to being loyal to the Messenger of Allah (s.a.w.a.) I am loyal to them as well, and truth is with them and among them. O Abdur Rahman, I am amazed that they gave precedence to others over them after the Messenger of Allah (s.a.w.a.) and they united to separate mastership from Ahle Bayt (a.s.). O Abdur Rahman, know that, by God, if I find supporters against Quraish, I would fight against them, as I fought them at the side of Messenger of Allah (s.a.w.a.) in the Battle of Badr.”

And it was mentioned:² Miqdad was one of those people, who wrote a letter and enumerated the heresies of Uthman in that and warned him of Almighty Allah and announced that if he did not desist, they would confront him.

Allamah Amini says: Perhaps you will know Miqdad and the extent of his greatness and his rank with relation to religion and his excellence. Abu Umar has written:

“He was among the distinguished, pious, righteous and holy men. He performed Hijrat twice [to Habasha and then to Medina], and was present in the Battle of Badr and all other battles. He was the first in Islam to fight mounted.”

In the Battle of Badr, he was mounted on a horse, and it was not proved whether anyone else other than him was mounted in that battle. He was, in view of Muslims, one of the seven persons who declared his Islam openly, and one of the closest four confidants [senior] of Messenger of Allah (s.a.w.a.).³ And Holy Prophet (s.a.w.a.) named him as ‘the excessive repentant’, as mentioned in a

¹ *Murujuz Zahab*, 1:440 [2/360].

² *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 818.

³ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:348-349 [3/391, Tr. 5484; and Pg. 392, Tr. 5487]; *Al-Istiab*, 1:289 [Part 4, 1481, No. 2561].

tradition, which Abu Umar has narrated in *Al-Istiab*.

How can the investigator not discover the excellence of this great companion or at least understand it fully, whereas before him is the statement of Messenger of Allah (s.a.w.a.) in his praise, when he said:

“Indeed, Almighty Allah commanded me to love four persons and informed me that He loves them: Ali, Miqdad, Abu Zar and Salman.”¹

This religious man, whom Almighty Allah loved and commanded Holy Prophet (s.a.w.a.) to love him and he criticized the Caliph and from the first day, was angered on his Caliphate and he rued his being Caliph, as if he had owned the world and lost it. He always forbid people supporting and helping Uthman, and regarded his being the chief as a strange matter and regarded it to be injustice on Ahle Bayt (a.s.).

As a consequence, he was in pursuit of those, who would support him to fight against the usurpers as he had fought them in the Battle of Badr. This was his viewpoint regarding Uthman right from the day of Shura.

8. Tradition of Hujr bin Adi Kufi

Peace of God be on him and his companions.

When in Jamadi of year 41 A.H., Muawiyah bin Abu Sufyan appointed Mughira bin Shoba as governor of Kufa, he wrote to him divine praise and glorification:

So to say: Indeed, for a man having means and intellect, before this the staff was not hit on the ground and was not needful of being roused² and Mutalammis says:³

To the forbearing and aware man before this day was given awareness and he became aware, and man does not see education, except for what he knows. And the wise acquire goodness, without learning. I want to advise you a great deal, but due to your awareness you know what pleases me and what helps me in my kingdom. I want you never are overlook one advice: that is abusing Ali and condemning him; and invoking blessings on Uthman and praying for his forgiveness; and condemning supporters of Ali and driving them out and not paying attention to them; and do not abstain from extolling supporters of Uthman and making them proximate.

So Mughira said: I have experienced it and acted upon and before you I have done the same for others; I have resorted to all these acts for which I should not

¹ Tirmidhi has mentioned this report in his *Jami*, [5/594, Tr. 3781] and Abu Umar in *Al-Istiab*, 1:290 [Part 4, 1482, No. 2561].

² Ref: *Al-Furukhul Laghwiya*, Abu Hila Askari, 200; *Sihahul Lughat*, 3/1261; *Lisanul Arab*, 8/264; also Ref: *Fawai'dul Adab fil Amthal wa Aqwā'l Saira Indal Arab*, printed at the end of *Al-Munid*, 1005.

³ He is Jarir bin Abdul Masih from Bani Zabiya tribe. His biography is mentioned in the book of *Sher wa Shoara* of Ibne Qutaibah, 52 [Pg. 99]; *Wal Mutalla'f wal Mukhtalif*, 71, 202, 207.

be condemned and very soon you will test me and either praise me or condemn me.

Muawiyah said: "On the contrary, I would praise you."

So Mughira was the governor of Muawiyah in Kufa for seven years and during that time, he did not refrain from speaking ill of Ali and cursing killers of Uthman, invoking blessings on Uthman, seeking forgiveness on his behalf, and regarding the companions of Uthman as honest and chaste.

Hujr bin Adi heard this and said: On the contrary, Almighty Allah has condemned and cursed you in excess. Then he stood up and said: Indeed, Allah, the Mighty and Sublime says:

كُنْوَا قَوْلِمِينَ بِالْقِسْطِ شُهَدَاءِ اللَّهِ

"Be maintainers of justice, bearers of witness of Allah's sake."¹

I bear witness that whom you condemn and curse is worthier for precedence and those you praise, are worthier for condemnation. So Mughira said:

"Hujr, when I become your ruler, I would have you shot. O Hujr, woe upon, fear the ruler; fear his anger. Indeed, if he is enraged, he would eliminate many like you. So keep away from him and overlook his defects."

He was always trying this till at the end of his rule, Mughira arose and he said whatever he wanted about Ali and Uthman and his statement was as follows:

"May God have mercy on Uthman bin Affan, and may He overlook his faults and give him a good reward. He acted according to divine commands and according to direction of Messenger of Allah (s.a.w.a.). He united people and secured our lives, and he was killed unjustly. O God have mercy on his friends, confidants, and seekers of revenge on his behalf, and curse his killers."

Hujr bin Adi arose and screamed so loudly on Mughira that everyone in the Masjid and outside it, heard it and said:

"O man, due to old age, you don't know whose fan you have become. Order them to issue our allowance as you failed to pay us. You don't have any right to stop it. Those before you were not greedy in this regard. Today you condemn Ameerul Momineen (a.s.) and you extol the guilty."

More than two-thirds of the people rose up and said: "By God, Hujr is right. Issue order to them to grant us our sustenance and allowance, because we do not benefit from this statement of yours," and they mentioned many such things.

Till Mughira died in the year 51 A.H. and Kufa and Basra was combined under governorship of Ziyad. So he came to Kufa to enter the palace. Then mounted the pulpit and delivered a sermon in which he extolled Uthman and his supporters and named his killers and cursed them.

Then Hujr arose and said what he had told Mughira.

¹

Surah Nisa 4:135

Muhammad bin Sirrin says: On the day Ziyad recited a sermon in prayers and prolonged the sermon and delayed the prayer, Hujr bin Adi said: "It is the time for prayer." But Ziyad continued his sermon. Again Hujr said: "It is the time for prayer." But Ziyad continued his sermon. And when Hujr feared that time of prayer would lapse [due to prejudice] he took a handful of sand and arose for prayer and people arose with him. When Ziyad saw this, he came down and prayed with people.

After the prayer, he wrote a letter to Muawiyah regarding the conduct of Hujr and mentioned a great deal. Muawiyah replied: Fasten him in iron and send him to me. When Muawiyah's letter arrived, Hujr's people wanted to prevent him from going, but he said: "No, I will obey him. [and I will go there]."

So he was tied up in chains and dispatched to Muawiyah. He and his companions set out from there. They took them upto Marz Azra, which is at a distance of twelve miles from Damascus. They were imprisoned over there. Muawiyah's messenger came with order to free six of them and kill eight of them.

He said: "I have been ordered to ask you to declare immunity from Ali and to curse him. If you do that, I would free you. And if you refuse, I would eliminate you. Indeed the chief of believers believes that shedding your blood has become lawful due to testimony of the folks of your city, but if you declare immunity from that man, I would emancipate you."

They said: "O God, we will do this."

Muawiyah's messenger ordered the digging of their graves and to place their shrouds near them; and they stood in prayer the whole night.

In the morning, Muawiyah's men said: O people, indeed I saw you last night that you prolonged the prayers and supplicated much, so tell us what is your belief about Uthman?

They replied: "He was the first of those, who ordered oppression and acted without rightfulness."

Muawiyah's men said: "The chief of believers was wiser than you."

Then they arose and said: "Declare immunity from this man (Ali)."

They said: "On the contrary, we are affectionate upon him and we declare immunity from one, who declared immunity from him."

Thus, each of them took one person to kill him and killed them one by one, till they killed six of them, one of them being Hujr.¹

This was the belief of the senior companion, Hujr and his senior and righteous associates regarding Uthman. They regarded him as one, who had

¹ Ref: *Al-Aghani*, Abul Faraj. 16:2-11 [17/137-159]; *Tarikh Umam wal Mulook*, 6:141-160 [5/253-258, Events of the year 51 A.H.]; *Tarikh Medina Damishq*, 2:370-381 [8/21-27, No. 588]; *Al-Kamil fit Tarikh*, Ibne Athir, 3:202-210 [2/488, Events of the year 51 A.H.]; *Al-Bidayah wan Nihaya*, Ibne Kathir, 8:49-54 [8/54-59, Events of the year 51 A.H.].

ordered injustice and acted wrongly. Hujr, in his reply to Mughira said: “Regard Uthman among the guilty;”

He and his supporters went so far in this belief that they preferred to give up their lives for this; but did not accept Uthman’s honesty. Finally they were executed for their conviction.

9. Tradition of Ibne Abbas

Scholar of this Ummah and cousin of Holy Prophet (s.a.w.a.).

1. In *Al-Istiab*, Abu Umar has quoted from Tariq, in the biography of Ameerul Momineen (a.s.) that:¹ Some people came to Ibne Abbas and said: We would like to ask you a question. He replied: You can ask whatever you want. They said: What kind of man Abu Bakr was? He replied: ‘He was all right’ or he said: ‘he was okay’. In spite of the enmity that he had towards him. They asked: What kind of man Umar was? He replied: ‘He was like a careful bird, which thinks that everywhere a trap is laid for him.’ They asked: What kind of man Uthman was? He replied: ‘He was a man awakened from sleep and who was occupied in this personal gains.’ They asked: “What kind of man Ali was?” He replied: ‘His inside was full of wisdom, knowledge, valor and strength; and he was related Holy Prophet (s.a.w.a.). And he knew he would not stretch his hand, except that he would achieve it. And did not stretch his hand, except that he achieved it.

2. It is mentioned in the letter, which Muawiyah wrote to Ibne Abbas: I swear by my life, if I kill you for the sake of Uthman, I hope it would be approved by Almighty Allah and that it would be a correct decision, because you spoke ill of him and did not help him; you shed his blood and between me and you there is no proximity that should prevent me from apprehending you and you have no guarantee of security from me.²

So Ibne Abbas wrote a long letter in reply to it, in which it is mentioned: As for what you said that I spoke ill of Uthman and did not render help to him, and shed his blood and there is no proximity between me and you that should prevent you from apprehending me, by God, you were waiting for his killing and you wanted him to be killed.

You prevented people around you from rendering assistance to him; in spite of the fact that you were aware of his situation. Indeed, you received his letter seeking your help, but paid no attention to it. Till you sent money to him to make up with him, you knew that they would not leave him till he is killed. So he was killed as you wanted him to be.

After that you began to call out for revenging the blood of Uthman and

¹ *Al-Istiab*, [Part 3/1129, No. 1855].

² *Sharh Nahjul Balagha*, Ibne Abil Hadid, 4:58 [16/154, Letter 37]; he says that when he wrote this letter to Ibne Abbas after concluding treaty with Imam Hasan (a.s.) and called Ibne Abbas for allegiance.

accused us falsely for killing him and that he was killed oppressed. Thus, if he were killed oppressed, you are the most oppressive of oppressors. After that you deceived the innocent and sought help against us and at last achieved what you wanted. And I don't know perhaps this test is for you and is a source of respite till an appointed term.

Allamah Amini says: The knowledgeable of this Ummah had no interference in attack on house of Uthman and that year he was the guardian of Hajj pilgrims, but you will see him that he does not believe in any value for Uthman. It is from this aspect that he asked the Caliph: Fulfill the right of the seat, and did not describe Uthman, except that which informs us of his insufficiency.

Due to this viewpoint he remained silent from cursing the killers of Uthman when Muawiyah wrote to him:

“Go to the Masjid and curse the killers of Uthman.”

He replied: “Uthman has son, confidants and relatives, who are more worthy of cursing his enemies; thus if they want, they would curse and if they want to refrain, they would refrain from it.”¹

10. Tradition of Amr bin Aas²

More than that in a lengthy tradition, we quoted the statement of Imam Hasan (a.s.), holy grandson of Messenger of Allah (s.a.w.a.) to Amr bin Aas that he said:

“As for the incident of Uthman, which you have mentioned; thus, it was you, who lit the fire for him in this world; then you went to Palestine. And when you heard the report of his death, you said: I am Abu Abdullah, when I scratch the wound I make it bleed. Then you dedicated yourself to Muawiyah and sold your religion for his world. Then we would not condemn you for enmity and will not be angry due to friendship; and by God, when Uthman was alive, you did not help him and when he was killed you were not angered.”

In *Al-Istiab*,³ Abu Umar has mentioned in the biography of Abdullah bin Saad bin Abi Sarah that: Amr bin Aas condemned Uthman and instigated people against him and tried to spoil his situation. When he received the news of Uthman's killing in Palestine, where he was dismissed, he said: “Indeed, when I injure the skin, I make it bleed.” Or said something similar.

It is written in the biography of Muhammad bin Abu Huzaifah that:⁴ Since Uthman deposed Amr bin Aas from governorship of Egypt, he began to instigate people against Uthman and condemn him.

¹ *Al-Imamah was Siyasah*, Ibne Qutaibah, 1:148 [1/155].

² *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 169-178.

³ *Al-Istiab*. [Part 3, 919, No. 1553].

⁴ *Al-Istiab*. [Pg. 1369, No. 23261].

Allamah Amini says: In view of Ahle Sunnat, he was a senior companion and was regarded as just; and he had such point of view of regarding the Caliph!

11. Tradition of Malik bin Harith Ashtar¹

In *Ansab*, Balazari has written that:² Uthman wrote a letter to Ashtar and his friends, Abdur Rahman bin Abu Bakr and Miswar bin Makhrama and called them to obedience and he announced that they are the first, who have created discord, and ordered them to have fear of God, return to truth and write to him whatever they wanted.

So Ashtar wrote a letter to him: From Malik Harith to the Caliph, who is surrounded by calamities, who has given up following the practice of Prophet and disregarded the command of Quran: So to say: Indeed, I read your letter. Thus, stop yourself and your agents from injustice, transgression and banishment of righteous persons. And you said that we have been unjust over ourselves and this is the same thought, which has destroyed you and shown to you oppression as justice and falsehood as truth.

12. Tradition of Muawiyah bin Abu Sufyan the Umayyad

1. It is mentioned in the latter, which Ameerul Momineen (a.s.) wrote to Muawiyah that:

“Allahu Akbar! How hopelessly you are engulfed in your inordinate and sinful desires, how mercilessly you are swept by such vicious and unholy cravings which misguide you in this life and will bring you to a sad end. You have forsaken the cause of truth and justice and have arrogantly spurned the arguments, which are agreeable to Allah and were unacceptable to man. What do you mean by creating this faction and revolt with pretence of taking revenge from murderers of Uthman? The real facts of the case are that during the life of Caliph Uthman, you only went to his help when this action in the end was profitable to you and you could get something out of him, and you refused to help him when he was really in need of you and your support and for which he had frequently requested you.”³

It is mentioned in a letter which Imam (a.s.) wrote to Muawiyah that:

“By God, no one other than you has killed your cousin.”⁴

3. It is mentioned in a letter, which Ibne Abbas wrote to Muawiyah:

“And as for what you say that: I spoke ill of Uthman and did not assist him, and shed his blood and between me and you there is no proximity that should prevent you from apprehending me, thus by God, you were waiting for his

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 826-828.

² *Ansabul Ashraf*, Balazari, 5:46 [6/159].

³ *Nahjul Balagha*, 2:62 [Pg. 410, Letter 37].

⁴ Ref: Tradition of Ameerul Momineen (a.s.) *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 849.

murder, and you wanted him to be killed...”¹

4. When the news of Uthman’s murder and allegiance to Ameerul Momineen (a.s.) was received, he (Muawiyah) was sad at what he had done and he expressed regret at not having helped Uthman.²

13. Letter of Muhajireen to people of Egypt

In the name of Allah, the Beneficent, the Merciful.

From the Muhajireen of the early period of Islam and survivors of Shura committee to the companions and companions of companions, who are in Egypt: So to say: Come to us before successorship of Messenger of Allah (s.a.w.a.) is snatched from its folks and take it. Indeed, the Book of Allah has changed and the Sunnah of Messenger of Allah (s.a.w.a.) is distorted and the laws of previous two Caliphs are changed and interpolated...and Caliphate after our Prophet, was the Caliphate of prophethood and mercy, but today it has changed into tyrannical rulership and anyone, who comes to control something, he usurps it.³

14. Letter of the people of Medina to Uthman

In his *Tarikh*, Tabari has narrated through Abdullah bin Zubair from his father that:⁴ The people of Medina wrote a letter to Uthman and asked him to repent; and they protested and swore that they would not leave him till they eliminate him, except that he gives them the right of God, which was obligatory upon him and when he feared being killed, he counseled with his well wishers and relatives...

Consensus and Caliph

These numerous traditions, which are narrated from all the companions from Muhajireen and Ansar all people from these two groups, or groups of companions, they reach to two hundred traditions, they inform us that, except for four individuals, no one took the side of Uthman and they condemned him for his acts.

Those four were: Zaid bin Thabit, Hassan bin Thabit, Kaab bin Malik and Usaid Saadi. Some totally condemned his acts and sent him to his death, some regarded this act positively and some of them instigated his killing and some repeated his heresies; some instigated people against him; and endeavored to destroy his rule. Some confronted him and pointed out his defects; some criticized his acts and enjoined good and forbid evil to him. Some did not assist him and instead degraded him.

On the side of critics, who staged an uprising against him, they did not see

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 849.

² *Waqatus Sifteen*, 88 [Pg. 89].

³ *Al-Imamah was Siyasah*, 1:32 [1/37].

⁴ *Tarikh Umam wal Mulook*, 5:116 [4/369, Events of the year 35 A.H.].

any negative act, but that they prohibited it; and did not see any truth on the side to which they might go. As narrated from Maula Ameerul Momineen (a.s.):

“Almighty Allah did not unite them on deviation and did not make them blind.”

Thus, this act of theirs was consensus of views from their side, which was stronger than their consensus about the Caliph of the early period of Islam and if consensus is evidence, it is evidence in both instances, even if following the consensus of the second instance may not be more worthy.

How it should not be worthier to be followed whereas among them were persons, who were main pillars from the elder companions, helpers and seniors of this religion, owners of view and piety, having eligibility and fighters of Badr and others? And among them was the mother of believers and the ten persons, who were given the glad news of Paradise and also the members of the Shura committee. And if this consensus was not the proof, then no consensus is definite proof.

If one of these persons had issued a word in praise or condemnation of an individual, they regard it as a definite proof for him; then how is it that when all of them had a unified view?

All this exposes the value of the foolish statement of Ahle Sunnat regarding majority of people that they were ignorant. It shows the value of Ibne Kathir's statement in his *Tarikh* that:¹ Ayyub and Darqutni have said that whoever gives preference to Ali over Uthman, has insulted the Muhajireen and Ansar and this statement is true.

Read and laugh or weep! Thus with reference to this consensus, which was approved by everyone, gives to everyone and every monotheist, who believed in Allah precedence on Uthman, then what to say that it gives precedence to Maula Ameerul Momineen (a.s.), indeed it has insulted Muhajireen, Ansar and companions of early period and their righteous companions:

لَقَدْ جَاءَكُمْ أُحَقُّ مِنْ رَبِّكُمْ فَلَا تَكُونُنَّ مِنَ الْمُمْتَرِّينَ ﴿١٠﴾

“Certainly the truth has come to you from your Lord, therefore you should not be of the disputers.”²

15. The first account of siege against Uthman

...from the people of Medina, Kufa, Basra and Egypt

Balazari and others have narrated through authorities that the people of Kufa, Basra and Egypt, a year before killing of Uthman, discussed in Masjidul Haram conduct of Uthman and his changes and distortions and his not abiding by his promise and the pledge he had made to God and said: We cannot allow him to

¹ *Al-Bidaya wan Nihaya*, 8:12 [8/13, Events of the year 40 A.H.].

² Surah Yunus 10:94

do this.

They reached consensus and all of them returned to their cities and conveyed the reports about rebellion against Uthman. The following year they came to Uthman and surrounded his palace and asked him to mend his ways. And said that if he refused their demands, they would take action against him.

So they did the same and when the appointed time arrived Ashtar set out with two hundred people from Kufa to Medina. And Hakim bin Jabla Abdi came with a hundred persons from Basra, who were later joined by fifty more persons and they started marching. The people of Egypt, who were four hundred men, and among them was Muhammad bin Abu Bakr, they also started for Medina.

When they reached Medina, they came to the house of Uthman and some people from folks of Medina, from Muhajireen and Ansar accompanied them: among whom was Ammar bin Yasir Abasi, who was present in the Battle of Badr.

It is mentioned in the narration of Masudi that among them was Bani Zohra tribe, due to Abdullah bin Masud, because they were his allies. The Huzail tribe was also present as it was a part of the former. Also, Bani Makhzum tribe and their allies for the sake of Ammar. And the Ghiffar tribe and their allies for the sake of Abu Zar. And the Teem bin Murra tribe for the sake of Muhammad bin Abu Bakr and such others, to mention them all is beyond the scope of this book.

So they besieged Uthman for the first time.¹

Letter of the people of Egypt to Uthman

Tabari in his *Tarikh*,² has narrated from Abdullah bin Zubair from his father that: The people of Egypt wrote a letter to Uthman from Sakhya³ or Zee Khashab⁴ and a man from them brought a letter till he met him in person, but Uthman did not reply and ordered him to be thrown out.

The following was mentioned in that letter: “In the name of Allah, the Beneficent, the Merciful. So to say, **“surely Allah does not change the condition of a people until they change their own condition”**. So for the sake of Allah, for the sake of Allah and again for the sake of Allah, indeed you are the ruler in world, so be desirous of its completion in the hereafter. And do not forget your share in the hereafter and the world is not lawful for you. And know that by God, we are angry for the sake Allah and we shall be pleased for the sake of God. And indeed we do not carry our swords on our shoulders, except that clear repentance or your deviation should reach us; or you become absolutely misguided. This is our statement to you our order to you, and Almighty Allah is our helper against

¹ Ref: *Tabaqat*, Ibne Saad, Leiden, 3:49 [3/66]; *Ansabul Ashraf*, Balazari, 5:26 & 59, [Pg. 134 & 173]; *Tarikh Tabari*, 5:116 [4/369, Events of the year 35 A.H.]; *Murujuz Zahab*, 1:441 [2/362]; *Tarikhul Khulafa*, Suyuti, 106 [Pg. 148].

² *Tarikh Umam wal Mulook*, 5:116 [4/369, Events of the year 35 A.H.].

³ The lowest defile in the land of Mecca. [*Mojamul Buldan*, 3/228].

⁴ A defile at a distance of one night's journey from Medina.

you. And peace.

Caliph's promise to abide by Quran and Sunnah in 35 A.H.

Balazari has mentioned some reports of Abi Mikhnaf in his *Ansab* as follows:¹ People of Egypt came to Medina and they and others first surrounded the house of Uthman....Mughira bin Shoba came to Uthman and the latter said: "Leave me alone, go to these people and see what they want."

So he came to them and when he arrived, they screamed: O cock-eyed one, go back! O oppressor, go back! O transgressor, go back! So he returned and Uthman summoned Amr Aas and said:

"Go to these people and call them to the Book of Allah and try to regain their confidence."

When he came, he greeted them and they responded: "May God not bless you. O enemy of God. Go back O son prostitute; as you not trustworthy in our view."

Then the son of Umar and others said: "No one can speak to them, except Ali Ibne Abi Talib (a.s.)." So Uthman sent for Ali, and when he arrived, he said: "O Abul Hasan, go to these people and call them to the Book of Allah and Sunnah of their Prophet."

He said: "Yes, but upon the condition that you make a pledge in the name of God, that you will honor all assurances that I make on your behalf." "Yes," he replied.

So Ali (a.s.) took is most sincere pledges and then returned to those people. They said: "Go back."

He said: "No, I will come forward. You will be conducted according to Book of Allah and you will be satisfied about all your demands." Then he mentioned all the assurances that Uthman had given.

They asked: "Do you guarantee this from him?"

"Yes," he said.

They said: "We agree."

Their elders and nobles came with Ali (a.s.) to meet Uthman. They condemned him and explained to about what has distressed them; and he made them satisfied regarding every point. So they said: "Write down a document on this."

So he wrote: In the name of Allah, the Beneficent, the Merciful. This is a letter from Uthman, chief of believers to believers and Muslims, who have criticized him. Indeed, you have the right that I should conduct among you by Book of God and Sunnah of Prophet. Those, who are deprived of share in allowance, would be restored income. Those, who are in fear, shall be assured.

¹ *Ansabul Ashraf*, Balazari, 5:62 [6/179].

And those, who are banished, shall be recalled. And warriors shall not remain where they are deputed. And shares of booty shall be increased.

Ali Ibne Abi Talib (a.s.) gave assurance to believers and Muslims that Uthman would honor the terms of this agreement.

This letter was written in Zilqad, 35 A.H. After that the people took a copy of the letter and returned and Ali Ibne Abi Talib (a.s.) said to Uthman: "Go out and make a speech, so that people may hear from you directly and become assured from your side. Because the cities are in a rebellious mood against you and you are not safe that other warriors from Kufa, Basra and Egypt may arrive and you may again have to say: O Ali, go to them; and if I don't do that, you will say: You did not honor my relationship with you and disregarded my right."

So Uthman came out and delivered a speech and agreed to what was decided. He also expressed his regret for his past conduct and said: "I heard the Messenger of Allah (s.a.w.a.) say: Whoever commits a mistake, should repent for it. So I am the first of those, who accepted this advice. So when I come down, your elders should come to me and mention their opinions. By God, if a person makes me return to the truth, I would follow him and there is no escape from God, except to Him."

People were pleased at this speech and while they were elated they surrounded his house.

Another form of repentance

It is narrated through the channels of Abu Aun from Abdur Rahman bin Aswad bin Abd bin Yaghuth that he mentioned Marwan bin Hakam and said:

"May Allah keep Marwan from good. Uthman came to people and pacified them and wept from the pulpit and the people also wept till I saw the beard of Uthman wet with tears and he was saying: O Lord, I repent towards You. I repent towards You. I repent towards You. And by God if truth returns me to that I should be a slave, I will agree to that. When I return to my house, you come to meet me, so that by God, I do not hide from you and make you satisfied and may increase your approval. And that I keep away Marwan and his like."

Another pledge after breaking the first pledge

Tabari has narrated from Abdullah bin Zubair from his father that: The people of Medina wrote a letter to Uthman and asked him to repent and protested swearing in the name of God, that they would not leave him till they eliminate him, except that he should give them the right, which was obligatory upon him. And when Uthman feared for his life, he counseled with his well wishers and relatives and said: "I see that these people would do what they intend, so what is the way out of this?"

They said: "Send someone to call Ali Ibne Abi Talib (a.s.) and ask him to remove them from here. And to give them what would pacify them so that you may get their support."

Uthman said: "These people will not accept excuses and the first time they came, I had done that. So if I make a pledge to them they will make me honor it."

Marwan bin Hakam said: "Chief of believers, negotiating with them till you become strong is better than to dispute and confront them. So give them what they are asking for. And till the time they keep you suspended, subjugate them; indeed they have been unjust to you and do not have any pledge."

So Uthman sent for Ali and summoned him. When he came he said; "O Abul Hasan, indeed, previously you saw what the people did what I had done. I am not secure from being killed by them, so remove them from me and I swear in the name of Allah, the Mighty and Sublime that I would make them satisfied though I may not be pleased with it. And that I would restore their rights from my side and from others even if my blood is shed."

Ali (a.s.) said: "People are more needful of your justice than of killing you and I see people that except for accepting their demands, nothing would satisfy them. When I came to you for the first time, I gave them pledge in the name of God, that you would refrain from what they demanded and sent them back from you. After that you did not honor any of the terms. Now don't deceive me with anything. Indeed, this time I guarantee them from your side for applying the truth."

Uthman said: "Yes, give them their rights as by God, I will fulfill my promises to them."

So Ali (a.s.) came to the people and said: "O people, indeed, you demanded the right and it is given to you. Uthman says that he would observe justice regarding you from his side and others, and he has given up whatever you don't like. So accept his proposal."

People said: "We accept. So take his pledge on our behalf. Indeed, by God, we will not approve words without actions."

Ali (a.s.) said: "This is your right."

Then he came to Uthman and reported what had occurred. Uthman said: "Appoint a period of time between me and them as I should get some respite, because I cannot effect changes in a single day."

Ali (a.s.) said: "Whatever is in Medina, there is no time for that [you can remove the difficulties immediately] and what is far away, you have time to act regarding that."

He said: "Yes, but give me three days to effect the changes in Medina."

Ali (a.s.) said: "All right, go to the people and inform them about it."

He wrote a document between Uthman and them and he was given respite for three days that he would remove all injustice and that he would depose every governor whom they don't want.

Then in that document, they took from Uthman the greatest pledge Almighty Allah takes from people and some elder Muhajireen and Ansar witnessed that.

So Muslims released him and returned from there that he may fulfill the pledges he had made to them.

But, he started preparations for war and gather arms and a huge force comprising of slaves, who had been received by way of Khums and were a part of Public Treasury. When three days were up and he was in his original condition and had not fulfilled any of their demand; did not depose any official.

People rose up against him and Amr bin Hazm Ansari came out of Medina till he came to the people of Egypt, who had camped at Zee Khashab and told them about it. They set out from there till they came to Medina. Then they sent a message to Uthman:

“We did not go away from you till you repented of your heresies and negative acts; and we didn’t go away till we took a pledge from you.”

Uthman said: “Yes, I am still upon that pledge.”

The messenger said: “Then what is this letter, which we have seized from your messenger...till the end of the report.¹

Account of the second siege²

Balazari has narrated on the authority of Abu Mikhnaif that: After Uthman’s promise when the people of Egypt marched forward and reached Eela³ or a station before that. They saw a rider behind headed towards Egypt. They apprehended him and asked: “Who are you?”

He replied: “I am a messenger of chief of believers to Abdullah bin Saad. I am a slave of the chief of believers.”

That man was a black. Some people said to others. It is better to make him dismount and investigate, perhaps his master [Uthman] has written something about us. They did that and did not find anything. Some of them said to others. “Let him go.”

But Kinana bin Bashar said: “Know that by God, I will not leave him before I look into his water vessel.”

They said: “Great! Would they place a letter in water?”

Kinana said: “People employ various tricks.”

Then he opened the water vessel. They was a sealed bottle in it; or the narrator said: It was tied in it – and inside it was a rolled up letter in lead.

¹ Tarikh Tabari, 5:116 [4/369, Events of the year 35 A.H.]; Al-Kamil, Ibne Athir, 3:71 & 72 [2/288 & 289, Events of the year 35 A.H.]; Sharh Nahjul Balagha, Ibne Abil Hadid, 1:166 [2/149, Sermon 30].

² The source of this event is mentioned in Ansabul Ashraf, Balazari, 5:26-49 & 95 [6/133-185 & 219]; Al-Imamah was Siyasa, 1:33-37 [1/39]; Tarikh Tabari, 5:119 & 120 [4/372, Events of the year 35 A.H.]; Sharh Nahjul Balagha, Ibne Abil Hadid, 1:165 & 166 [2/151, Sermon 30]; Tarikhul Khulafa, Suyuti, 106 & 107 [Pg. 148 & 151].

³ Eela is a town on the banks of the Red Sea near Shaam and it is said to be below Hijaz and beginning of Shaam. [Mojamul Buldan, 1/292].

They brought it out and read it. It was written therein:

“So to say: After Amr bin Budail comes to you, strike off his head and cut off both the hands of Ibne Adees, Kinana and Urwah and leave them to writhe in their blood till they die. Then hang them from the trunk of date palms.”

It is said that Marwan wrote this letter without informing Uthman.

When came to know about the matter of Uthman’s letter they said: “The killing of Uthman is lawful.”

Then they returned till they entered Medina, showed that letter to Ali (a.s.) and the seal of Uthman was in lead. Ali (a.s.) brought the letter to Uthman and he swore by God that it was not his letter and he did not know anything about it. He said: “Its writing is like the handwriting of my scribe and the seal is like my seal.”

Ali (a.s.) asked: “Whom do you blame?”

He replied: “You and my scribe.”

So Ali (a.s.) came out in rage saying: “On the contrary this letter was sent under your instructions.”

Abu Mikhnaf says: Before that, the seal of Uthman was with Humran bin Aban and when he went to Basra, Marwan took it from him and it was with him.

It is mentioned in the narration of Jahim Fehri that: I was present during the affair of Uthman. So he said something and people returned satisfied, after that they found a letter addressed to their governor in Egypt, in which it was mentioned that the heads of the leaders should be struck off. So they returned and gave that letter to Ali (a.s.). He brought that letter to Uthman and Uthman swore that he had not written it and knew nothing about it.

Ali (a.s.) said: “Whom do you accuse of this?”

He replied: “My scribe and you, O Ali, because these people are obedient to you and you have not removed them from me.”

The people of Egypt came to Uthman’s palace, laid siege to it and said to Uthman who was inside the building: “O Uthman, this is your letter.”

He denied it and swore. They said: “This is worse than the fact that you don’t know what is written in your name. The like of you should not be at the helm of affairs of Muslims. Relinquish the post of Caliphate.”

Uthman said: “I will not take off the garment which God has made me wear.”

Bani Umayyah said: “O Ali, you have spoiled our issue, resorted to deceit and instigated people against us?”

He replied: “O fools, you know well that there is neither a female nor a male camel for me in this matter [that I have no vested interest] and I removed Egyptians from Uthman. And reformed his circumstances twice. What else should I have done?”

Then he returned from there saying: "O God, I am immune from what they say and I am immune of his blood if something happens to him."

The narrator says: "When Uthman was in siege, he wrote a letter, so that the son of Zubair may read it to the people and it was mentioned therein: By God, I have not written this letter and neither did I order it to be written, and I am unaware of this issue. And you will be satisfied about everything, which has angered you. So you may appoint whoever you like as governor of your city and these are the keys of your Public Treasury, you can give them to whoever you like."

They said: "We accuse you for this letter, so go away from us."

A glance at the tradition of two sieges

The first point worth attention in these traditions is that: Those, who laid siege to Uthman were Muhajireen and Ansar from companions and only four persons had been mentioned,¹ and these were people of Egypt, Kufa and Basra, who had no other option, except to make efforts to make him repent, prevent his heresies and stop his crimes.

They united with the protestors, who had come from other cities, comprising of elder companions and prominent persons. They were very important personalities, who could not be sidelined or anything can be said against their religion. They were leaders of that group and were those, who instigated people against the life of Uthman.

The struggle, protests and discussions that took place in these confrontations were all sourced in the capacity and piety of those people, and that they had become infuriated for the sake of Almighty Allah and had only called for his matter.

They staged an uprising only to remove weakness, straighten crookedness and purify it from heresies. And greed for rulership or rank or material wealth had not impelled them to take this step. That is why whenever the Caliph expressed that he would fulfill their demands, and stop his acts and remove the defects they found in him, they used to agree to that; but every time he went back on his word and he continued to break his pledge again and again.

This provoked their anger till they became certain that this man will not give up the crimes he was committing and would never change his character. So they became sure that they had no other option, except to stage an uprising against him. So they rose up against him and confronted him against what they regarded as evil, so that they may remove it, till what was destined came to pass.

If these people had any other aim than what we mentioned, Maula Ameerul Momineen (a.s.) would not have praised the people of Egypt in the letter he wrote regarding them:

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 851.

“To those who were infuriated for the sake of God, when disobedience of Allah is done on the earth and truth is destroyed...”

Books of history and other books mention their stance and clear and apparent attitude, he do not mention them, except in positive terms.

The second point seen in this tradition is that: The Caliph had committed such crimes, which Muslims regarded as evils and they told him to desist from such acts and he confessed to his errors and regretted having committing those acts, and after that went back on his repentance and committed those acts again.

Marwan hatched a plot and went on the pulpit and said: These Egyptians had received a report regarding their imam and when they understood that it was incorrect, they returned to their city.

Third: He dishonored the pledges and emphasized promises after what he committed for which they condemned him, and wrote a letter after they had dispersed in the country, because as was mentioned in the statement of Maula Ameerul Momineen (a.s.),¹ he knew that there was turmoil in the country. After that not much time passed, but that after that the like of Maula Ameerul Momineen (a.s.), Muhammad bin Muslma and senior companion guaranteed that he would honor that pledge.

But he broke that pledge again. And it was when a large number of companions had witnessed that document. Then, as if he didn't think that honoring the pledge and covenant was necessary; and paid no regard to those, who had stood sureties and did not think it was a shameful act to go back on his word. And perhaps he had some justification for this dishonor?

In any case, the Muslims – at whose forefront were just companions – did not approve this and committed that act without being aggrieved and without feeling any remorse.

Fourth: His undertaking to act according to Quran and Sunnah, which he has mentioned in the pledge during the first siege – and it was when he had agreed to give up what he had done before and the besiegers upon him and those who took his pledge against his acting against the Quran and Sunnah had been infuriated; that guides us that he had been opposed to Quran and Sunnah before that undertaking and this much is sufficient for degradation of a person that his character should contradict Quran and Sunnah.

Fifth: One, who was driven away and the son of the driven away or say in the words of Holy Prophet (s.a.w.a.):² Lizard, son of lizard; accursed, son of accursed; that is Marwan Ibne Hakam, had influenced the character and traits of the Caliph as Maula Ameerul Momineen (a.s.) said:

“He has turned him away from religion and reason and made him into a stray camel [a saddled camel which goes anywhere it is pulled]. And he

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 853-854.

² *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 774.

continued in the same way till his breaking of pledges brought destruction upon him.”

It is amazing from the Caliph that he should be under the influence of his temptations, whereas he knew his rank in religion and his position with regard to faith and his rightfulness, and he knew that he and his like were those, who had brought these troubles upon him. And had brought him to the verge of destruction and that he was such that the water was at his lips, but he was left thirsty. He knew all this at a time when he was in the final period of his life yet he still allowed the instigations of Marwan and this is indeed an astonishing situation.

More astonishing is the fact that he was influenced in this manner and yet did not pay attention to the advices of well wishers, like Maua Ameerul Momineen (a.s.) and numerous other just companions – who had warned him of the anger of people and asked him to keep away from deceit of Marwan, who was taking him to destruction and to listen to their advices.

But he disregarded their advice and after the argument was complete and no excuses remained, he paid no attention to them, whereas he knew that they did not leave the enjoining of good and forbidding evil, and they invited him to that in which lay his success and prosperity of Ummah.

The day of attack on the house of Uthman

In *Tabaqat*,¹ Ibne Saad has narrated from Abu Hafasa, slave of Marwan that:

Marwan bin Hakam on that day was reciting Rajaz and saying: Who can come to confront me? He came out of the house. Urwah bin Shayyim bin Baya Laithi went after him and hit him behind his neck with a sword and Marwan fell face down. Then Ubaid bin Rafaa bin Rafe Zarqi arose with a knife in his hand in order to decapitate him, but the foster mother of Marwan arrived and said:

“If you want, you can kill him. Urwah has killed him, now what would you get if you cut him into pieces?”

So Ubaid bin Rafaa felt ashamed from that woman and left Marwan.

The narrator says: People went after Uthman and scaled the wall of the house of Bani Hazm Ansari adjacent to his house. Three persons from Quraish were killed in defending Uthman: Abdullah bin Wahab bin Zama bin Aswad, Abdullah bin Auf bin Sabbaq and Abdullah bin Abdur Rahman bin Awam, then Abdur Rahman bin Abdullah Jamhi attacked Abdullah bin Abdur Rahman bin Awam and killed him.

Some people attacked other two persons and killed them besides the house. Malik Ashtar arrived till he reached Uthman and did not find anyone there. Muslim bin Kaleb Qabizi, who was from Hamadan, said:

“O Ashtar, you called us for killing a man and we gave a positive response and when you looked at him, you turned back?”

¹ *Tabaqatul Kubra*, Ibne Saad, Leiden edition, 5:25 [5/37].

Ashtar said: "Bravo, do you not see that he is not having any defender?"

Allamah Amini says: I mentioned these traditions to highlight that there was no one with Uthman, who might have defended him. In spite of Umayyads and his supporters, and corrupt and lowly people, who were followers of Umayyads.

These were placed before the attack of Muhajireen and Ansar and some of them were killed. And some of them hid behind the house of Umme Habiba. Some of them ran through the narrow streets of Medina and escaped with their life. No one remained, except Uthman and his family members till the turn came for his killing and at that time, he did not have any defender.

Tradition of Uthman's Assassination

Verily we belong to Allah and to Him we will return

Balazari and others have narrated: When a letter, which Uthman had written to Ibne Aamir and Muawiyah fell into the hands of Egyptians and those who had besieged him, it became the cause of attack upon him (Uthman) and the siege turned violent.

Talha was the leader of those, who were besieging Uthman and he had ensured that no one should be allowed to enter the place or leave it. He also stopped the water supply. Umme Habiba, daughter of Abu Sufyan came with a small vessel of water, but the besiegers did not allow her to enter. She said: "Uthman is our guardian and caretaker of orphans and I want to speak him about this matter."

So they allowed her inside and she gave that vessel to Uthman.

Jubair bin Mutim says: Uthman was besieged and he used water from a shallow well in his house. So I came to Ali (a.s.) and said: "Would you approve that your cousin¹ should be besieged till by God, he does not have water to drink, except from a shallow wall inside the house?"

He said: "Very nice, have they conveyed him to this situation."

"Yes," I said. So he took containers of water and delivered them to Uthman and he used them.

When this incident occurred and the battle erupted, and in the fight Ziyad bin Nuaim Fehri and some supporters of Uthman were killed, people continued to kill each other till Amr bin Hazm Ansari opened the door of his house, which was adjacent to the house of Uthman and called people to attack through his house.

¹ Relationship of Uthman bin Affan bin Abil Aas bin Umayyah bin Abde Shams bin Abde Manaf bin Qusayy and his mother was Urwi bin Kuraiz bin Rabia bin Habib bin Abde Shams bin Abde Manaf bin Qusayy and the mother of Urwi was named Umme Hakim, and she was Baidha binte Abdul Muttalib, bin Hashim bin Abde Manaf bin Qusayy, aunt of the Messenger of Allah (s.a.w.a.). So the mother of Uthman was the aunt of the Messenger of Allah (s.a.w.a.) and from this aspect in this statement he called himself as cousin of Ameerul Momineen (a.s.). Ref: *Tarikh Medina Damishq*, 39/9.

They entered the house and started fighting till they were defeated and fled through the part, which was opened for them.

Uthman remained with his family members and all of them including Uthman was killed.

Ibne Saad and Tabari have narrated from Abdur Rahman bin Muhammad that:

Muhammad bin Abu Bakr along with Kinan bin Bashir bin Itab and Saudan bin Humran, Amr bin Hamaq scaled the wall of the house of Amr bin Hazm and entered Uthman's house. They found him with his wife, Naila and was reading Surah Baqarah.

Muhammad bin Abu Bakr stepped forward, caught his beard and said: "O old fool, may God disgrace you."

Uthman said: "I am not an old fool, on the contrary I am a slave of Allah and chief of believers."

Muhammad said: "Muawiyah and so and so and so and so have no regard for you ?"

Uthman replied: "O nephew, leave my beard, as your father would not have approved such an act."

Muhammad said: "What I have intended for you is more serious than holding your beard."

Uthman said: "I seek the help of God against you." Then he hit upon the forehead of Uthman with a bow.

Ibne Saad and Tabari have written that: Kinana bin Bashir raised an arrow and hit it upon Uthman's ear. It penetrated till it reached his throat. Then he hit him with the sword, which killed him.

It is mentioned in the report of Abi Aun that: Kinana bin Bashir Tajidi hit with an iron mace on the forehead of Uthman and he fell on his side. After Uthman fell on his side Sudan bin Humran Muradi hit him and killed him.

As for Amr bin Hamaq, he grappled with Uthman and sat on his chest. Then he hit him with the point of his spear and said: I hit you thrice for the sake of Allah and six times for the malice I have in my heart. Umair bin Zabi attacked Uthman and broke his teeth.¹

Uthman's Funeral

Tabari has narrated through the chains of Abu Bashir Abedi that: Uthman's body was left abandoned for three days without it being buried, then Hakim bin Hazm Qarshi came with a member of Bani Asad bin Abdul Uzza tribe, Jubair

¹ Ref: *Tabaqatul Kubra*, Ibne Saad, Leiden edition, 3:51 [3/73]; *Ansabul Ashraf*, Balazari, 5:72., 82, 83, 92, 97 & 98 [6/189, 202, 213, 220]; *Al-Imamah was Siyasah*, 1:39 [1/44]; *Tarikh Umam wal Mulook*, 5:125, 131 and 132 [4/382, 383 and 395, Events of the year 35 A.H.]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:166, 168 [2/155, Sermon 30].

with Mutim came to Ali and discussed about his burial. And requested him to permit his family members to bury him. Ali did that and gave permission.

When the people came to know about this, they waited on the streets holding stones and some few people brought him out of his house and wanted to take him to outward wall of Medina to a place called Hash Kaukab.¹ The Jews used to bury their dead over there. When they brought out the body, people stoned his bier and wanted them to take his body far way from there.

This was reported to Ali (a.s.) and he sent someone and adjured them to refrain from such conduct and the people obeyed him. The bier was taken out and Uthman was buried in Hash Kaukab. When Muawiyah bin Abu Sufyan became the governor, he had that wall demolished to connect it to Baqi and asked people to bury their dead around Uthman's grave and at that time it became a part of Muslim cemetery.

In *Tamamul Matun*,² Safadi has narrated from Malik that: The body of Uthman continued to lie on the garbage heap for three days.

Ibne Abil Hadid, Ibne Athir and Dimiri have mentioned that Uthman's body was abandoned for three days, without burial and no prayer was recited on it. It is said that he was neither given funeral bath nor shroud. And it is said that Jubair bin Mutim recited on him and he was buried at night.³

Allamah Amini says: There is a problem, which should be solved over here: and it is that there are two possibilities, which come to mind. Let us examine both of them: It is that the severe action, which was taken against the Caliph and his murder in this horrible way, and after that prohibiting from his funeral; abusing him and insulting him by stoning his bier; breaking his teeth; all this necessitates one of the two things:

1. Either all companions were transgressors, because some of them themselves committed this horrific act, some assisted his killers, some instigated people against him, some hatched conspiracies from the back, some approved this conduct, and some liked these terrifying circumstances and it was in the condition that the following statements of Almighty Allah had reached their ears:

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِأَنْ يَعِظَّ

And do not kill the soul which Allah has forbidden except for the requirements of justice.”⁴

¹ Abu Umar has mentioned in *Al-Istiab*, [Part 3, 1048, No. 1778]; Yaqut in *Al-Mojam*, [2/262]; Mohib Tabari in *Riyaz*, [3/65]; Kaukab was man from Ansar and 'Hash; means orchard.

² *Tamamul Matun*, 79 [Pg. 191].

³ Ref: Ref: *Tabaqatul Kubra*, Ibne Saad, Leiden edition, 3:55 [3/78]; *Ansabul Ashraf*, Balazari, 5:83-86 & 99 [6/203, 205, 223]; *Al-Imamah was Siyasa*, 1:40 [1/46]; *Tarikh Ummat wal Mulook*, 5:143, 144 [4/412, 413 and 414, Events of the year 35 A.H.]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:168 [2/158, Sermon 30].

⁴ Surah Anaam 6:151

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَمَا قُتِلَ النَّاسُ جَمِيعًا

“Whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men.”¹

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعِّدًا فَجَزَّ أُوْهَ جَهَنَّمُ خَلِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَةُ
وَأَعْدَلَهُ عَذَابًا عَظِيمًا ﴿٤٣﴾

“And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.”²

Traditional reports recorded about this subject exceed the number of Quranic verses. Regarding the obligatoriness of the burial of deceased believers, giving funeral bath, shrouding, praying on them, and that the sanctity of the body of a believer is like the sanctity of their living. Numerous traditional reports are recorded from Messenger of Allah (s.a.w.a.).

Thus, if these people opposed these texts intentionally they are transgressors; if we don't say that due to uprising against an Imam, whose obedience is obligatory, they went out of the pale of faith.

2. Or that the Caliph had deviated from the path of truth and those people believed that the Caliph is not from the implications of those commands and prohibitions mentioned in Quran.

First possibility

It is not easy to accept hesitation and admit to that, but the companions in view of Ahle Sunnat, are all just, and they are trusted and it is reasoned through their statements and acts and their faith is trusted, and companionship of Holy Prophet (s.a.w.a.) has thrown lightning upon them and have polished them and removed the blemishes of their existence.

In that severe dispute were ten persons, who were given glad tidings of Paradise, from them Talha and Zubair were also present, especially Talha, who had a very nasty disposition and other people of nobility, like Ammar bin Yasir, Malik Ashtar, Abdullah bin Budail were also present among them; and among them was the Imam of Muslims and chief of believers, who on that day the glance of Caliphate fell on him and small fingers had turned to him for allegiance and the Ummah was more obedient to him than a shadow is to its owner.

Do you think, that in this condition, he should remain quiet in face of such a horrible act, whereas he was honored with those acts and was most knowledgeable about laws of Shariah and most guiding one of people to the path of religion, knowing that committing such acts is prohibited. No, by God, or that

¹ Surah Maidah 5:32

² Surah Nisa 4:93

in those terrible situation, he remained neutral or regarded their conduct to Uthman as lawful? We don't know.

It cannot be said that most companions were unaware of these happenings or did not know that it would reach to such an extent, or did not approve that incident, because this incident was not all of a sudden and not due to deceit and trickery, regarding which no one had any doubt what was to happen.

Because the dispute continued for more than two months, and during this period protestors did not make any demands from the Caliph, except that he should give up his heresies or resign from the post of Caliph; and they threatened him with death if he did not do either. The protests of those people had filled the atmosphere, and sometimes Uthman repented of his acts, sometimes refused to step down from his seat, and sometimes warned them about the consequences of his murder.

If more companions had not been inclined to this view, they would have dispersed through discussion and exhortation. But inspite of the fact that none of their statements and acts prove this matter, or its possibility close to reality has not been mentioned.

Numerous traditions, which we mentioned previously,¹ and which expose the beliefs of companions regarding the Caliph and regarding the attack on him, destroys this possibility. Although if we don't say that these traditions are consensus on enmity to the Caliph, agreement on his defects, which they pointed on him and the approval of what befell him, it should be; what to say that it is not narrated from anyone that the call of the killer of Uthman, who roamed through Medina for three days saying: "I am the killer of the old fool,"² had unnerved him.

Second possibility

It is very difficult that bad expectation from Caliph should reach to such an extent that companions regard him as deviated from path of truth; but they were cognizant of things that a person, who is absent cannot see, and we informed you about the statements of Ayesha that she said:³

"Kill the Nathal (old fool), may Allah kill him! As he has apostatized."

And said to Marwan: "By God, I wished I were able to put him in a bag and throw him into the sea."

And she said to Ibne Abbas: "Don't restrain people from this transgressor."

And Abdur Rahman bin Auf said to Ameerul Momineen (a.s.): "If you want, raise your sword and I will also raise the sword. He has gone back on his promise to me."

And it was mentioned that: On the day of Uthman's murder, Talha was the

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 835-837.

² *Al-Istiab*, 2:478, [Part 3, 1046, No. 1778].

³ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 835-837.

harshest of all against Uthman and he was killed in retaliation of Uthman's murder!

And Zubair said: "Kill him, as he has distorted your religion."

And he said: "Indeed, tomorrow on Judgment Day Uthman would be on the Siraat in form of a filthy corpse."¹

And Ammar said on the day of Battle of Siffeen: "O servants of God, come with me to confront those, who imagine that they are taking revenge for Uthman, who had themselves oppressed him and acted against commands of the Book of Allah."

He also said: "He wanted to distort our religion, so we killed him."

Hujr bin Adi and his companions said: "He was the first to be unjust in issuing commands and he acted in opposition to truth."

And Abdur Rahman bin Hassan Anzi Kufi said: "He was the first to open the door of injustice and to close the door of truth."²

Hashim Mirqal said: "Indeed, the companions of Muhammad and reciters of people killed Uthman, when he started heresies and contradicted the commands of Quran and companions of Muhammad are companions of religion and they are more eligible to have concern for the welfare of Muslims."³

And Malik Ashtar said: "To the Caliph, who has been proved guilty, who has distanced from Sunnah of Prophet and thrown the command of Quran behind his back."

And Hajjaj bin Ghaziya Ansari said: "By God, if from his age only as much duration remains as the gap between Zuhra and Asr, we would still shed his blood and seek divine proximity."⁴

And Muhammad bin Abu Bakr said to Uthman: "O aged fool, what religion do you follow? You have distorted the Book of Allah."

During such severe circumstances, it is not possible for me to choose one of the two options: that is either I should blame one person for heresies or regard thousands of people as deviated, among them being leaders, scholars, the wise and righteous people; and regarding their excellence traditions are recorded as we believe; or all of them were fair and it could be reasoned through their words and deeds as Ahle Sunnat believe. The judge is a healthy nature.

And if personal judgment is placed in between – as Ahle Sunnat have belief in such circumstances – it is on both the sides.

And to decide that one person reached truth according to his personal

¹ Ref: *Sharh Nahjul Balagha*, Ibne Abil Hadid, 2:404 [9/35-36, Sermon 137].

² Ref: *Al-Aghani*, Abul Faraj, 16:10 [17/156]; *Tarikh Umam wal Mulook*, 6:155 [5/276, Events of the year 51 A.H.].

³ Ref: *Kitab Siffeen*, Ibne Muzahim, Egypt, 402 [Pg. 354]; *Tarikh Tabari*, 6:23 [5/43, Events of the year 37 A.H.]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 2:278 [8/35, Sermon 124].

⁴ Ref: *Ansabul Ashraf*, Balazari, 5:78 [6/197].

judgment, but those numerous people were mistaken, is audacity and carelessness that is only putting oneself into difficulty after a difficulty, which is not acceptable.

وَإِنْ حَكَمْتَ فَاخْرُجْ بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

“And if you judge, judge between them with equity; surely Allah loves those who judge equitably.”¹

¹ Surah Maidah 5:42

Spurious traditions about attack on Uthman's house and showing the Caliph as innocent

In *Al-Ghadeer*, Allamah Amini¹ has mentioned some falsehoods and fabrications regarding attack on Uthman's house, among them being the traditional report which Mohib Tabari has mentioned and its text is:

"Then it was reported to Ali that they wanted to slay Uthman; so he said: We only wanted Marwan from him and we don't want Uthman. He said to Hasan and Husain: Go with your swords and stand at the house of Uthman and don't allow anyone to reach him. Zubair sent his son, and Talha sent his son, and some companions of Messenger of Allah (s.a.w.a.) sent their sons, so that they may prevent people from entering to Uthman and they demanded him to send Marwan out.

When people witnessed this scene, they rained arrows on the house of Uthman till Hasan bin Ali was smeared in his blood and an arrow injured Marwan, who was inside the house, and an arrow also pierced Muhammad bin Talha and the head of Qamber, slave of Ali (a.s.) was broken.

Then some of those, who has besieged Uthman feared that Bani Hashim would be infuriated due to Hasan and Husain and mischief would spread everywhere, so they held the hands of two men and said: If Bani Hashim arrive and see the blood on the face of Hasan they would remove people away from around Uthman and what you seek would be lost, but come with us and let us climb the wall to enter the house and let us kill him without anyone coming to know about it.

They climbed the wall of an Ansar to enter the house of Uthman and those who were with him did not notice this as all those with him were on the roof and only his wife was with him. Then they killed him and fled from the route they had entered and his wife screamed, but due the general uproar, no one heard her screams. Then she went up to the people and said: The chief of believers is slain. Immediately Hasan and Husain and their companions entered and saw that Uthman was slain. So they fell upon him and wept. At this point people entered and found Uthman slain.

This was reported to Ali, Talha, Zubair, Saad and all who was present in Medina. So they came out while they were in complete shock and they entered the house of Uthman and found that he was slain. Indeed we belong of Allah and Him we shall return.

Ali asked his sons: How was the chief of believers slain when you present

¹ Ref: *Al-Ghadeer*, 9/301-331.

there and he raised his hand and slapped Hasan and hit Husain, and scolded Muhammad bin Talha and cursed Abdullah bin Zubair and came out from there infuriated.

Talha saw him and said: "O Abul Hasan what happened to you that you beat up Hasan and Husain?"

Ali knew that he had helped in the killing of Uthman. So he said: "May so and so be upon you, a companion of the Messenger of Allah (s.a.w.a.), who participated in the Battle of Badr, without any reasoning against him [he was killed]."

Talha said: "If he had surrendered Marwan, he would not have been killed."

Ali said: "If he had surrendered Marwan to you, he would be killed before a case is framed against him."

Ali went out to his home and all the people came towards Ali in order to pledge allegiance to him. Ali said: "This is not upon you and it is only upon the folks of Badr and only the one they approve would be the Caliph."

No one remained from the folks of Badr, but that he said: "We don't know of anyone more worthy of Caliphate."

When Ali saw this, he came to the Masjid and mounted the pulpit. The first of those, who came to him and pledge allegiance was Talha, Zubair, Saad and companions of Muhammad (s.a.w.a.). Then he asked for Marwan and wept and he called some sons of Marwan – sons of Abu Muit – and they also wept.¹

Then Allamah Amini says: This fabricated report is opposed to authentic history, on which there is consensus and it is taken through hundreds of writings each of which strengthen others.

What we mentioned from the discussions of the companions regarding Uthman and those negative statements and character contradict this report.

Among these companions, were the ten companions, who were given glad tidings of Paradise and some of them had participated in Battle of Badr. More than 150 traditions are recorded about this.

Also, a large number of traditions falsify this report; that is traditions containing the statements of Muhajireen and Ansar and also traditions, which show that they were killers of Uthman, and tradition of the killing of Uthman and his funeral in Hash Kaukab near synagogue in the cemetery of Jews.

Also traditions, which mention condition of these persons, who are thought to have sent their sons for defending Uthman. And that they continued to be inimical to him till he was killed. And after being killed till he was buried in the worst of circumstances.

As for Ali (a.s.), it is confirmed that he was not present in Medina at the time of Uthman's assassination; so how it is possible that they came to him a

¹ *Riyazun Nazarah*, 2:125 [3/57]; *Tarikhul Khulafa*, Suyuti, 108 [Pg. 149].

little while after Uthman's killing and wept near him and that he hit at the face and chest of Hasan and Husain and scolded and abused them; and speak about the incident.

In *Majmauz Zawaид*, Haithami says in refutation of Tabari that:¹

"Apparently this tradition is weak, because when Uthman was besieged, Ali was not present in Medina."

Ali (a.s.) is one, whose point of view about Uthman was mentioned so refer it to it so that you may realize that we was not like a person, who was grieved and on the day of attack on the house of Uthman, he had not been shattered. Only such a one can accuse His Eminence of such acts who is overpowered by arrogance and selfishness and who has gone insane due to the effect of Shaitan (and is unable to maintain his balance; sometimes he falls down and sometimes rises up) and affection for the progeny of Umayyah has corrupted him and he does not know what he is saying; and what he fabricates carelessly.

Among the things which are really funny is the statement, which Balazari has narrated in *Ansab* from Ibne Sirrin:²

Uthman was killed and there were seven hundred people in his house: among them were Hasan and son of Zubair and if he had accorded permission, they would have driven the killers outside Medina.

It is narrated from Hasan Basri that:³

Ansar came to Uthman and said: "O chief of believers, we will assist God twice: we assisted the Messenger of Allah (s.a.w.a.) and we also help you too."

Uthman said: "I have no need of this, go back."

Hasan Basri says: By God, if they wanted they would have defended him with their cloak; indeed they were able to defend him.

What a logical and intellectual excuse is this? That the Caliph of Muslims is killed in his house among 700 just companions and they watch this scene and Muhammad bin Abu Bakr seizes his beard and mounts him, till the sound of his teeth breaking was also heard and they killed him inside his house.

Amr bin Hamaq threw him down and sat upon his chest and Umair bin Zabi broke his teeth. And his forehead was injured by the arrow Kinana bin Bashar, and his head was split with the mace of Tajeebi; and Ghafiqi hit on his mouth with an iron; while he was still alive he was stabbed with a number of daggers till his wounds made him weak and lifeless. They wanted to decapitate him, but two of his wives threw themselves over him.

All this occurred in the presence of just individuals, who were companions of Caliph, but till then, they were waiting to be given permission to fight so that they may expel the killers out of Medina. If they wanted, they would have

¹ *Majmauz Zawaيد*, 7:230.

² *Ansabul Ashraf*, Balazari, 5:93 [6/215].

³ Ref: *Izalatul Khifa*, 2:242.

defended him with their cloaks they would have definitely done that! What is the value of this laughable statement with relation to Islam, Quran, Sunnah, reason, feelings, logic, consensus and history?

A glance at books on this topic

What we mentioned so far regarding Uthman, its base is his excellence and to purify his sanctity from the dirt of his acts and omissions and fabricating excuses and his defense against what he had committed. And we informed you regarding authentic traditional reports regarding him and also false traditions in his favor.

Among the crimes of historians is that first of all they concealed some very obvious facts and relied on some traditional reports, and they have negated some established facts of history. Whoever is an Uthmani by belief and is inclined to Umayyads, he has not presented any other reports than these.

Leave aside the books on history and traditions – like *Tarikh Umam wal Mulook* by Tabari, *Al-Tamhid*, of Baqilani, *Al-Kamil* of Ibne Athir, *Riyazun Nazarah* of Mohib Tabari, *Tarikh* of Abul Fida, *Tarikh* of Ibne Khaldun, *Al-Bidaya wan Nihaya* by Ibne Kathir, *As-Sawaiq* of Ibne Hajar, *Tarikhul Khulafa* of Suyuti, *Rauzatul Manazir* of Ibne Shahna Hanafi, *Tarikh Akhbare Dawl* of Qirmani; *Tarikh Khamis* by Dayar Bakri, *Nuzhatul Majalis* by Safoori, *Nurul Absar* of Shablanji

You will find that all these books are full of fabricated traditions and they regard all these reports to be correct and after blackening the pages of their books, they have sullied the face of history and through these reports, concealed the established facts; and inverted the reality.

After that our Shaykh, Allamah Amini¹ has mentioned other books and has refuted their matter. Those books are as follows:

1. *Al-Futuhatal Islamiya* by Mufti of Mecca, Sayyid Ahmad Zaini Dhalan.
2. *Al-Fitnatul Kubra* by Dr Taha Husayn.
3. *Uthman bin Affan* by Professor of Arabic in Egypt, Ustad Sadiq Ibrahim Arjan.
4. *Insaf Uthman* by Ustad Muhammad Ahmad Jaad Maulabek.

Then he has written:² And compare the book of *Tarikhul Khulafa* of Ustad Abdul Wahab, whose pages are full of false reports and incorrect history, with these books. Also *Kitab Uthman* by Ustad Umar Abu Nasr, in which nothing, except Umayyad manners and moral are mentioned, which Shaykh Muhammad Khizri had mentioned before. That is why, whatever the researcher has doubted and objected about Khizri's book the same are applicable to the statements of Abu Nasr also.

¹ Ref: *Al-Ghadeer*, 9/338-370.

² Ref: *Al-Ghadeer*, 9/356.

Also, the book of *Tarikhul Khulafa Rashideen* of Sayyid Ali Fikri, which is in fact the third volume of his book: *Ahsanul Qasas*, this book is the most balanced of books written on this subject and it shows the equitable nature and pure disposition of the author.

Although he had written this book on the basis of fabricated traditional reports, but he has not fallen into dangerous discussions and has not sunk into the whirlpool of deviation like the calamities and heresies blamed on the Caliph and what is mentioned in order to clear him of those heresies.

He has mentioned the account of Caliph in such a way that he bows before his greatness, and the Ummah from all sides have conspiracy and affection, and the discussion, struggle and condemnation and defense did not reach his ears, as if what is mentioned about the excellence of Caliph and his being of noble nature and his perfect self written are all fabricated principles and he does not notice any criticism. Soon you will read about the value and reliability of these statements; thus:

وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُكَفَّرَ إِلَيْكَ وَحْيُهُ

“And do not make haste with the Quran before its revelation is made complete to you.”¹

A glance at Uthman’s merits in *Sahih* and *Musnad* books

So far we have discovered the depths of pages of the life of Uthman and we don’t know whether this page is white or black? But the researcher, who ponders on these pages, will investigate and analyze and will discover the actual nature and value of Uthman. The aim of this statement is that it should be an estimation of the Caliph, and we will weigh what is narrated about him against this and if it is equal, we will accept it. And if it is longer or shorter than that we will understand that it was under the effect of exaggeration in excellence.

What we have listed for you till this point – like the decadence, nasty temperament and harshness in manners, distress and pain, personal and natural mischief, deviation in nature, corruption and evil of objectives, harshness in acts, non-seriousness and injustice in issuing command, following selfish desires, deviation from truth, decadence in self, error in view, extremism in speech, numerous examples of this type, whose consequences is unworthy of praise – does not leave the investigator scope to be inclined to regarding what is mentioned about Uthman or which is wrongly attributed to him, whether its authorities are strong or weak.

Like the views of the companions of the early period, which we placed before you,² do not leave any scope for these discussions regarding authenticity of these fabrications, what to say about leaving any scope for proving that.

¹ Surah Taha 20:114

² *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 855-857.

He is among those, who narrated these traditions without chains of narrators or with chains of narrators a large number of followers of selfish desires, you will find from Basri till Shami that in most instances their chains of narrators end at one of the supporters of Uthman or his valueless relatives.

This shows that these traditions are fabrications of Muawiyah for the slain Caliph, who made his incident a dice game to achieve his lofty aims and Muawiyah spent much wealth to fabricate the excellence of his clan, the accursed tree in Quran – Bani Umayyah generally, and progeny of Abul Aas especially.

In addition to that, majority of those reports are based on nonsensical premises and weak arguments, whose justification is not possible.

Some fabricated traditions

1. Muslim and Ahmad have narrated from Uqail, the Umayyad, from Laith Uthmani,¹ from Yahya bin Saeed Amawi, from Saeed bin Aas, cousin of Uthman, from Ayesha and Uthman that:

Abu Bakr sought permission from Allah's Messenger (may peace be upon him) for entrance (in his apartment) as he had been lying on his bed covered with the bed-sheet of Ayesha, and he gave permission to Abu Bakr in that very state and he, having his need fulfilled, went back.

Then Umar sought permission and it was given to him in that very state and, after having his need fulfilled, he went back. And Uthman reported: Then I sought permission from him and he got up and said to Ayesha: Wrap yourself well with your cloth, then I got my need fulfilled and came back.²

Ayesha said: "Allah's Messenger, why is it that I did not see you feeling any anxiety in case of dressing properly in the presence of Abu Bakr and Umar as you showed in case of Uthman."

Thereupon Allah's Messenger (may peace be upon him) said: "Verily Uthman is a person, who is very modest and I was afraid that if I permitted him to enter in this very state he would not inform me of his need."³

2. Muslim and others have narrated from Ayesha that: Ayesha reported: Allah's Messenger (may peace be upon him) was lying in the bed in my apartment with his thigh or his shank uncovered that Abu Bakr sought permission to get in.

It was given to him and he conversed in the same very state (the Prophet's thigh or shank uncovered). Then Umar sought permission for getting in and it was given to him and he conversed in that very state. Then Uthman sought permission for getting in; Allah's Messenger (may peace be upon him) sat down

¹ The chains of narrators of this tradition in *Sahih Muslim* and *Musnad Ahmad* is as follows: From Laith, from Uqail from Ibne Shahab from Yahya bin Saeed bin Aas...

² In one narration of Ahmad, this is mentioned as follows: So my need was fulfilled.

³ *Sahih Muslim*, 7:117 [5/18, Tr. 27, Kitab Fadhalus Sahaba]; *Musnad Ahmad*, 1:71 & 6:155 & 167 [1/114, Tr. 516; 7/222, Tr. 24690 & Pg. 239, Tr. 24811].

and he set right his clothes.

He (Uthman) then entered and conversed and as he went out, Ayesha said: "Abu Bakr entered and you did not stir and did not observe much care (in arranging your clothes), then Umar entered and you did not stir and did not arrange your clothes, then Uthman entered and you got up and set your clothes right," thereupon he said: "Should I not show modesty to one whom even the angels show modesty?"¹

Allamah Amini says: Shame means to be away from everything, which is not appropriate from the aspect of religion and human nature and its basis is the nature of man, and its perfection is acquired and through faith, and by increase of faith and cognition, shame also increases and it culminates at the true nature, to restrain the owner of faith and cognition from every negative act.

Therefore, man is able to omit and limit the sensual desires through it in his acts and issues. He applies these limits to the organs and limbs and none of them can exceed their limits.

The Messenger of Allah (s.a.w.a.) says: "Actual shame from God is that one should protect his stomach and genitals from that, which is prohibited and that he should remember death and decline."²

Thus, every act, which is out of the ambit of religion and humanity is opposed to shame, and shame only restrains from negative acts and every small and great sin, which sullies the character of man; and whoever is not ashamed, he can do whatever he wants. It is mentioned in prophetic traditional report that:

"If you are not ashamed you can do whatever you like."³

On the basis of this, every wanton act, abusive talk, falsehood, dishonesty, breaking promise, deceit and fraud, oath breaking, following the base desires, immodesty in speech and acts and such other acts, are opposed to shame.

In the language of Holy Prophet (s.a.w.a.) these traits are opposed to shame when he says:

"Shame is a part of faith and faith is in Paradise. Ill talk comprises of injustice and oppression and injustice is in Hellfire."⁴

And he says: "Immodesty cannot enter anything, except that to makes it evil and bad, and shame does not get access but that it bestows grace to it."⁵

Now, come with me to look deeply at the life of Uthman; and perhaps we may find something, which might be a proof of this capacity; but if you are

¹ *Musnad Ahmad*, 6:62 [7/92, Tr. 23809]; *Sahih Muslim*, 7:116 [5/18, Tr. 26, Kitab Fadhalus Sahaba].

² Tirmidhi has narrated this report in *Al-Jamiul Sahih*, [4/550, Tr. 2458]; and Mundhari in *Al-Targhib wal Tarhib*, 3:166 [3/400, Tr. 13].

³ This traditional report is mentioned by Bukhari in his Kitabul Adab in *Sahih Bukhari* [5/2268, Tr. 5769].

⁴ Ahmad has mentioned this report in *Musnad*, 3/294, Tr. 101234.

⁵ *Sunan Ibne Majah*, 2:546 [2/1400, Tr. 4185]; *Sunan Tirmidhi*, [4/307, Tr. 1974].

unable to do that, you must once again study all what we have mentioned about the Caliph; as regards what he did and what he did not do as well as his statements mentioned before; after that you will find things, which demolish this claim that he was the most shameful person of the Ummah? Or that the angels were ashamed of him.

As for what he told Maula Ameerul Momineen (a.s.) that: "By God, in my view you are not better than Marwan;" it must be a part of his modesty!

Does he not know that in His Book, Almighty Allah has regarded Ali (a.s.) as the self of Prophet and has purified him according to clarification of Quran; and Marwan, was expelled one, son of the expelled one and lizard, son of lizard and accursed, son of accursed?

Or his statement to His Eminence when he spoke to him regarding Ammar and his exile:

"You are more eligible for being exonerated."

Or his statement when he conferred with Marwan and his own companions regarding Abu Zar, saying: "Advise me regarding this old excessive liar; that whether I should beat him, imprison him or eliminate him."

Whereas the ears of companions are full of the statement of Holy Prophet (s.a.w.a.) that he said: "The sky has not shaded and the earth has not borne anyone more truthful than Abu Zar."

Or his statement to Ammar, when heard him say: "From the depths of my heart and with all my being, I seek forgiveness for Abu Zar;" "May the organ of your father be in your mouth, do you think that I regret banishing him?" And he ordered them to lash behind the neck of Ammar. Whereas Ammar was as you know well¹ like the skin between two eyes of Prophet and his nose and he was pure and chaste and from the tip to the toe was full of faith and faith was merged in his flesh and blood. And wherever truth was he circled it; and the Holy Quran mentions his excellence.

If what Uthman claimed² that from the time he paid allegiance upon the hand of Messenger of Allah (s.a.w.a.), due to according respect to it, he never again touched his privies with his right hand – if only someone would tell me why he openly mentioned the privies of Yasir, father of Ammar with his tongue? And how often that with this tongue, he quoted the traditions of Prophet and recited the Book of Allah.

Should he not have restrained his tongue for the sake of nobility of Quran and Sunnah as he claimed that for the sake of nobility of the hand of Prophet he did not touch his privies? Although if someone compares his claim of not touching the privies with his continuous foul language, he would not reject our

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 881-882.

² Ref: *Al-Bidaya wan Nihaya*, Ibne Kathir, 7:209; *Faizul Qadeer Sharh Jamius Saghir*, Manawi, 4:399.

statement.

Or intimacy with his another wife during the night of the passing away of his wife, Umme Kulthum, respected daughter of the Messenger of Allah (s.a.w.a.) is a proof of his modesty. Holy Prophet (s.a.w.a.) disliked this act much; so much so that he hinted saying: Is there anyone, who had not been intimate with his wife? Through this statement His Eminence wanted to restrain Uthman from attending the funeral of his wife. In this way he smeared his face with everlasting degradation.

Or his squatting on the pulpit of the Prophet when he became the Caliph and Abu Bakr used to sit a step lower than the seat of Holy Prophet (s.a.w.a.) and after that Umar sat a step lower than Abu Bakr and Uthman, who was more modest than his two friends, should not have climbed to the top of the pulpit and at least followed the practice of Abu Bakr and Umar in modesty and decorum, but he...

Or his opposing Quran and Sunnah [is proof of his modesty]?

As the Muhajireen of the early period of Islam and the survivors of the Shura committee from the companions and companions of companions, who were in Egypt, they wrote him a letter: Come to us and before the Caliphate of the Messenger of Allah (s.a.w.a.) is snatched from its folks, get it, because the Book of Allah is changed and the Sunnah of the Prophet is distorted.

And Ayesha raised the sandals of the Messenger of Allah (s.a.w.a.) and said: The Sunnah of the Messenger of Allah (s.a.w.a.) the owner of this sandal is abandoned. And she said: "Kill the old fool, may God kill him, Indeed, he has apostatized." And other statements from her [Ayesha] and others regarding Uthman's opposition to Quran.

By exposing that viewpoint deviated from Quran and Sunnah regarding prayer, charity, Khums and Zakat, Hajj and marriage, punishments and blood monies, in a severe tone, [is the proof of his modesty], words like: "This is my viewpoint" or "We obtain our needs from this war booty, even though some people rub their noses, this is the property of God, I will give to one I like and restrain from one I like, and nose of everyone should be rubbed in the dust."

So Ali (a.s.) said to him: "In that case, you are prohibited from this act and between you and him a distance will be thrown."

Ammar said: "I make Allah as witness that I am the first of those, who do not accept this and that my nose should be rubbed in the dust."

Or he said: "By God, I am the first of those, whose nose would be rubbed in the dust for this act."¹

Or encouraging people to act according to those views, which were away and opposed to the sacred Shariah of Islam [is testimony to his modesty] till the time when Uthman said to Ameerul Momineen (a.s.): "I see that I prohibit people

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 818.

from something, but you are doing that.”

His Eminence said: “I am not one to abandon a Sunnah of the Messenger of Allah (s.a.w.a.) because of one person.”

Or he said: “I am not that I should leave the statement of Messenger of Allah (s.a.w.a.) because of you.”

And it was near that Ameerul Momineen (a.s.) should have been killed because of opposing this heresy.

With this act, Uthman, opened the door to audacity against Almighty Allah and attributing falsehood to Him. After him, Muawiyah, Marwan and other cousins of his played with the religion of God, as children play with tops.

Or granting refuge to Ubaidullah bin Umar and not taking retaliation from him for killing some innocent people and [testimony to his modesty] this was in the condition that majority of companions, if we don’t say all of them, condemn him, who themselves had important viewpoints, for the sake of this act.

Or not applying the penalty on Walid bin Uqbah due to the fact that he was a relative of Uthman [is a proof of his modesty] and this was in the condition that Walid was a drunkard and he vomited wine in the Great Masjid in Kufa, till Muslims began to discuss these things and confronted him; so they beat him with shoes and punished him for his acts.

Or imposing Bani Umayyah, those corrupted and destructive men, and sons of the accursed family tree and Quran, upon the people and laws of the sacred religion of Islam, and through their help, establishing their tyrannical and oppressive rulership and foundation of the unjust and unfair Umayyad rule in the Islamic societies [is a proof of his modesty].

Or recalling uncle and cousins to Medina and according refuge to them, even though the Messenger of Allah (s.a.w.a.) had banished them from the sacred lands to ensure its sanctity [is a proof of his modesty].

Or entrusting the exigencies and issues of the society to fellow, whose acts were exposed that is Marwan [is a proof of his modesty].

As if the keys of the affairs of the Ummah are in the hands of Marwan till Maula Ameerul Momineen (a.s.) said to Uthman: “You will not be satisfied with Marwan and he is not satisfied with you, unless he turns you away from your religion, like a camel, who goes wherever it is dragged.”

And he said: “You will not be satisfied with Uthman and he will not be satisfied with you, except that he destroys your religion and deceives you regarding your intellect. And I see him that he would throw you in water yet make you return thirsty.”

Or writing letter to his governors directing them to eliminate righteous persons, to cast them into prison, to punish and torture them [is a proof of his modesty].

Or banishing the righteous persons from companions of the early period and

their righteous companions of companions from one exile to another, and driving them away from their homes in Medina, Basra and Kufa, and harassing and torturing them and in any way he can, like beating, abusing, accusations and torture [is proof of his modesty].

Persons were put into house arrest as if they had committed unforgiveable crimes.

So much so that the senior member of Ghiffar tribe, Abu Zar, whose veracity was testified – after the flesh of his thighs was torn off due to the severity of way to his expulsion – till he passed away in his exile.

These, were some examples, which we wrote in pages of the life of the Caliph so that the researcher may ponder well upon them, observe the right of justice, and in reply to the questioner, speak the truth, whether the researcher can see in one of these evidences of concealing the body of this man with one of the garments of modesty? Or he finds these to be clear evidences of his not having excellent qualities, and find Uthman to be opposed to these and acting in contravention of modesty? And has concluded his remaining conditions upon the mentioned conditions and that all.

Moreover, if the traditional reports, which say that Almighty Allah was ashamed of Abu Bakr and falsified His Messenger due to the modesty of Abu Bakr¹ is true, then Abu Bakr is worthier than Uthman that in his presence modesty should be observed, then how Holy Prophet (s.a.w.a.) did not take any step regarding Abu Bakr and did not pay attention to it, but he acted for Uthman?

Coming back again to the traditional reports of modesty from another aspect: Indeed, a devotion, which makes one blind and deaf, has blinded the fabricator of this falsehood, because he wanted to prove numerous excellence for the Caliph, while he was unaware from the fact that the requirement of this proving of excellence, was annulling the excellence of Holy Prophet (s.a.w.a.).

Because he attributed to His Eminence that he exposed his thigh in the presence of companions, and upon the entry of one whom even angels were ashamed of, he was ashamed and covered his thigh!

We would reply: Firstly, this act is from the acts that senior members of the public and Ummah cannot commit, and only the lower classes and most uncouth persons resort to such behavior, thus Holy Prophet (s.a.w.a.) – who in dignity and decorum, was much higher than the highest mountain and in his recognition he humiliated the deep oceans

It was as Abu Saeed Khudri has described that his modesty was more than that of a virgin behind the veil² and when he was not pleased at something, we saw its effect on his face, and Allah, the Mighty and the High had disciplined him

¹ A valueless tradition, shameful and fabricated, which is mentioned in *Nuzhatul Majalis*, 2/184, Ref. *Al-Ghadeer*, 7/334-335.

² Bukhari has mentioned this report in his *Sahih*, chapter of qualities of the Prophet; 5:203 [3/1306, Tr. 3369]; and Muslim in his *Sahih*, 7:78 [4/488, Tr. 67, Kitabul Fadhlain].

not leaving a single negative quality, but disciplined it; till He considered his noble morals as great and said:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٦﴾

“And most surely you conform (yourself) to sublime morality.”¹

No one who has faith in His Eminence and his excellence, would permit himself to attribute to him the like of this immodesty to him.

Moreover, the Shariat, which His Eminence brought, has deemed the thigh to be a private part and has commanded it to be kept covered:

1. Ahmad, the leader of Hanbalis, in his *Musnad*,² has narrated upon the authority of Muhammad bin Jahash, nephew of Holy Prophet (s.a.w.a.) [a wife of the Prophet was Zainab binte Jahash] that: Holy Prophet (s.a.w.a.) passed by Moammar,³ who sat in the Masjid and had stuck his knees to his belly and a part of his thigh was exposed. Holy Prophet (s.a.w.a.) told him:

“O Moammar, cover your thigh; indeed the thigh is of the parts supposed to be covered.”

2. Darqutni, in his *Sunan*⁴ has narrated from Abdullah bin Umar that: The Messenger of Allah (s.a.w.a.) said:

“Instruct you children to pray from the age of seven and when they are ten years old, you should beat them if they don’t pray; and they should sleep separately; and when one of you marries a slave girl or brings a servant, they should not look between the navel and the knees, because what is there between the navel and the knees is from the private parts.”

Senior jurists and scholars have accepted the verdict of this tradition and agreed that the thigh is a private part; and what Nawawi⁵ has written is the viewpoint of majority of scholars; and as Qastalani and Shaukani⁶ have written that it is the point of view of all scholars.

In the book of *Al-Fiqh Alal Mazahibul Arba*,⁷ it is mentioned that: As for the privies of the man in the condition that he is not praying, is between the navel and the knees; and glancing at the other parts of his body is allowed if there is no risk of mischief.

Supposing there is detestability in exposing the thigh, but there is no doubt

¹ Surah Qalam 68:4

² *Musnad Ahmad*, 5:290 [6/392, Tr. 21988 & 21989]; *Sahih Bukhari*, 1:138, Chapter of what is mentioned about the thigh, [1/145, Chap. 11].

³ He was Moammar bin Abdullah bin Fazla Qarshi Adawi.

⁴ *Sunan Darqutni*, [1/2301, Tr. 2]; *Musnad Ahmad*, 2:187 [2/387, Tr. 4717]; *Sunan Abu Dawood*, [1/133, Tr. 495].

⁵ *Fathul Bari*, 1:382 [1/481]; *Neelul Autar*, 2:49 [2/70]; and [Ref: *Sharh Sahih Muslim*, Nawawi, 9/219].

⁶ *Irshadus Sari*, 1:389 [2/33]; *Neelul Autar*, 2:50 [2/71].

⁷ *Al-Fiqh Alal Mazahibul Arba*, 1:142 [1/192].

that concealing is an etiquette of Shariah and from requirements of dignity and equals awe and Messenger of Allah (s.a.w.a.) more worthy to observe these things, which he had himself advised.

Presence of this report in two Sahih books of Bukhari and Muslim is hard upon you, because these two books – as we mentioned – are great vessels of debased and valueless statements and full of errors, and in these two books, there are so many shameful, worthless and false statements that they have spoiled the reputation of authorship and made the arm of the science of traditions weak.

Alas, if these two books had stopped only with this shamefulness of exposing of the thigh and had not mentioned the nakedness of His Eminence in front of the people; Bukhari in his *Sahih*,¹ has in the chapter of construction of the Kaaba and Muslim in his *Sahih*² has narrated from Jabir bin Abdullah that:

“While Allah’s Apostle was carrying stones (along) with the people of Mecca for (the building of) the Kaaba wearing an Izar (waist-sheet cover), his uncle Abbas said to him, “O my nephew! (It would be better) if you take off your Izar and put it over your shoulders underneath the stones.” So he took off his Izar and put it over his shoulders, but he fell unconscious; then he rose up and said: Where is my garment? Where is my garment? Thus, the garment was put around him; and since then he had never been seen naked.”

It is mentioned in the words of Muslim that:³ “Jabir bin Abdullah reported: The Messenger of Allah (may peace be upon him) was carrying along with them (his people) stones for the Kaaba and there was a waist wrapper around him. His uncle, Abbas, said to him: O son of my brother! if you take off the lower garment and place it on the shoulders underneath the stones, it would be better. He (Holy Prophet) took it off and placed it on his shoulder and fell down unconscious. He (the narrator) said: Never was he seen naked after that day.”

And in the story, which Ibne Hisham has mentioned in his *Seerah*,⁴ it is stated that: Narrated for me the Messenger of Allah (s.a.w.a.) instances in which Almighty Allah protected him during childhood and said: I found myself among children of Quraish that we carried rocks in a game and I became stark naked and I had placed my garment on my shoulders and upon it placed the rock and carried and I went and returned with them in this manner; suddenly someone I did not see, punched me and said: “Wrap yourself in your garment.” So I took the garment and wrapped it around myself and then carried the stone. And among my companions Ali is my garment and covering.

O Muslims, all of you come with me so that we may ask these two men [authors of two *Sahih* books] whether this is the recompense of the labors of Prophet and real thankfulness to his reforms? Is this appreciation and according

¹ *Sahih Bukhari*, 6:13 [2/573, Tr. 1505].

² *Sahih Muslim*, 1:184 [1/340, Tr. 76, Kitabul Haiz].

³ *Sahih Muslim*, 1:184 [1/340, Tr. 77, Kitabul Haiz].

⁴ *Seerah*, Ibne Hisham, 1:197 [1/194].

honor? Is it right that it should be said: Muhammad (s.a.w.a.) walked among the labors naked, without covering his genitals? And as Ibne Ishaq¹ has said: His Eminence on that day was aged thirty-five years.

Supposing the degraded reporters had fabricated this tradition for a specific purpose, but what is the justification of these two persons that they regarded it authentic and mentioned it like a valid tradition in their Sahih books?

Do they think that this debased act is from the implications of authentic traditions, which they have narrated about him, that the modesty of His Eminence was more than that of a virgin.² Can you find anyone among the virgins, who regard this shamelessness lawful? By God, no! By God, no!

Or come with me, so that we can compare what is mentioned in the two books regarding Messenger of Allah (s.a.w.a.) and between what Ahmad has narrated in his *Musnad*,³ from Hasan Basri. Hasan Basri has mentioned Uthman and his excessive modesty and said:

“If he was in his house, and the door of the house was closed, he did not remove his clothes even while taking a bath as his modesty prevented him from that.”⁴

Look at the modesty of the Prophet of infallibility and devotedness and compare it to the child of the accursed family tree mentioned in Quran; how much difference is there between them! Is this Holy Prophet (s.a.w.a.) not the same whom Muawiyah bin Haida asked: “O Messenger of Allah (s.a.w.a.), to whom can I show my privies and from whom should I conceal them?”

He replied: “Conceal your privies, except from your wife and slave-girl.”

He asked: “If I am in a group of people?”

He replied: “If you can you should not make anyone see that.”

He asked: “If one of us is alone?”

He replied: “Allah, the Mighty and the High is more worthy to be ashamed of.”⁵

His Eminence (s.a.w.a.) has so much stressed regarding concealing the privies that due to modesty for Almighty Allah that even a person, who is alone, should not be naked and those, who have said that being naked even alone is not lawful in any instance have reasoned through this report.⁶ What excuse can the writers of the two Sahihs give that His Eminence made his privies open in public.

¹ *Seerah*, Ibne Hisham, 1:209 [1/204]; *Al-Rauzul Anaf*, 1:1127 [2/228].

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 874.

³ *Musnad Ahmad*, 1:74 [1/118, Tr. 544].

⁴ Ibne Jauzi has mentioned this in *Sifatus Safwa*, 1:177 [1/304, No. 4]; and Mohib Tabari in *Riyaz*, 2:88 [3/12].

⁵ Ibne Taymiyyah has mentioned in *Durarul Mantaqa*, that five of the six authors of *Sihah* books have narrated this tradition, except Nasai [*Sahih Bukhari*, 1/107, Chap. 20; *Sunan Ibne Majah*, 1/618, Tr. 1920; *Sunan Tirmidhi*, 5/90, Tr. 2769; *Sunan Abi Dawood*, 4/41, Tr. 4017].

⁶ Ref: *Neelul Autar*, 2:47 [2/69].

Almighty Allah is seeing them from above.

More amazing is the fact that Holy Prophet (s.a.w.a.) believed in concealing the privies of children, as is mentioned in authentic tradition, which Hakim has mentioned in his *Mustadrak*, quoting from Muhammad Ayaz.¹

I was taken to Holy Prophet (s.a.w.a.) when I was a child. I had a cloth on me, but my genitals were exposed. He said: "Observe the sanctity of his privies, and keep them covered; indeed the sanctity of the private parts of children is like the sanctity of private parts of the elders. Almighty Allah does not look at the privies of one, who exposes his privies."

If the report narrated by Hisham is authentic – that is the story of His Eminence playing games with children and exposing his privies and placing his garments on his shoulders; and after that someone punched him, which caused pain to him, and called: Wrap your garments around yourself – then how can the tradition of Bukhari and Muslim be right?

After being punched and scolded, would he repeat the same thing when grown up? How can the tradition of Bukhari and Muslim be compatible with the traditional report of Bazzar from Ibne Abbas that:

"Holy Prophet (s.a.w.a.) used to bathe behind the rooms, and no one ever saw his nakedness."

Bazzar has said that: The chain of narrators of this report is good.² And more expressive than this is the report, which Qadi Ayaz has narrated from Ayesha in *As-Shifa* that:³

"I have never seen the nakedness of the Messenger of Allah (s.a.w.a.)."

Mother of believers, judge between us and narrators of these valueless traditional reports, and deliver a just judgment regarding those, who attribute things to your holy husband things that even a degraded person regards himself pure of and who say: A man, whom no one, even his wife, who is most familiar with his secluded and private issues, had seen his nakedness, whereas he was naked and his wrap was placed on his shoulders, and he carried rocks among workers!

O mother of believers, which of these two reports from you is correct? Is this tradition of yours correct? Or the tradition about modesty of Uthman – if you had narrated it – at the side of what your husband had narrated that: "The thigh is a part of privies?"

Attention: A close look at history and traditions informs us that the usual habit of fabricators and liars in exaggerating excellence was that they exaggerate about a special characteristic that the person is absolutely bereft of and nature, which is opposed to his life history and proven biography.

¹ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:257 [3/288, Tr. 5119].

² Ref: *Fathul Bari*, 6:450 [6/577]; *Sharhul Mawahib*, Zarqani, 4:284.

³ *As-Shifa ba Tareef Huququl Mustafa*, 1:91 [1/159].

So, we find that they exaggerated greatly regarding valor of Abu Bakr; so much so that they regard him to be the most valiant companion, whereas although he was present in all battles of Prophet, he never wielded a single sword and never stepped into the field of battle, nor shot an arrow, and on no day was he seen fighting on the battlefield; that is why they have exaggerated his valor and have mentioned shameless and funny traditional reports regarding his valor, with the hope that some of them would be proved against what is true.¹

They exaggerate his piety and worship and think that his liver used to get cooked up due to fear of God, and when he breathed, smoke came out from his mouth. Whereas he did not have any precedence in prayer; and nothing is narrated about him regarding excessive fasting, praying and doing anything, which brings one near to Allah.²

They have exaggerated the knowledge of Umar and shown him to be the wisest of the companions during his time and the most expert in jurisprudence in religion of God. And they bestow nine-tenths of knowledge to him and in the pan of balance, his knowledge is heavier than knowledge of all people or all Arab tribes.

They narrated excessive traditional reports regarding these issues.³ Whereas trading in the market kept this man unaware of the Sunnah and according to his own admission – a statement which is proved authentic – all the people, even women in their chambers are wiser than him.⁴

They have exaggerated his censuring falsehood, and his malice to music and his severe prohibition against it. Whereas it is proved that it was his habit to commit unlawful acts and he regarded music as lawful.⁵

When they found that correct history and what is proved from biography of Uthman, contradicts modesty and shows him to be having the opposite traits of shamelessness, they fabricated strong reports in his favor and narrated shameful traditional reports and the hands of fabricators placed those reports in his biography and his conduct. So much so that he is shown as the most modest and respectable person of the Ummah, and a modest man, from whom even the angels were ashamed.

Thus, the modesty of Uthman, like the valor of Abu Bakr and intelligence of Umar, is negation of facts. Among them is trustworthiness and intelligence of Muawiyah as mentioned in the report attributed to Messenger of Allah (s.a.w.a.) that:

“Due to his excessive intelligence and trustworthiness about the statements

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 654-658.

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 658-660.

³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 511-581 and Pg. 781-792.

⁴ Academic masterpieces of Umar as mentioned in *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 511-581.

⁵ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 724-725.

of my Lord, Muawiyah was almost appointed as a prophet.”

Also: “Seven persons are most trustworthy: Tablet (*Lauh*), Pen (*Qalam*), Israfeel, Mikaeel, Jibraeel, Muhammad and Muawiyah.”¹

Whereas the report, which Abu Bakr Hazali has narrated lifts the curtain from trustworthiness of Muawiyah and his rank regarding this excellent quality; he says:

One day, Abul Aswad Duali was speaking to Muawiyah when he shifted his posture and passed flatulence. He told Muawiyah: “Don’t tell anyone about this.” “All right,” said Muawiyah.

When Abul Aswad went away, Muawiyah mentioned this to Amr Aas and Marwan bin Hakam. When Abul Aswad came to Muawiyah the following day, Amr asked: “O Abul Aswad, what did the gas do yesterday?”

He replied: “Gases come and go, and that too from an old man, whom age has weakened.”

Then he turned to Muawiyah and said: “One, who has no trustworthiness to even conceal intestinal gas cannot be trusted regarding the Muslim community!”²

3. Ibne Majah, in his *Sunan*,³ has narrated from Abu Marwan Ibne Muhammad bin Uthman Umai Uthmani from his father Uthman bin Khalid, grandson of Uthman bin Affan from Abdur Rahman bin Abu Zanad – slave of Ayesha, daughter of Uthman – from Arajj from Huraira that the Messenger of Allah (s.a.w.a.) said:

“Every Prophet has a friend in Paradise and my friend in Paradise is Uthman.”

Chain of narrators

1. Abu Marwan; Salih Asadi has written: “He narrates *Munkar* (false, unknown and incorrect) traditional reports from his father.”

Ibne Habban writes: “He commits mistakes and reports statements, which are opposed to well known facts.”⁴

2. Uthman bin Khalid; Bukhari has written: “He has reported *Munkar* (false, unknown and incorrect) traditional reports.”

Nasai writes: “He is not trustworthy.”

Ibne Adi has said: “None of this traditions are narrated or learnt by reliable narrators.”⁵

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 469-470.

² *Al-Aghani*, 11:113 [12/360]; *Hayatul Haiwan*, Damiri, 1:351 [500/1]; *Mahaziratul Odba*, Raghbir, 2:125 [3/275].

³ *Sunan Ibne Majah*, 1:53 [1/40, Tr. 109].

⁴ *Ath-Thiqat*, [9/94]; *Tahdhhibut Tahdhib*, 9:336 [9/299].

⁵ *Tarikh Kabir*, [No. 6/220, Tr. 2221]; *Al-Kamil fee Zoqfa Rijal*, [5/175, No. 1335].

3. Abdur Rahman bin Abu Zanad; Yahya bin Moin has written:¹ “He is not from those narrators on whom tradition scholars can rely for their reasoning and he is of no value.”

Nasai says:² “It is not possible to reason through his traditions.”

And after all this, I regard this companionship strange and remote from truth, because the question arises that on what basis does this fellow have precedence, which other companions do not have inspite of their seniority and nobility?

At the forefront of all companions is brother of Messenger of Allah (s.a.w.a.), Ameerul Momineen Ali Ibne Abi Talib (a.s.), who is called as self of Prophet in Holy Quran and according to the tradition of ties of brotherhood, only he is the brother of Holy Prophet (s.a.w.a.). And during battles, only Ali (a.s.) was the defender of Holy Prophet (s.a.w.a.), and according to clarification of the verse of purification, he is the perfect example of purity, and according to widely narrated tradition, the gate of the city of knowledge of Prophet.

Then how can Uthman get the honor of such companionship and not Ameerul Momineen Ali (a.s.)? Was it due to the similarity between Uthman and Holy Prophet (s.a.w.a.) regarding lineage, knowledge and excellence?

Or it was because of his following the Quran and Sunnah brought by Holy Prophet (s.a.w.a.)? When you closely study the hesitation of Uthman regarding Islamic laws and his acts and omissions, which we mentioned so far, you will become aware of his true rank that this false tradition with a weak chain of narrators is trying to prove. Holy Prophet (s.a.w.a.) is pure of all those things, which they attribute to him.

I don't know why Almighty Allah did not accept the supplication of Messenger of Allah (s.a.w.a.) regarding Abu Bakr; the supplication mentioned in the report of Adi,³ narrated through Zubair bin Awwam that: The Messenger of Allah (s.a.w.a.) said:

“O God, You made Abu Bakr my companion in the cave, so make him my companion in Paradise (as well).”⁴

Yes, this tradition, like the tradition of Ibne Majah, is invalid; because its chains of narrators include the following persons: Muhammad bin Walid Qalansi Baghdadi, who was an excessive liar and a prolific fabricator of traditions;⁵ and Musab bin Saeed, who narrated false reports from reliable persons and interpolated traditions,⁶ and he committed *Tadlis*,⁷ and he does not know what he

¹ *At-Tarikh*, [3/258, No. 1211].

² *Kitabuz Zoafa wal Matrukeen*, [Pg. 160, No. 387].

³ *Al-Kamil fee Zoafa Rijal*, [6/286, No. 1771].

⁴ *Lisanul Mizan*, 5:418 [5/473, No. 816].

⁵ *Mizanul Etedal*, Dhahabi, 3:145 [4/59, No. 8293].

⁶ *Lisanul Mizan*, 6:51 [5/473, No. 8404].

⁷ *Tadlis* in narration means that the narrator reports a tradition from a contemporary, which he has not heard from him, so that people think that he had heard it directly from that person:

says; and Isa bin Yunus, who is an unknown and unrecognized entity.¹

4. Abu Yaala, Abu Nuaim, Ibne Asakir in *Tarikh* and Hakim in his *Mustadrak*, have narrated from Shaiban bin Farokh, from Talha bin Zaid Damishqi, from Ubaidah² bin Hassan, from Ataa Kaikharani, from Jabir bin Abdullah that.³

“When we were in the house of Ibne Hashfa, in the company of some Muhajireen, including Abu Bakr, Uthman, Ali, Abdur Rahman bin Auf, Saad bin Abi Waqqas, the Messenger of Allah (s.a.w.a.) said:

“Each one of you will tread their own way,” and the Prophet went to Uthman and embraced him saying: “You are my Wali in the world and the hereafter.”

Hakim regards this tradition authentic and Dhahabi, after narrating it *Talkhis*, states: I say: On the contrary, the report is weak; because of the presence of Talha bin Zaid among narrators, who was a man of weak faith and who narrated traditions from Ubaidah bin Hassan, who cannot be called a scholar of traditions and he has narrated from Ataa.

Suyuti has mentioned in *Al-Layali* that:⁴ This report is fake and it is not possible to reason through Talha, and Ubaidah has attributed fake traditions to reliable individuals.

Mohib Tabari has mentioned this report in his *Riyazun Nazara* and Ibne Kathir in his *Tarikh*,⁵ and they remain silent regarding its chains of narrators, as is their conduct with regard to those they are fond of and are devoted to.

It is an occasion of exceeding regret that similarities are shown between Holy Prophet (s.a.w.a.) and a companion, who had no value in view of Prophet and the Prophet did not regard him worthy to occupy chair of Caliphate.

So much so, that on the basis of the statement of Ameerul Momineen (a.s.) heaviness of stomach weighed him down and his conduct finished the work for him.

The companions insisted on his enmity till they eliminated him. And no sane person can understand the reasoning of equality between Messenger of Allah (s.a.w.a.) and Uthman; because if this similarity is from the aspect of origin, then from where is this similarity? His Eminence is from the tree, whose roots are

like the reporter mentions the words: “I heard so and so...” and “so and so said to me...” without having heard from him or even without having met him. Thus, *Tadlis* is among the worst kind of falsehood.

¹ *Lisanul Mizan*, [4/474, No. 6460].

² The name mentioned in the book is Ubaid, but what we have stated is correct.

³ *Musnad*, Abdul Yaala, [4/44, Tr. 2051]; *Tarikh Medina Damishq*, 7:65 [25/25, Tr. 2978]; and in *Mukhtasar Tarikh Damishq*, [11/184]; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:97 [3/104, Tr. 4536]; and also in its *Talkhis*.

⁴ *Al-Layali asl-Masnua fel Ahadith Mauzua*, 1:317.

⁵ *Riyazun Nazara*, 2:101 [3/27]; *Al-Bidaya wan Nihaya*, 7:212 [7/239, Events of the year 35 A.H.].

strong and whose branch is in the heavens, while that one is from the accursed tree mentioned in Quran.

If the similarity is from the aspect of origin, then without any exaggeration, between the two, there is as much difference between the east and the west; His Eminence has a noble origin, whereas he has a filthy source.

If similarity is from the aspect of excellent qualities and noble morals and manners, then the similarity has ceased to exist, and those two are placed opposite to each other; His Eminence was truthful, trustworthy, righteous, very noble and having lofty morals and manners, and Uthman had no capabilities and morals, as we explained.

If similarity is from the aspect of piety and positive acts, and the dos and don'ts, there contradiction between these two – and what a contradiction!

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرٌكٌ مُتَشَكِّسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ طَهُولًا

“Allah sets forth an example: There is a slave in whom are (several) partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition?”¹

This is the Prophet of monotheism, who fully submitted to Almighty Allah and who is righteous and he worships his Lord, while he has made his religion sincere for Allah and has come under the standard of ‘there is no god, except Allah’ and the following words of God are his slogans:

قُلْ إِنَّ اللَّهَ لَا يَنْزَهُ هُنْمَانٌ

“Say: Allah then leave them.”²

And he is always intoning the following words:

وَمَا تَوْفِيقٌ إِلَّا بِاللَّهِ عَلَيْهِ تَوَكِّلُ

“And with none but Allah is the direction of my affair to a right issue; on Him do I rely.”³

As for Uthman, he was a prisoner of the lusts of Marwan, Muawiyah, Saeed, and the sons of his clan, who were like these three, and he acted according to their desires.

So much so that Ameerul Momineen (a.s.) said: “You will not be pleased with Marwan and he would not be pleased with unless he turns you away from your religion and reason. You are like a stray camel [a saddled camel, which goes

¹ Surah Zumar 39:29

² Surah Anaam 6:91

³ Surah Hud 11:88

anywhere it is pulled], while he mixed up preferable act with non-preferable ones and committed sins and he went towards his Lord while being surrounded by mistakes and errors.

O Holy Prophet (s.a.w.a.), time has brought down your rank so low that they considered you equal to the like of Uthman, even though your Lord selected you from His creatures and made you a Prophet and one having a rightful tongue! This is indeed a bad recompense from the Ummah for the favors you did towards it, like the recompense of Sinmar:¹

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَنَّ مُنْقَلِبَ يَنْقِلِبُونَ ﴿١٢﴾

“And they who act unjustly shall know to what final place of turning they shall turn back.”²

Reminder

Dishonest hands betrayed the trusts of the holy religion of Islam and fabricated this traditional report against authentic lengthy traditional report narrated by Ibne Abbas from Messenger of Allah (s.a.w.a.) regarding his purified brother, Ameerul Momineen (a.s.), in which the Prophet said to Ali (a.s.): “You are my *Wali* in the world and the hereafter.”

Ahmad has narrated this tradition in his *Musnad*,³ through a chains of narrators all of whose reporters are reliable, as was hinted before this.⁴

And some Hafiz scholars and a number of authors have narrated it, like:⁵

1. Hafiz Abu Abdur Rahman Nasai (d. 303 A.H.) in *Khasais*.
2. Hafiz Abul Qasim Tibrani, (d. 360 A.H.), as is mentioned in *Al-Faraaid*, *Majuma* and other books.
3. Hafiz Abu Abdullah Hakim, (d. 405 A.H.); in his *Mustadrak*, he has regarded the report to be authentic.
4. Hafiz Abu Bakr Baihaqi, (d. 458 A.H.); as is mentioned in *Manaqib* of Khwarizmi.
5. Hafiz Abul Qasim bin Asakir, (d. 571 A.H.); as mentioned in *Arbaeen at-Tiwal* and *Al-Marafiqat*.

¹ Name of a Roman person, who constructed a building for Noman bin Imrul Qays and when the building was ready, they threw down the builder from its roof, lest he may make such buildings for someone else. Since that time it became a proverb in Arabic.

² Surah Shoara 26:227

³ *Musnad Ahmad*, 1:331 [1/544, Tr. 3052].

⁴ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 322.

⁵ *Khasais Ameerul Momineen*, 7 [Pg. 45, Tr. 23]; *Mojamul Kabir*, [12/77, Tr. 12592]; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:132 [3/145, Tr. 4655]; *Al-Manaqib*, [125, Tr. 140]; Biography of Imam Ali Ibne Abi Talib (a.s.) in *Tarikh Ibne Asakir*, Researched edition, [No. 249-251]; and in *Mukhtasar Tarikh Damishq*, [17/329]; *Riyazun Nazara*, 2:203 [3/153]; *Zakhairul Uqbah*, 87; *Al-Bidayah wan Nihaya*, [7/374, Events of the year 40 A.H.]; *Al-Isabah*, 2:509.

6. Hafiz Mohib Tabari, (d. 694 A.H.); as mentioned in *Riyazun Nazara* and *Zakhairul Uqbah*.
7. Hafiz Ibne Kathir Damishqi, (d. 774 A.H.); in *Al-Bidaya wan Nihaya*.
8. Hafiz Ibne Hajar Asqalani, (d. 852 A.H.); in *Isabah*.

5. In his *Tabaqat*,¹ Ibne Saad has narrated from Muhammad bin Umar from Amr bin Abdullah bin Anbasa bin Amr bin Uthman from Muhammad bin Abdulla Ibne Amr bin Uthman from Ibne Labiba that he said: When Uthman was besieged, he looked at them from the window of his house and said: “Is Talha present among you?” “Yes,” they said.

He said: “I adjure you by God, do you know that when the Messenger of Allah (s.a.w.a.) established brotherhood among Muhajireen and Ansar, he instituted brotherhood between me and himself?”

Talha said: “By God, yes.” Thus Talha was asked that when he heard this from Messenger of Allah (s.a.w.a.), why he wanted to eliminate Uthman? He said: “He made a pledge to me, but should I not testify to what I see!?”

Problem with the report: Ibne Labiba himself did not witness the siege upon Uthman and he has also not narrated it from companions, therefore the report is *Mursal* (having incomplete chain of narrators). Ibne Saad is well aware that the invalidity of this falsehood is not concealed from anyone, whether he narrates it through chains of narrators or without them.

Does the fabricator of this funny report not know that senior scholars of traditions and historians have consensus that on the day Messenger of Allah (s.a.w.a.) established brotherhood between Muhajireen and Ansar, he did not choose for himself anyone other than his cousin, Ali Ibne Abi Talib (a.s.)?

It is also relevant that Ali (a.s.) is mentioned in Quran as the self of Prophet; and both are from the household from which Almighty Allah removed all filth and purified them. And the mastership (*Wilayat*) of Ali is equivalent to that of Allah and Prophet.

And after the proof that: In excellence, Ali (a.s.) is like Prophet, in morals and manners; and his equal in superior qualities and is equal in the Ummah as narrated from Messenger of Allah (s.a.w.a.).²

And according to the clarification of the Prophet, Ali is to him like the head is to the body.³ And as narrated from Abu Bakr: Ali is in relation to the Prophet as the Prophet is in relation to God.⁴

And as narrated from His Eminence that those two are from one root and

¹ *Tabaqatul Kubra*, Ibne Saad, Leiden edition, 3:47 [3/68].

² *Riyazun Nazara*, 2:164 [3/107].

³ *Tarikh*, Khatib Baghdadi, 7:12 [No. 3475]; *Riyazun Nazara*, 2:162 [3/105]; *Misbahuz Zulam*, Damiyati, 2:56 [2/135].

⁴ *Riyazun Nazara*, 2:163 [3/106].

tree and other people are from different trees.¹

And Ali is one, for whom the following statement of Prophet is proved: “You are from me and I am from you.”²

And His Eminence deemed Ali (a.s.) to be in relation to himself as Harun (a.s.) was to Musa (a.s.), and in that he did not mention any exception, except that of prophethood.³

Before this we fulfilled the right of discussion of the tradition of brotherhood,⁴ and in this connection mentioned fifty traditions⁵ regarding brotherhood between Messenger of Allah (s.a.w.a.) and his cousin, Ameerul Momineen (a.s.). And it is narrated from His Eminence through the channels of Umar, Anas, Ibne Abi Aufi, Ibne Abbas, Mahduj bin Zaid Zahli, Jabir bin Abdulla, Aamir bin Rabia, Abu Zar and others that:

“You are my brother in the world and hereafter.”

This nobility, like the other nobilities of the Imam (a.s.), were very hard upon followers of selfish desires, and they fabricated a statement opposed to it; sometimes in favor of Abu Bakr and it is that he was brother of Prophet,⁶ and sometimes regarding Uthman and Messenger of Allah (s.a.w.a.) established brotherhood between himself and Uthman, and sometimes between Ali and Uthman: that Holy Prophet (s.a.w.a.) established brotherhood between them.⁷

The degraded narrators know that the Messenger of Allah (s.a.w.a.) established brotherhood between Abu Bakr and Umar when he first established brotherhood in Mecca,⁸ and when he established brotherhood between Muhajireen and Ansar in Medina, he established brotherhood between Abu Bakr and Kharija bin Zaid Ansari,⁹ and in pledge of brotherhood in Mecca, he

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 244.

² *Sahih Bukhari*, Kitab Manaqib, 5:219 [3/1357, Chap.9]; *Musnad Ahmad*, 5:204 & 356 [6/265, Tr. 21270, & Pg. 489, Tr. 22503]; *Sahih Tirmidhi*, In Manaqib, 2:213 [5/593, Tr. 3716]; *Khasais Nasai*, 20, 24 & 36 [Pg. 86-87, Tr. 68-80; in *Sunanul Kubra*, 5/127, Tr. 7455 & Pg. 148, Tr. 8523; & Pg. 169, Tr. 8579].

³ Scholars of traditions have mentioned the tradition of Manzilah quoting through valid chains of narrators in authentic books of traditions.

⁴ On *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pgs. 287-290.

⁵ Allamah Amini has mentioned fifty traditions in *Al-Ghadeer* 3/164-181, from which we quoted five traditions.

⁶ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 287; and *Al-Isabah*, 1:357 [No. 189], and he has deemed this a weak tradition.

⁷ *Riyazun Nazara*, 1:17 [1/43].

⁸ Ref: *Tarikh Ibne Asakir*, 6:90; [30/94, No. 3398, in *Mukhtasar Tarikh Damishq*, 13/57]; *Usudul Ghaba*, 2:221 [2/277, No. 1822]; *Uyunul Athar*, 1:199 [1/264]; *Riyazun Nazara*, 1:15 & 17 [1/23 & 24]; *Fathul Bari*, 7:217 [7/271].

⁹ Ref: *Seerah Ibne Hisham*, 1:124 [2/151]; *Tarikh Ibne Kathir*, 2:226 [3/277, Events of the first year of Hijra]; *Uyunul Athar*, 1:201 [1/264]; *Riyazun Nazara*, 1:16 [1/23]; *Fathul Bari*, 7:216 & 218 [7/271].

established brotherhood between Uthman and Abdur Rahman bin Auf¹ and in Medina, he established brotherhood between Uthman and Aws bin Thabit.²

Thus, Uthman definitely never makes a false swearing, and Talha is not claiming something he has not seen, if they are really true companions and those given glad tidings of Paradise.

Also, you will understand this claim from the statement narrated from Ameerul Momineen (a.s.) that His Eminence said:

“I am the slave of Allah and brother of His Messenger (s.a.w.a.), no one other than me can claim it, except a liar.”³

Ibne Kathir has mentioned in his *Tarikh*:⁴ This tradition is narrated through multiple channels. Ibne Hajar says: “We narrate this tradition through multiple channels.”

This statement of Ameerul Momineen (a.s.) is conclusion of the statement of Prophet that: “You are my brother and I am your brother and if anyone fights you – and it is mentioned in another quotation – if anyone quarrels with you, tell him: I am the slave of Allah and brother of Messenger of Allah (s.a.w.a.) and no one can claim this after you, except one who is an excessive liar.”

The first to commit audacity against this excellence was Umar bin Khattab, on the day he dragged the owner of this nobility like one drags a camel with a rope around its neck, so that he may pledge allegiance to Abu Bakr. When Ali (a.s.) asked: “What if I don’t pay allegiance?”

Umar replied: “By the God, except whom there is no deity, I would strike off your head.”

Ali (a.s.) said: “Then you would kill the slave of Allah and brother of Messenger.”

Umar said: “As for ‘slave of Allah’ yes, but as for ‘brother of Messenger’, no.”

I will not hurt feelings by removing the veil from Umar’s denial of brotherhood, which is proved from that clear and emphatic report, and which Umar himself heard from the Prophet.

I only know well that reasoning and protestation of Maula Ameerul Momineen (a.s.) was based on the statement of Messenger of Allah (s.a.w.a.) issued only a short while ago that: if anyone fights you – and it is mentioned in another quotation – If anyone quarrels with you, tell him: I am the slave of Allah

¹ Ref: *Tarikh Ibne Asakir*, 6:90; [35/354, No. 3911, in *Mukhtasar Tarikh Damishq*, 14/347]; *Uyunul Athar*, 1:199 [1/264]; *Riyazun Nazara*, 1:15 & 17 [1/23 & 24]; *Fathul Bari*, 7:218 [7/271].

² Ref: *Seerah Ibne Hisham*, 5:125 [2/151]; *Tarikh Ibne Kathir*, 2:227 [3/378, Events of the first year of Hijra]; *Uyunul Athar*, 1:201 [1/266]; *Riyazun Nazara*, 1:16 [1/23].

³ *Tahdhibut Tahdhib*, 7:337 [7/296]; and Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 289.

⁴ *Al-Bidayah wan Nihaya*, 7:335 [7/371 Events of the year 40 A.H.].

and brother of the Messenger of Allah (s.a.w.a.). Whether Umar heard this statement and in spite of that replied in such a severe manner and denied the brotherhood? I don't know:

فَإِنْ جَاءُوكَ فَاخْحُكَمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَسْرُوكَ
شَيْئًا وَإِنْ حَكَمْتَ فَاخْحُكَمْ بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ^③

“Therefore if they come to you, judge between them or turn aside from them, and if you turn aside from them, they shall not harm you in any way; and if you judge, judge between them with equity; surely Allah loves those who judge equitably.”¹

6. In his *Tarikh*,² Khatib Baghddadi has narrated from Husain bin Hamid bin Musa Akki from Hammad bin Mubarak Baghddadi from Abdullah bin Maimun Baghddadi from Ismail bin Umayyah from Ibne Jarir from Ataa from Jabir that he said:

“The Prophet never ascended the pulpit, but that he announced: Uthman is in Paradise.”

Dhahabi says in *Mizan* that:³ “This report is not correct.”

Allamah Amini says: Are you not amazed at Khatib that he mentions such sophistry through such a strange and hateful chain of narrators, without any remark whatsoever, and does not expose the conditions of its narrators? This is his usual habit regarding those, whose love has blinded him. You would find him refuting, picking defects and getting work up only with regard to the excellence of Ahle Bayt (a.s.)!

Can someone like Khatib be unaware of the statement of Muslima bin Qasim regarding Husain Akki that: “He is unknown.”? Or is the presence of Hammad bin Mubarak, who is another unknown entity, not important for him?⁴ Or the statement of Bukhari⁵ regarding Abdullah bin Maimoon: “Indeed, in traditions, he is weak,” and the statement of Nasai⁶ that: “Indeed, he is weak,” were unknown to him? Or it is that Khatib did not like to pick defects in Ismail bin Umayyah Abshami, cousin of Uthman, who fabricated this tradition in favor of his cousin, the Caliph?

Yes, all these statements were before the eyes of Khatib, but finally extremism regarding excellence of Uthman made him speechless so as not to say anything that casts aspersion on the Umayyad.

If this imagination has any value on the criterion of reliability and were a

¹ Surah Maidah 5:42

² *Tarikh Baghdad*, 5:157.

³ *Mizanul Etedal*, Dhahabi, 1:281 [1/599, No. 2268].

⁴ *Mizanul Etedal*, Dhahabi, 1:281 [1/533, No. 1994]; *Lisanul Mizan*, 2:353 [2/429, No. 2950].

⁵ *Tarikhul Kabir*, [5/206, No. 653].

⁶ *Kitabuz Zoafa wal Matrukeen*, [Pg. 150, No. 353].

fact, it would necessitate that Uthman would be in Paradise on the basis of this fabricated tradition, more important than all principles of faith, Islamic laws and wise sayings, which the Messenger of Allah (s.a.w.a.) announced.

Because we don't find that His Eminence accorded so much importance to him and did not announce it from all the pulpits, yes, he has repeated some points in order to show their importance, but they are few and can be counted on ones fingers, even the ritual prayer, which is supposed to be the pillar of religion, that is also not mentioned as many times.

Alas, if I only knew whether the being of Uthman in Paradise is from basic principles of Islam, with which only can the Shariat be complete so that in every period of time the Prophet emphasized it so much? Is it a command of the Shariah? Is it an absolute wisdom? Or an excellent quality? Or a divine honor that should be so emphasized and insisted on?

Moreover, if Uthman had been from believers, there would definitely had been testimony of holy verses of Quran and numerous traditions stating his entering Paradise and what was the need of making so much special effort to announce his name and that also such an effort that it's like was not there for whatever the Prophet brought from the Lord?

Also, if the Prophet had done such a thing it was necessary for all the companions to have heard it; even one, who heard him once, and it was necessary for this tradition to have come as a widely narrated tradition (*Mutawatir*) from His Eminence, and only Jabir would not have been restricted with this fabricated attribution, and only liars would not have attributed it to Jabir.

And among the most important pulpits is the pulpit of the day of Ghadeer, as ten thousand or more persons were present there. Did anyone from them, whether in front of the gathering or someone from the rear, ever heard Messenger of Allah (s.a.w.a.) announce that Uthman is in Paradise? And in any of these sermons of Prophet; can you find or hear even the slightest voice of such a false address?

Whether these companions, who numbered tens of thousands, and who heard this from Prophet, and remembered it, did they ignore it on the day they attacked the house of Uthman? On the day they told him: "By God, Allah has made shedding your blood lawful."¹

On the day they wrote a letter to him and called him to repentance and quarreled with him and swore most severely in the name of God that they would not leave him till they eliminate him.²

On the day that he greeted them and no one heard anyone responding to his salutation, and there were among them senior-most companions of Prophet.³

On the day their mother called out in a loud voice: "Kill the old fool, may

¹ Tarikhul Khamis, 2:260.

² Ref: Barguzida Jame Al-Ghadeer, Muhammad Hasan Shahroodi, Pg. 851.

³ Ref: Ansabul Ashraf, Balazari, 5:76 [6/195]; Tarikhul Khamis, 2:260.

God kill him; he has indeed apostatized,” and the days, whose events we narrated to you.

Or it is that all of them forgot that statement and conveyed him to where they conveyed him?!

Or someone reminded them of this tradition, but no one paid any attention? Or they did not lend their ears to him? It was when all of them are supposed to be decent!

The condition is that Uthman himself was from those who was supposed to have heard this statement. Then why he feared going back to Mecca, lest he becomes from those about whom the Messenger of Allah (s.a.w.a.) said:¹

“There is a man in Mecca, who would apostatize, and would become deserving for half the chastisement of all the people.”

7. Ibne Adi² has narrated from Ammar bin Harun Abu Yasir Mustamili³ from Ishaq bin Ibrahim Mustamili from Abu Wael from Huzaifah that: “The Messenger of Allah (s.a.w.a.) sent someone to Uthman and sought his assistance for a battle; so Uthman donated ten thousand dinars to His Eminence. His Eminence placed the monies before himself and while sifting through it supplicated for Uthman: ‘O Uthman, Almighty Allah will forgive for you what you concealed and what you made apparent, and whatever is to occur till Judgment Day, and after that Uthman never cared about his conduct.’”

Ibne Kathir has mentioned this tradition in his *Tarikh*⁴ and as per his habit, he remains silent about the weakness of narrators of the tradition as it is in favor of those, to whom his loyalties lie. Ibne Hajar has quoted this tradition in *Fathul Bari*⁵ and remarked: “The chain of narrators of this tradition is extremely weak.” And he states: “Its chain of narrators is fake and weak.”⁶

Allamah Amini says: If in the chain of narrators of this fabricated tradition, there had been no one other than Muhammad bin Qasim, who according to Ajali⁷ was Uthmani, it would have been sufficient for its weakness.

Did it remain concealed for Ibne Kathir, who has reasoned through this traditional report that Nasai⁸ said regarding Muhammad bin Qasim: “Indeed, he is not trustworthy, and Ahmad has regards him a liar.” Or the statement of Tirmidhi that: “Ahmad has made a statement about him and regards him a liar.” Or the statement of Abu Hatim⁹ that: “He is not strong and his traditions are not

¹ Ref: *Musnad Ahmad*, 1:67 [1/107, Tr. 483].

² *Al-Kamil fee Zoafa ar-Rijal*, [1/340, No. 169].

³ In *Tarikh Ibne Kathir*, [7/238, Events of the year 35 A.H.] it is mentioned as: Ammar bin Yasir Mustamili, but what we mentioned is correct.

⁴ *Al-Bidaya wan Nihaya*, 7:212 [7/238, Events of the year 35 A.H.].

⁵ *Fathul Bari*, 5:315 [5/408].

⁶ *Fathul Bari*, 7:43 [7/54].

⁷ *Tarikh Thiqat*, [Pg. 411, No. 1491].

⁸ *Kitabuz Zoafa wal Matrukeen*, [Pg. 221, No. 572].

⁹ *Al-Jirah wal Tadeel*, [8/65, No. 295].

satisfactory.” Or the statement of Abu Dawood that: “Indeed, he is not trustworthy and reliable and his traditions are fake.”?

And this is sufficient for the weakness and falsity of chain of narrators even if we overlook the other people of Shaam present in it and who were inimical to Ahle Bayt (a.s.) or that the tradition being narrated without chains of narrators.

Leave aside getting permission to commit disobedience of God till Judgment Day, as mentioned in the text of the tradition, it is opposed to established norms of Islam; because this allowance is a cause of encouragement to commit sins in future and which man is infallible, who can be told: Any sin that you commit in future would be pardoned, and your lust should not impel you to commit that sin regarding it light? And lust is a human desire, which pulls him towards destruction all the time and only that one is safe, who is protected by Almighty Allah.

Yes, how rightly it is said: The conduct of Uthman testifies to this traditional report; because his conduct resembles that of one, who after having committed every kind of sin, is told that his sins are all forgiven and he can now do anything he likes.

Good deeds can cause forgiveness of sins one has committed in the past, but they should not be sins regarding rights of others and greater sins, which take one out of the pale of Islam. But which good deed is there in Shariat – and I don’t say only good deeds from acts of Uthman – that permit the doer to commit any act till Judgment Day and he is given its glad tidings today itself!

In the pan of balance, there is nothing heavier than faith and in spite of that faith does not have precedence over other deeds, that it can guarantee forgiveness of future sins, on the contrary it only mentions what has occurred before:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا تُرِكَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ
كَفَرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَّهُمْ^④

“And (as for) those who believe and do good, and believe in what has been revealed to Muhammad, and it is the very truth from their Lord, He will remove their evil from them and improve their condition.”¹

If not, all warnings and threats addressed to believers would be of no use.

And we don’t find in the acts of Uthman any good deed, which demands this exaggeration and extremism that is outside the principles of Islam; other than the claim that he donated for the Battle of Tabuk, if it had really occurred, and other than that the digging of well in the desert. While there were folks other than him who donated for other expeditions²; and how numerous were those, who financed

¹ Surah Muhammad 47:2

² Among these donors was Abbas bin Abdul Muttalib, who is said to have donated ninety thousand. Ref: *Al-Imtaa*, Maqrizi, 446.

the digging of wells and canals, which they endowed for Muslims.

If Uthman can get his sins forgiven till Judgment Day then these people would deserve that their sins may be forgiven for a period longer than that, but luck favored Uthman and did not favor them. So note this and be amazed!

And whether companions were aware of this forgiveness and even then they condemned him for such acts; and inspite of being just, they opposed the commands of God and His Prophet and did not forgive him those errors? Or that they heard this lie and ignored it?

In my view this falsehood was not in existence at that time; and it appeared only during the time of Muawiyah and later.

8. In his *Hilyatul Awliya*,¹ Abu Nuaim has narrated from Ibrahim bin Sadan from Abu Bakr bin Bakkar Basri from Isa bin Musayyab from Abu Zara from Abu Huraira that: “Uthman bin Affan purchased Paradise from Messenger of Allah (s.a.w.a.) twice, like buying and selling of people when he dug the well of the desert and when he donated funds for the Battle of Tabuk.”

Reporters in the chain of narrators

1. Bakr bin Bakkar Abu Amr Basri, Ibne Abi Hatim has written:² “His tradition is weak and the narrator is having bad memory and he mixed the correct with the doubtful.” Ibne Moin writes:³ “Nothing is found valid in his statements.”

2. Isa bin Musayyab, Yahya, Nasai and Darqutni⁴ have stated that: “He is weak.”⁵

The researcher knows well that companions did not have certainty regarding this imaginary issue, lest they would not have united upon his enmity and to humiliate him, and Uthman himself was not confident of it, otherwise he would not have dreaded becoming the apostate of Mecca worthy of half the chastisement of all the people of the earth!

9. In *Al-Ansab*,⁶ Balazari has narrated from Husain bin Ali bin Aswad from Abdur Rahman that: “I was standing at Hijre Ismail and I said: Tonight, no one would be able to take the place where I stand. After that a person came behind me and pushed me with his hand, but I did not pay any heed; he pushed me a second time, yet I did not respond; then he pushed the third time; I looked behind and saw that it was Uthman. So I moved away from the Hijr and he stood there and recited the Quran in a single unit of prayer and then went away.”

Allamah Amini says: Ask Ibne Adi⁷ about the narrator of this excellence,

¹ *Hilyatul Awliya*, 1:58.

² *Al-Jirah wal Tadeel*, [3/70, No. 318].

³ *Tarikh*, [4/209, No. 3997].

⁴ *Tarikh*, [3/342, No. 1657]; *Kitabuz Zoafa wal Matrukeen*, [Pg. 186, No. 445]; *Az-Zoafa wal Matrukoon*, [Pg. 317, No. 417].

⁵ *Lisanul Mizan*, 4:405 [4/468, No. 6445].

⁶ *Ansabul Ashraf*, Balazari, 5:7 [6/107].

⁷ *Ansabul Ashraf*, Balazari, [2/368, No. 499].

as he says: "Husain bin Ali stole traditions and no one testifies to his reports." And ask Ahmad, chief of Hanbalis, regarding him; indeed, you will hear that when Abu Bakr Maruzi was asked about the narrator, he said: "I don't know him."¹

Then come with me and let us ask Abdur Rahman Teemi, whether it was not obligatory for him to ask his cousin Talha bin Ubaidullah Teemi that was he not aware of all these things when he caught Uthman and humiliated him and finally had him killed; and after his death, he did not allow him to be buried in the cemetery of Muslims?

And it is necessary to ask the one praised in this tradition – that is Uthman – whether there was no space for him in Hijre Ismail, except the place occupied by Abdur Rahman?

Was it lawful for him to push someone, who was standing up in prayers? Or to push him away from his place, whereas one, who arrives there first should have precedence to stand there? And it is mentioned in the Sunnah that:

"None of you should make anyone vacate a place he is seated in, to occupy that seat."²

Moreover, is it possible to complete the Quran in a single night? And perhaps he did it with difficulty and that he arrived there immediately after the Isha prayer and he recited the Quran very fluently and fast; and that it was a long winter night; but we don't know if any of this was true.

Is this Uthman not the same, who mounted the pulpit and was unable to speak and he did not utter a word for a long time and at last said: "Indeed, Abu Bakr and Umar used to prepare a speech for this occasion; I have not prepared a speech; I will return here shortly with a prepared speech."

What speaker is this – that he learnt the Quran by heart, but failed to make even a short speech; and needed to prepare a speech? Whereas the Quran contains every positive teaching and manners of discourse.

Was it not obligatory on this man to act upon the Quran that he recited in a single unit of prayer? Was the following verse not present in Quran:

وَالَّذِينَ يُؤْذُنُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا أَكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَّأُثْمَانًا
مُّبِينًا ﴿٦﴾

"And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin."³

Whether Abu Zar, Ammar, Ibne Masud and righteous persons like them not

¹ Ref: *Tahdhibut Tahdhib*, 3:243 [2/297].

² *Sahih Muslim*, [4/380, Tr. 28, Kitabil Islam].

³ Surah Ahzab 33:58

believers that he had them banished, subjected them to beating, and punished them in every way possible?

Was the following verse not present in Quran:

وَالَّذِينَ يُؤْذِنُونَ رَسُولَ اللَّهِ هُمْ عَذَابٌ أَلِيمٌ^①

“And (as for) those who molest the Apostle of Allah, they shall have a painful punishment.”¹

Indeed, he distressed the Prophet regarding his daughter and the night she passed away, he copulated with another wife; and by granting refuge to someone, who was excommunicated and cursed by Prophet and by insulting honorable companions of Prophet and most of all his purified cousin [Ali (a.s.)]; and by debasing his Sunnah and by keeping away from his conduct and manners.

Was the following verse of Quran not present in his Quran?

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَئِكَ هُمُ الْمُنْكَرُ^②

“Obey Allah and obey the Apostle and those in authority from among you.”²

Indeed he opposed Almighty Allah and His Messenger and did not obey them and he ignored Quran and Sunnah in various instances, like: properties, taxes, Zakat, bestowals, prayer, lands, rations, salaries, endowments, Hajj, marriage, penalties and blood monies.

Was the term of ‘limits of Allah’ not mentioned in his Quran? Was the following verse not present in his Quran?

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ^③

“And whoever exceeds the limits of Allah these it is that are the unjust.”³

Indeed, he trespassed the limits, ignored pledges, contradicted his repentance, broke his promises, committed acts, whose consequences were not good, performed destructive acts, which took him to a cruel and merciless death, and brought down calamities, in which the Islamic Ummah is involved till this day.

Was the verse of imprecation (*Ayat Mubahila*) and verse of purification (*Ayat Tatheer*) not present in his Quran? And in the verse of imprecation, Almighty Allah deemed Ali (a.s.) to be the self of Prophet, and in the verse of purification, He has regarded him to be pure from all impurities as He regards the Prophet to be. Whereas Uthman believed that Marwan, who was cursed and

¹ Surah Taubah 9:61

² Surah Nisa 4:59

³ Surah Baqarah 2:229

banished by Holy Prophet (s.a.w.a.) was superior to Ali (a.s.)!¹

Alas, if this man had stopped that back-breaking recital and concentrated on obeying the commands of Quran, had honored its limits and remained content by reading the Quran only to the extent of his ability.

10. Ibne Asakir² has narrated from Yazid bin Abu Habib as mentioned in *Tarikhul Khulafa* of Suyuti that:³ “It was reported to me that the majority of persons, who rode against Uthman became insane.”

It is mentioned in the words of Qirmani in *Akhbarud Daul* on the gloss of *Kamil* of Ibne Athir that:⁴

“Indeed, the majority of those, who directed the assassination of Uthman became insane.”

Allamah Amini says: Is this funny statement not a kind of insanity? Look at the intelligence of one, who has brought this statement and quoted it, in the beginning is Yazid bin Abu Habib, and then at the intelligence of these Hafiz scholars, who regard such a foolish statement to be an excellence of Uthman.

I think that Ibne Saad mentioned in the biography of Yazid bin Abu Habib: “He was extremely forbearing and intelligent,” to dispel those things, which come to the mind of the reader after reading this report; but what history has preserved for him does not prove his intelligence.

How can owners of intelligence and understanding approve this invalid statement, whereas those, who marched against Uthman numbered thousands from the Islamic societies and all of them were well known and famous and not one of them is reported to have suffered in that way as claimed by Ibne Habib. What was it that concealed this matter from all companions and only this man became aware of it?

Moreover, we are familiar with most of those people and we have no doubt and no logical person has doubt that they possessed perfect reason till the time of their death or martyrdom; like our master, Ammar Yasir, Malik Ashtar, Kaab bin Abduh, Zaid bin Sauhan, Saasa bin Sauhan, Amr bin Budail bin Warqa, Muhammad bin Abu Bakr, Amr bin Hamaq and their like, who are numerous and majority of them are reporters of Sahih and Musnad books and scholars of traditions have narrated exceeding traditions through their channels and regarded them as authentic, and none of them have hesitated in narrating any of these reports before knowing this report of insanity or after that.

If we accept the quotation of Qirmani, then majority of companions, including Muhajireen and Ansar – if we don’t say all of them – we not far from insanity; because all had consensus on the killing of that man, and at the forefront of them was Talha, Zubair, Amr Aas and Ayesha, the mother of believers.

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 771.

² *Tarikh Medina Damishq*, [39/446, No. 4619 and *Mukhtasar Tarikh Damishq*, 16/250].

³ *Tahdhibut Tahdhib*, 2:243 [2/297].

⁴ *Akhbarud Daul*, gloss on *Kamil* of Ibne Athir: 1:213 [1/301].

I swear that insane is one, who blackens the pages of history in exaggerating the excellence of a person from the accursed tree of Quran, with these flippant and worthless words. And Allah is just in judgment.

11. Ibne Asakir¹ has narrated from Ibne Abbas as mentioned in *Tarikhul Khulafa* of Suyuti² that:

“If people do not seek revenge for Uthman’s killing, stones would rain from the sky.”

Allamah Amini says: The researcher has the right to ask the narrator of this statement, which he attributes to the intellectual of Ummah, whether taking revenge for killing of Uthman was a lawful matter having religious sanction and approval of Allah and His Messenger or it was unlawful?

If it was lawful: having religious sanction and approval of Allah, why Messenger of Allah (s.a.w.a.) advised Ali Ameerul Momineen (a.s.) to fight the Nakiseen and the Mariqeen, who were seeking revenge for Uthman? And he encouraged his respected companions to assist Ali (a.s.) when those people attack him and he threatened his enemies in both the cases and warned them against fighting Ali (a.s.) and deemed as unjust, if they committed this act.³

Why Maula Ameerul Momineen (a.s.) fought against them – what to say that he should be their partner in seeking revenge – and killers of Uthman did not accept it from them and they gave refuge to him? He is such a one that wherever he turns, the truth turns with him, and the Quran is from him and he is from Quran, the two shall not separate till they arrive to the Messenger of Allah (s.a.w.a.) at the Cistern.⁴

How did the companions, who are supposed to be just, fought the seekers of Uthman’s revenge at the side of Ali (a.s.)? And on the day of the Battle of Jamal, how did the senior companions, who were the honor of Ummah, gathered under his banner?

And in Siffen, as is mentioned in *Mustadrak*⁵ of Hakim, at his side were two Imams, the two grandsons of Prophet: Hasan and Husain (a.s.) and two hundred and fifty persons from those, who had pledged at the hands of Prophet under the tree allegiance of Rizwan, and on the basis of the following report and that of Hakim,⁶ there were eighteen persons from the combatants of Badr among them.

After this, the Allamah has mentioned the names of 145 companions in *Al-Ghadeer*.⁷

¹ Tarikh Medina Damishq, [39/447, No. 4619 and Mukhtasar Tarikh Damishq, 16/250].

² Tarikhul Khulafa, Suyuti, 110 [Pg. 152].

³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pages 314-316.

⁴ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pages 310-311.

⁵ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:104 [3/112, Tr. 4559].

⁶ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:104 [3/112, Tr. 4559].

⁷ Ref: *Al-Ghadeer*, 9/495-502.

And on the day of the Battle of Jamal, Imam Ameerul Momineen (a.s.) exhausted the argument according to the details mentioned before, on Talha¹ and Zubair² and he did not fight them, except after reasoning with them and after invalidating their false excuses.

Thus, the blood of six thousand or more, who were killed in that battle is the responsibility of these two men and their mother (Ayesha):

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَبِّدًا فَجَزَّ أَوْهَ جَهَنَّمُ خَلِدًا فِيهَا

“And whoever kills a believer intentionally, his punishment is hell; he shall abide in it.”³

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَمَّا قَتَلَ النَّاسَ بِجُنُونٍ وَمَنْ
أَخْيَاهَا فَكَمَّا أَخْيَا النَّاسَ بِجُنُونٍ

“Whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men.”⁴

And regarding the camel; there was no one, but the most degraded of people, from the lowest level of men, who were only concerned about satisfying their carnal desires and were folks of lawlessness - from Banu Zabba and men from Uzd⁵ - those who picked up the dried dung of the camel and broke it with their fingers and smelt it and exclaimed:

“Dung of the camel of our mother has fragrance of musk.”

Just as in the army of Muawiyah, there were none, but ordinary men and shepherds, whom Maula Ameerul Momineen (a.s.) described that day as: “Make haste to confront the remaining mercenaries of the Battle of Ahzab, and hasten with us to what Allah and His Messenger has said, indeed we say that Allah and His Messenger said the truth and they say: Allah and His Messenger lied.”⁶

And our master, Qays bin Saad in a statement asked Ali (a.s.): “Is there anyone with Muawiyah, except the Bedouin freed slaves and the deceived Yemenis?”

The aim of Muawiyah was not concealed from anyone, not even ladies in veils, it was this objective that Umme Khair bin Harish said: “Those are grudges of the Battle of Badr, enmities of the period of Jahiliyya, and hatreds of the Battle of Uhud. Muawiyah fought Ali (a.s.) in order to take revenge for descendants of Abde Shams, whereas Quran says:

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 59.

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 315.

³ Surah Nisa 4:93

⁴ Surah Maidah 5:32

⁵ Uzd is all the tribes of Yemen taken together.

⁶ This report is mentioned by Bazzar through two chains of narrators, as is mentioned in *Majmauz Zawaaid* of Hafiz Haithami, 7:239.

قَاتِلُوا أَيْمَةَ الْكُفَّارِ لَا إِيمَانَ لَهُمْ لَعْنَهُمْ يَنْتَهُونَ ﴿٤﴾

“Fight the leaders of unbelief- surely their oaths are nothing- so that they may desist.”¹

How is this revenge lawful, whereas those, who victimized Uthman were all just companions? So much so that Talha was the most severe of the people upon him, and Marwan [who killed Talha in the Battle of Jamal] imagined that he was taking revenge for Uthman’s killing. Due to the arrow that pierced him, Talha had to drink death in gulps; and Muawiyah refrained from helping Uthman, till they killed him.

If taking revenge for Uthman was unlawful

Allah and His Messenger regarded him guilty as was established in view of ancient scholars – then how due to this uprising, the rebels can repel chastisement?

If this was true, it was necessary for the companions of Jamal to be safe from all harm, but they would receive chastisements from every direction and they were killed in the worst manner, and Almighty Allah cut off the hands of one, who picked up dung of the camel till he was killed in the most degrading manner.

As for Muawiyah, ask him regarding Lailatul Harir,² indeed on that night and day, seventy thousand were killed, forty-five thousand Syrians and twenty-five thousand Iraqis.³ Did he continue to seek revenge even after seizing power? Or he was content with getting rulership through cheating and tyranny and he basked in his success?

Yes, he restricted his pursuit for the righteous and Shia of Ameerul Momineen (a.s.) and wherever he got them, he killed them under every stone and tree. After that he did not mention a word about seeking revenge for the blood Uthman, what to say about taking revenge for him and did not throw a stone for it, thus refer to the history of Muawiyah and judge the matter.

12. Khatib in his *Tarikh*,⁴ has narrated from Ahmad bin Muhammad bin Mughlas Himani from Abu Sahal Fazal bin Abi Talib from Abdul Karim bin Rauh Bazzaz from his father, Rauh bin Ambasa bin Saeed bin Abi Ayyash Basri Amawi from his father, Ambasa,⁵ from grandmother of his father, Umme Ayyash, who was slave girl of Ruqayyah, daughter of Messenger of Allah

¹ Surah Taubah 9:12; *Balaghutun Nisa*, 36 [Pg. 57]; *Iqdul Farid*, 1:132 [1/224]; *Nihayatul Arab*, 7:241; *Sobhul Aashi*, 1:248 [1/297].

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 967.

³ *Kitab Siffeen*, Ibne Muzahim, 543 [Pg. 475]; *Tarikh Ibne Kathir*, 7:274 & 312 [7/304, Events of the year 36 A.H.; and Pg. 346, Events of the year 37 A.H.]; *Fathul Bari*, 13:73 [13/84].

⁴ *Tarikh Baghdad*, 12:364.

⁵ In the copy of the book it is mentioned: From his father from Ambasa...and the correct statement is what we have mentioned.

(s.a.w.a.) that she narrated:

"I did not marry Umme Kulthum to Uthman, except that there was revelation from the heavens regarding that."

Allamah Amini says: Do not be amazed at Khatib for quoting this false tradition and his remaining silent upon its weakness, because he is a fan and a sincere loyalist of Bani Umayyah. Ibne Adi has written.¹ "Among the liars, I have not seen anyone more shameless than him. [Ahmad bin Muhammad bin Mughlas Himani]" Ibne Qane writes: "He is not trustworthy."

Darqutni has written.² "All merits recorded about Abu Hanifah are fabricated and Ahmad bin Mughalis Himani fabricated them and I read them a number of times."

In its chains of narrators there is Abdul Karim bin Rauh Abu Saeed Basri; Abu Hatim has written.³ "He is unknown and Ibne Habban has written.⁴ "He committed mistakes and contradicted established traditions."

Yes, I have no doubt that every act that Holy Prophet (s.a.w.a.) performed or every statement he issued, it was only due to divine revelation that came on him from the heavens, because he never said anything on his personal desires, and it was only revelation upon him and only according to the difference of instances there was different exigency of the revelation.

His Eminence (s.a.w.a.) announced to the religious society that the enmity present in the chests of Abshami with regard to Bani Hashim was such that no affection and relationship can remove it, because no kindness can be as close as the relationship of son-in-law.

But Uthman copulated with his other wife⁵ on the night Umme Kulsum passed away and nobility of prophethood did not have importance for him? So much so that the Messenger of Allah (s.a.w.a.) considered him unimportant in the presence of those, who were present and prohibited him to enter the grave of his wife, whereas he was apparently, after her father, the most worthy for that!

Perhaps, you will understand the difference between two sons-in-law of Prophet: that is Maula Ameerul Momineen (a.s.) and the husband of our lady, Umme Kulthum [Uthman], and know the conduct of the Imam with Lady Fatima Zahra (s.a.), till Lady Zahra (s.a.) passed away while she was pleased with the Imam, as the Imam separated from her while he was pleased with her and Messenger of Allah (s.a.w.a.) left the world while he was pleased with both of them.

Look at these two individuals on the last day: one of them becomes intimate with his another wife on the night of the passing away of Umme Kulthum, and

¹ *Al-Kamil fee Zoafa ar-Rijal*, [1/199, No. 44].

² *Zoafa wa Matrukoon*, [Pg. 123, No. 59].

³ *Al-Jirah wal Tadeel*, [6/61, No. 325].

⁴ *Al-Thiqat*, [8/423].

⁵ Ref: *Sahih Bukhari*, [1/432, Tr. 1225, Pg. 450, Tr. 1277].

the Prophet was not pleased with him and he was not aggrieved at her separation and close relationship with Prophet did not restrain him from that intimacy.

While the second one was shattered at the passing away of Lady Zahra (s.a.). He wept and recited as follows:

O Prophet of Allah, peace be upon you from me and from your daughter, who has come to you and who has hastened to meet you. O Prophet of Allah, my patience about your chosen (daughter) has been exhausted, and my power of endurance has weakened, except that I have ground for consolation in having endured the great hardship and heart-rending event of your separation. I laid you down in your grave when your last breath had passed (when your head was) between my neck and chest.

Verily we are Allah's and verily unto Him shall we return.¹

Now, the trust has been returned and what had been given is taken back. As to my grief, it knows no bounds, and as to my nights, they will remain sleepless, till Allah chooses for me the house in which you are now residing.

Certainly, your daughter would apprise you of the joining together of your *ummah* (people) for oppressing her. You ask her in detail and get all the news about the position. This has happened when a long time had not elapsed and your remembrance had not disappeared.

My *salam* (salutation) be on you both, the *salam* of a grief stricken, not a disgusted or hateful person; for if I go away, it is not because I am weary (of you), and if I stay, it is not due to lack of belief in what Allah has promised the endurers.²

Then he recited the following verses at the grave of Fatima:

“Every company of two friends has separation and company, which continues till death is rare. Indeed, losing one after the other is the proof that no friendship lasts forever.”³

Conclusion of section on supposed excellence

Jardani has written in *Misbahuz Zulam* that:⁴

Conclusion: One, who writes these names and washes them with water and with that water washes his face will not become blind. And one, who writes and washes them, and with that water, washes his face, he never becomes forgetful. One, who washes them and drinks the water will never become impotent. Those names are as follows: Uthman bin Affan, Maaz bin Jabal, Abdur Rahman bin Auf, Zaid bin Thabit, Ubayy bin Kaab, Talha bin Abdur Rahman, Tamim Dari (r.a.).

¹ Quran 2:156

² *Nahjul Balagha*, 320, Sermon 202.

³ Ref: *Elamun Nisa*, 3:1222 [4/131].

⁴ *Misbahuz Zulam*, 2:29 [2/71, Tr. 362].

Allamah Amini says: Thus, one, who does not fear blindness, forgetfulness and impotency may test this!

Add to this the merits especially fabricated for Uthman and mentioned before.¹

Final word

Merits of Uthman, whose belly was swollen due to heaviness of greed and lusts, were excessively fabricated during the Umayyad period, from which we mentioned only a small quantity. Most of these fabricators were people of Shaam or Basra, whose nature was loyalty to Abshami and who were inimical to the holy progeny (s.a.).

وَإِذْرَيْنَ لَهُمُ الشَّيْطَنُ أَعْمَالَهُمْ

“And when the Shaitan made their works fair seeming to them.”²

فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ﴿٣﴾

“So indeed they have done injustice and (uttered) a falsehood.”³

وَجَدَلُوا إِلَيْنَا طَالِبِينَ حَضُورًا بِهِ الْحَقَّ

“And they disputed by means of the falsehood that they might thereby render null the truth.”⁴

وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ أَكْبَرُ هُمُ الْكَاذِبُونَ ﴿٥﴾

“And they think that they have something; now surely they are the liars.”⁵

أَنْظُرْ كَيْفَ نَبِّئُنَّ لَهُمُ الْآيَتِ ثُمَّ انْظُرْ أَلِيْ فَكُوْنَ ﴿٦﴾

“See how We make the communications clear to them, then behold, how they are turned away.”⁶

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 468.

² Surah Anfal 8:48

³ Surah Furqan 25:4

⁴ Surah Ghafir 40:5

⁵ Surah Mujadila 58:18

⁶ Surah Maidah 5:75

Blatant exaggerations about Abu Bakr, Umar and Uthman

So far we made you aware of the blatant exaggerations about each of these three and made you familiar that merits which Ahle Sunnat fabricated and statements embellished with falsehood are so blatant that they are opposed to the well known nature and conduct of those fellows, and their acts and omissions recorded in history are not compatible with their fabricated merits.

Now, we present another form of fabricated merits: that is in a collective form; which include all three of them. Statements of the like of: Ibne Hazm, Ibne Taymiyyah, Ibne Jauzi, Ibne Jauzia, Ibne Kathir, Ibne Hajar and some other scholars.

Like Taftazani writes in *Sharh Maqasid*:¹

“Our scholars have reasoned as follows regarding infallibility not being obligatory: that the Imamate of Abu Bakr, Umar and Uthman (r.a.) was through consensus and we have consensus that their infallibility was not obligatory; although they were infallible, that is from the time they embraced faith, they had the capacity of refraining from sins even though they were capable of committing sins.”

We mentioned pages from the books of these infallibles most of which they performed on the basis of pre-Islamic habits, and we will present them to you and make you aware that they committed the same acts during the period of Islam also.

It makes every just man to beat his head what to say about one regarded as infallible? Regarding this, we will not go into a long discussion, because those calamities and problems, heresies, are extremely evil acts and which contradict the conduct of Islam, and are deviated from conduct of Quran and Sunnah and what was mentioned before is sufficient for us and it makes us needless of wide discussion.

As for the conclusion, which Taftazani has derived, it is a great error, because:

Firstly: We don't accept that there is consensus on infallibility of each of the three [Abu Bakr, Umar and Uthman], because Caliphate of Abu Bakr, after degradations and humiliations, which blackened the pages of history and left perpetual degradation for the Ummah, this Imamate was only through allegiance of one, two or five persons.

It is from this aspect that they thought that Caliphate is established through

¹ *Sharh Maqasid*, 2:279 [5/249].

one, two or five persons, inspite of a large number of people from senior companions opposing this allegiance according to the details mentioned before.¹

Moreover, nothing gathered the people around them, except threats, fear, formation of assembly and gatherings, and the flash of swords. And their huge armies, which subjugated everyone in the country, including Saad bin Ubadah, chief of Khazraj tribe, who was said to have been killed by the arrow of a genie!

As for the Caliphate of Umar – it was by the clarification of Abu Bakr, for which companions condemned and criticized him and a large number of people supported Talha in this matter. He said: “What justification will you present before your Lord if he asked you regarding appointment of a nasty person [Umar] over Us?”²

As for the Caliphate of Uthman; it came into being through the Shura committee through malicious accords, which occurred between members of Shura; and Abdur Rahman bin Auf tied the pledge of Caliphate for him. And on the basis of the statement of Eiji,³ they did not regard consensus of people of Medina a condition, what to say about consensus of whole community?

Yes, Abdur Rahman completed the allegiance in favor of his friend while he had drawn the sword at the head of Imam Ali Ibne Abi Talib (a.s.) and he was saying: “Pay allegiance, otherwise I would strike off your head.” And the folks of Shura supported him and said: “Pay allegiance, otherwise we would fight with you.”⁴

Then they tried to justify that consensus was obtained in a gradual manner, but this has no benefit for them, because in their view, Caliphate is proved by first allegiance and people later give consent to it and make it strong.

Secondly, supposing there is deficiency in stance of Taftazani, it is possible that their consensus on Caliphate of three persons was not because they were infallible as Taftazani has clarified, as during the time of Taftazani, views of hundreds of thousands of past scholars are known that they did not regard infallibility of the Caliph obligatory.

Someone, who deeply ponders on the pages of period of the first Caliphate, in the gathering of people there was no mention of infallibility and not even a weak voice was heard about it and they regarded Caliphate only as rulership through which they can obtain security of country, defend boundaries, cut off the hands of the thief and take retaliation from killers, as was mentioned in detail.⁵

Scholars and theologians have acted according to this and that is why they have not spoken regarding issues of nature like knowledge, piety and sanctity, except words, which say that there are no such conditions. Which Caliphate in

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 609.

² *Riyazun Nazara*, 1:181 [1/224]; *Kanzul Ummal*, 6:324 [5/678, Tr. 14178 & 14179].

³ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 634.

⁴ *Ansabul Ashraf*, Balazari, 5:22 [6/128].

⁵ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 631-638.

view of the past scholars was religious that they may argue about it? Caliphate, in their view, was nothing, except politics of the day and administration of affairs of people and nothing more than that.

Thirdly: We don't reason through consensus, except after it be proved and when it is proved, it is not restricted to particular instances. In this way, it is obligatory that it should be a proof in Caliphate of Abu Bakr and also in the killing of Uthman.

Thus, uprising of elder companions against Uthman, and the chief of them being Imam Ali (a.s.), Imam Hasan (a.s.) and Imam Husain (a.s.) and Lady Fatima Zahra (s.a.); those from whom Almighty Allah removed all impurities and made them absolutely pure and other members of Bani Hashim clan and elders of bases of Islam from Muhajireen and Ansar - from the first consensus, also would be regarded as its contradiction.

Later concurrence, which were mixed with fear are not regarded as concurrence and it cannot complete the consensus, because they in their own view were persistent.

Thus, this is Maula Ameerul Momineen (a.s.) who, after the period of those three Caliphs said in Rahba of Kufa:

Beware! By Allah the son of Abu Qahafah (Abu Bakr) dressed himself with it (the Caliphate) and he certainly knew that my position in relation to it was the same as the position of the axis in relation to the hand-mill. The flood water flows down from me and the bird cannot fly upto me. I put a curtain against the Caliphate and kept myself detached from it.

Then I began to think whether I should assault or endure calmly the blinding darkness of tribulations, wherein the grown up are made feeble and the young grow old and the true believer acts under strain till he meets Allah (on his death). I found that endurance thereon was wiser. So I adopted patience, although there was pricking in the eye and suffocation (of mortification) in the throat. I watched the plundering of my inheritance till the first one went his way, but handed over the Caliphate to Ibne al-Khattab after himself.

(Then he quoted al-Asha's verse):

"My days are now passed on the camel's back (in difficulty) while there were days (of ease) when I enjoyed the company of Jabir's brother Hayyan."

It is strange that during his lifetime, he wished to be released from Caliphate, but he confirmed it for the other one after his death. No doubt these two shared its udders strictly among themselves. This one put the Caliphate in a tough enclosure where the utterance was haughty and the touch was rough. Mistakes were in plenty and so also the excuses therefore. One, in contact with it, was like the rider of an unruly camel. If he pulled up its rein the very nostril would be slit, but if he let it loose he would be thrown. Consequently, by Allah people got involved in recklessness, wickedness, unsteadiness and deviation.

Nevertheless, I remained patient despite length of period and stiffness of

trial, till when he went his way (of death) he put the matter (of Caliphate) in a group and regarded me to be one of them. But good Heavens! what had I to do with this “consultation”? Where was any doubt about me with regard to the first of them that I was now be considered akin to these ones? But I remained low when they were low and flew high when they flew high. One of them turned against me because of his hatred and the other got inclined the other way due to his in-law relationship and this thing and that thing, till the third man of these people stood up with heaving breasts between his dung and fodder. With him his children of his grand-father, (Umayyah) also stood up swallowing up Allah’s wealth like a camel devouring the foliage of spring, till his rope broke down, his actions finished him and his gluttony brought him down prostrate.¹

This sermon presents the viewpoint of His Eminence regarding Caliphate and each of its sentence testifies to the lack of their infallibility and shows those infallibles to be having all apparent and concealed defects.

Add to this sermon, the statement of His Eminence (a.s.) in a letter which he wrote to Muawiyah that: “You mentioned my hesitation regarding the Caliphs, my jealousy to them and my hostility to them; as for hostility and injustice, thus I seek refuge of Allah that it should be injustice; as for detesting them; thus by God, I don’t apologize to people regarding them and you mentioned my oppression on Uthman and cutting off relations with him, indeed you know the acts, which Uthman committed, and people did to him as was reported to you.”²

Thus, where is the imagined infallibility? Then from where was the consensus, which is claimed for this infallibility? And since when was consensus achieved on Caliphate? And since when was it established and if complete consensus was obtained, it should have been reasoned in favor of both Caliphates and both Caliphs and if we regard consensus to be invalid, then it would be invalid in both the instances.

If we start invalidating these foolish statement which comprise of exaggerating excellence, we would be deviating from the objective of this book and its breadth would become narrow for us. In addition to that these statements are not based in firm foundation that they should become eligible for acceptance or rejection and we only mentioned them so that it should be an example for statements issued without any thought. These are some merits of these three persons which we will mention to you:

1. In *Ansab*,³ Balazari has narrated from Khalaf Bazzaz from Abu Shahab Hannat⁴ from Khalid Haza-a Basri from Abu Qalaba Basri from Anas that the Messenger of Allah (s.a.w.a.) said:

¹ The text of this sermon which is known as the Shiqshiqya Sermon was mentioned previously in this book. *Nahjul Balagha*, Sermon 3.

² *Iqdul Farid*, 2:286 [4/138].

³ *Ansabul Ashraf*, Balazari, 5:5 [6/105].

⁴ Abde Rabbe bin Nafe Kinani; he is trustworthy, but not strong. He committed mistake in quoting traditional reports.

“The most merciful of you is Abu Bakr and the most severe of you in religion is Umar and the most intelligent among you for reciting the Quran is Ubayy and the most truthful of you from the aspect of modesty is Uthman and the most knowledgeable of you about lawful and unlawful is Maaz bin Jabal; most knowledgeable of you about the laws of inheritance is Zaid Thabit; and indeed every Ummah has a trustworthy one and the trustworthy one of this Ummah is Abu Ubaidah Jarrah.”

Allamah Amini says: This baseless statement is from Khalaf Bazzaz, who was a trustworthy, reliable, pious, accomplished man, but at the same time, was addicted to liquor! Are you not amazed? Abu Ja’far Nufaili says: He was from the folks of Sunnah (narrator of traditions) if that problem was not present in him, he would have been nominated as successor of Ahmad bin Hanbal. It was said: “O Aba Abdullah, he drinks liquor.” He replied: “It is reported to me, but by God, he is trustworthy and reliable in our view, whether he drinks or not.”¹

This report is a true testimony regarding the fact that the matter of Khalaf Bazzaz being addicted to liquor had been reported to Imam of Hanbalis, and those who have taken and reported this report from him, it is only in rapture of love and attachment made them carefree and fearless to narrate this report, and not intoxication of liquor (Khalaf Bazzaz fabricated this report while intoxicated with liquor and its narrators narrated it due to intoxication of love)!

Khatib Baghdadi,² in order to purify the reputation of this trustworthy narrator from the blemish of liquor, narrated the report from Muhammad bin Ahmad bin Rizaq from Muhammad bin Hasan bin Ziyad Naqqash that: I heard from Idris bin Abdul Karim Haddad that he said: Khalaf bin Hisham drank liquor and presented justification, so his nephew (sister’s son) one day recited Surah Anfal to him till he reached the verse:

لِيَسِيرَ اللَّهُ أَحْبِيَّ مِنَ الطَّيِّبِ

“That Allah might separate the impure from the good.”³

Then he said: O uncle, when Almighty Allah separated the impure from the pure where does liquor stand? Khalaf looked at his toes for a long time, then he said: “With the impure.” He said: “Then do you agree to be a part of filthiness?” He replied: “Dear son, go home and throw away all the liquor there.” And he gave up drinking. So Almighty Allah bestowed him the bounty of keeping fasts and he kept fasts as long as he lived after that.

If dreams are true, what a nice thing this purification is; if it is logical and from the point of view of Imam Ahmad that he said: He is reliable and honest, whether he drinks liquor or not, is better, because this is a valueless point of view not supported by any evidence; and Shariah, reason and logic do not support it, as

¹ Read and decide for yourself.

² *Tarikh Baghdad*, [8/325, No. 4417].

³ Surah Anfal 8:37

Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ جَاءَكُمْ فَاسِقٌ يُنَبِّئُكُمْ بِمَا فِي أَعْيُنِهِ إِنَّمَا يُنَبِّئُكُمْ بِمَا تَرَى

“O you who believe! if an evil-doer comes to you with a report, look carefully into it.”¹

But it is matter of great regret that its chain is invalid and weak due to presence of Muhammad bin Hasan Naqqash, because Talha bin Muhammad regarded him a liar and Darqutni considered him weak; Abu Bakr declared him to be a narrator of false reports; and Barqani said that all his traditions are false.

And I thank the one, on whom the fabrication of this report ends that these people have not mentioned Maula Ameerul Momineen Ali (a.s.), who is much above than all the qualities mentioned in this fabricated tradition; because he is much above them as his merits are much higher that a merit should be mentioned with them.

At this point we don't argue against the text of the report and regarding qualities bestowed to these people; as there might be something in this report based on proof and evidence; thus some witness that Abu Bakr was most kind-hearted man of the Ummah: burning of Faja⁽²⁾⁽³⁾ and overlooking the vile deeds of Khalid bin Walid towards Bani Hanifah and his shameless deeds with Malik bin Nuwairah and his wife; not paying attention to the claim of Lady Fatima Zahra (s.a.).

Although we would overlook his invalid verdict and false tradition – as opposed to verses of inheritance and especially verses, which mention inheritance of prophets – he tried to prove that prophets do not leave inheritance. Moreover, Lady Fatima Zahra (s.a.) and her cousin were not ignorant about the report, which only Abu Bakr narrated.

All this was preplanned between him and his supporters. And Ameerul Momineen (a.s.) was the most just person of the Ummah and the gate of the city of the knowledge of the Prophet and Lady Fatima Zahra (s.a.) was the beloved daughter of the Prophet and the Messenger of Allah (s.a.w.a.) had imparted all the knowledge and awareness to Fatima and he knew that she would soon have to undergo circumstances in which the Caliph would usurp her property under a false pretext and an argument would erupt between her and Abu Bakr.

This caused a split in the Ummah till Judgment Day, some follow the daughter of the Prophet and some are inclined to those, who usurped her rights, that is why it was obligatory that Holy Prophet (s.a.w.a.) should have taught this

¹ Surah Hujurat 49:6

² Abu Bakr ordered that Faja Salma should be burnt to death upon the accusation of attacking Muslims and plundering them, so that it may be a lesson for others. So they burnt him to ashes. And this was when he was a Muslim and had recited the dual testimony of faith, and the punishment of burning to death is not sanctioned in Islam.

³ Ref: *Tarikh Tabari*, 3:234 [3/264, Events of the year 11 A.H.]; and Ref: *Al-Ghadeer*, 7/212-213.

issue to his daughter before Abu Bakr.

Was Abu Bakr not generous enough to leave Fadak to Fatima and to restore it to her so that he should not open the door of mischief on the Ummah as Umar returned it to the heirs of Prophet? And Uthman left it to Marwan and Muawiyah divided it between Marwan, Amr bin Uthman and Yazid bin Muawiyah. And other rulers in history did as they like with regard to Fadak as if it was their personal property.

Regarding this quality of Abu Bakr, ask him about Fatima, who was most truthful (*Siddiqah*), when she came out to protest and while she was lamenting called out aloud:

“O my father, O Messenger of Allah (s.a.w.a.). After you what all I had to bear at the hands of the son of Khattab and the son of Abu Qahafa.”¹

Consider this quality on the day when Fatima came out in her chador accompanied with numerous servants and maids from her house, while her garment was dragging on the ground and her style of walking was like that of the Messenger of Allah (s.a.w.a.), till she came to Abu Bakr, who was present among Muhajireen, Ansar and others. A curtain was placed for her. At that time she lamented, which made those people weep.²

And ask her regarding this quality on the day she said to Abu Bakr: By God, I will pray against you in every prayer. And ask her regarding this on the day she passed away while she was infuriated at Abu Bakr. And she was one that Allah, the Mighty and Sublime had declared her to be pure through the verse of purification and in an authentic tradition from her father, it is mentioned that:

“Fatima is a part of me, whoever infuriates her, has infuriated me and whoever distresses her, has distressed me.”

And he said: “Fatima is my heart and soul between my two sides; then whoever distressed her, has distressed me.”

And he said: “Indeed, Almighty Allah is infuriated due to the anger of Fatima and He is pleased at the pleasure of Fatima.”

And ask Ameerul Momineen (a.s.), who is the greatest truthful one, regarding this quality of Abu Bakr on the day they dragged him with a rope around his neck like a wild camel, for allegiance, whose evil had surrounded Islam.³

Which distressed their Salmans, drove away its Miqdads, banished its Abu Zars, burst the stomach of its Ammars, interpolated Quran, distorted laws, changed positions and ranks, made Khums lawful for freed slaves, imposed sons of accursed on honors and lives, mixed lawful with unlawful, deemed faith and

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 601.

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 650-651.

³ This is a translation of a part of *Ziyarat Jamia* of the Holy Imams (a.s.). Ref: *Behaarul Anwaar*, 99/166; Addenda to *Mafatihul Jinan*.

Islam to be light, destroyed the Kaaba,¹ and on the day of Harra,² attacked Darul Hijra (Medina) and brought out daughters of Muhajireen and Ansar as punishment and raped them.

They permitted the killing of members of Ahle Bayt (a.s.), cut off their progeny, destroy their foundation, take his ladies as prisoners, eliminate his companions, demolish his pulpit, conceal his religion, and erase his remembrance and name.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رُجُوعٌۚ

“Surely we are Allah’s and to Him we shall surely return.”³

Ask Ameerul Momineen (a.s.) regarding this quality of Abu Bakr on the day he was lamenting at the grave of his cousin, the Messenger of Allah (s.a.w.a.) and saying:

“Son of my mother! surely the people reckoned me weak and had well-nigh slain me...”⁴

¹ The accursed Yazid ruled for three years: During the first year, he martyred the descendants of Prophet, in the second year, he attacked Medina and effected the Harra incident, and in the third year, he destroyed the Kaaba and burnt it down. When Abdullah bin Zubair was staying in Hijaz and some people had paid allegiance to him. Yazid besieged them in Mecca and due to the firing of catapults, the Kaaba was demolished. Ref. *Seeratul Halabiyyah*, 1/290.

² Shia and Sunni have recorded the incident of Harra in their books. This occurred in 27 Zilhajj 63 A.H. two and a half months before the death of Yazid. The incident in brief was: When the oppression of Yazid and his agents surrounded the world and his transgression became clear to all, and also after martyrdom of Imam Husain (a.s.) in 60 A.H. some people of Medina went to Shaam and saw with their own eyes that the accursed Yazid was always intoxicated and what playing with dogs, chess, music and songs, when they returned they informed the people of Medina about these acts of Yazid. People of Medina expelled from Medina the agent of Yazid, Uthman bin Muhammad bin Abu Sufyan with Marwan bin Hakam and other Umayyads and began to condemn Yazid openly and said: One, who is killer of descendants of Holy Prophet (s.a.w.a.) and who marries women of prohibited degree, who omits prayer and drinks liquor, is not eligible for Caliphate; so they paid allegiance to Abdullah bin Hanzala, one who was given bath (*Ghusl*) by the angels. When Yazid came to know about it, he sent Muslim bin Uqbah Murri, who was known as a sinner with a huge army from Shaam to Medina. The army reached near Medina. In the stony area of Medina famous as Harra and Aqim, at a distance of one mile from Masjid of the Prophet a severe battle took place with the people of Medina and a large number of residents of Medina were killed. Marwan bin Hakam continued to egg on Muslim to kill the people of Medina till they did not have the capacity to confront them and they ran into Medina and took refuge in the sanctuary of the Prophet, but the Syrians did not honor the sanctity of the place and they rode into the shrine on their horses and killed so many people that the shrine and the Masjid was drenched in blood, and converted the area between the tomb of Prophet and his pulpit, which is a garden of Paradise, as stable for their horses, where they the horses dropped urine and dung; and they killed so many people of Medina that Madaini has narrated from Zuhri that seven hundred people were killed from the elders of Quraish, Ansar and Muhajireen and their servants. And in all ten thousand were killed including free men and slaves. Ref. *Muntahiyul Aamaal*, 2/83-85, Chap. 6, History of Imam Sajjad (a.s.).

³ Surah Baqarah 2:156

⁴ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 601.

And other reasonings, which prove that Abu Bakr was the most gentle person of the Ummah!

As for the claim that Umar was very strict in religion

It is clear that being powerful in religion is not only harshness and stone-heartedness; on the contrary making effort to remain attached to the two ropes of Quran and Sunnah, and acting according to the two, and taking and establishing limits mentioned in those two.

How often this fellow opposed those two and how he disregarded them completely, and acted according to his personal viewpoint, which was diverged from those two. And leave aside Quran and Sunnah about which he was ignorant! What is the value of harshness without knowledge? And harshness in spite of keeping away from principles of religion and going out of Islamic customs and manners and getting attached to personal whims, what value does it have?

It was mentioned in the discussion about the academic masterpieces of Umar, which you may refer.¹ Indeed, there you would find strong evidences for this quality. So refer to them and get informed.

As for the claim of Uthman's modesty

Volume eight and nine of *Al-Ghadeer*² are sufficient to prove this. And every page of these two volumes is a sign of this quality of Uthman. Moreover, the special discussion of his modesty, which was mentioned in this book.

As for the remaining three persons

We will not argue regarding what is mentioned about them as it would be a waste of time and keeping away from more important discussions. And whoever studies our book carefully would come to know, who was the most intelligent person of the Ummah and the most knowledgeable of them about obligatory acts and inheritance and its trustee.

He would understand that he is other than these three persons and he will not sully the honor of the Ummah with these three and there is no occasion of anxiety: the same anxiety and fear, which Holy Prophet (s.a.w.a.) had for his Ummah, when he said:

“After me, I fear for the Ummah against deviation and following of base desires and neglect after recognition.”³

2. In the book of Manaqib from *Sahih Bukhari*⁴ it is narrated from Muhammad bin Hanafiyyah that: I asked my father: who is the best person after Messenger of Allah (s.a.w.a.)? He replied: Abu Bakr. I asked: Who after him? He replied: Umar. I feared that he would say ‘Uthman’ if I asked him further. So I

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 511-581.

² *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pgs. 737-894.

³ *Usudul Ghaba*, 1:108 [1/127, No. 205].

⁴ *Sahih Bukhari*, 5:249 [3/1342, Tr. 3468].

said: Then you are the best of men. He said: I am, not but a man from Muslims.

In the quotation of Khatib in his *Tarikh*,¹ it is mentioned: I said: Father dear, who is the best of people after Messenger of Allah (s.a.w.a.)? He replied: Dear son, do you not know that? No, I said. He said: It is Abu Bakr. I asked: Who after him? He said: Dear son, do you not know that? He said: It is Umar. Muhammad Hanafiyyah said: Then I took precedence and said: Father dear, then you are the third best person. He said to me: Dear son, your father is a man from Muslims, whatever is in their benefit is for his benefit and whatever is in their harm is harmful for him as well.

Allamah Amini says: This is not the first mistake of Bukhari. One, who is aware of the view of Ali (a.s.) regarding his predecessors, and aware of the conduct of His Eminence, would clearly realize that this is a false tradition attributed to him. Ibne Hanafiyyah is not one that after all this he would be unaware of the viewpoint of his father that he should have to ask him about it.

Then he fears that he would name Uthman in the third place, and he definitely recognized Uthman with all his inner and apparent defects and he knew that Uthman was one of the thirty descendants of Abu Aas, who are cursed in a tradition of Prophet that:

“When the descendants of Abu Aas reach thirty, they would take over the property of Allah, enslave the servants of Allah and make the religion of Allah as a source of deception.”²

Why Ameerul Momineen (a.s.) concealed this viewpoint on the day of the killing of Uthman when Imam (a.s.) wanted to go to that man and help him, but Ibne Hanafiyyah held his arms, or his shoulders or his sides and restrained him from this?³

Ibne Hanafiyyah was away from ignorance of what Messenger of Allah (s.a.w.a.) said regarding his purified father that:

“Indeed, he is the best of creatures and best of humans, and best of those I leave behind. He is the best of men and one of the selected ones.”⁴

Muhammad Ibne Hanafiyyah was as such that the poet composed the following couplet:

“You are the sons of the best of men after the Prophet. O son of Ali, march forward; and one, who is like Ali.”⁵

And how attributing this statement to Ali (a.s.) is correct, whereas it is narrated from him through a number of channels that he said: The Messenger of Allah (s.a.w.a.) said while I was having his head against my chest: O Ali, did you

¹ *Tarikh Baghdad*, 13:432.

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 769.

³ *Ansabul Ashraf*, Balazari, 5:94 [3/216].

⁴ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 157 and Pg. 253-254.

⁵ *Tabaqat*, Ibne Saad, 5:79 [5/107].

not hear the statement of Allah, the Mighty and the High:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا هُنَّ أَوْلَئِكَ هُمُ الْخَيْرُ الْمُبِينُ^٦

“(As for) those who believe and do good, surely they are the best of men.”¹

The verse implies you and your Shia.

And it is narrated from Jabir that: “Indeed, when Ali arrived, companions of Prophet said: The best of creatures has arrived.”²

If Ameerul Momineen (a.s.) believed that Abu Bakr was the best of men, then why till the passing away of the chief of ladies, Lady Fatima Zahra (s.a.), he did not pledge allegiance to him? As Bukhari has himself narrated:³

During the lifetime of Fatima, Ali was respected among people, and Bani Hashim and others from the important people of Ummah and companions of Prophet supported him, was there no one among them who knew this rank of Ali (a.s.)?

How Ali Ameerul Momineen (a.s.) mounted Lady Fatima Zahra (s.a.) on mount during the nights and took her to gatherings of Ansar and Lady Fatima Zahra (s.a.) sought help from them for the best of men?⁴ And why in the statement of one, who on the day of Saqifah and after those people invited towards Abu Bakr, why it was not hinted that he is the best of men?

On the contrary, what they continued to chant was that he was one, who took precedence, the most aged of them and one of the two from the cave and all this was accompanied with threats and warnings.

أَفَلَمْ يَلَمْ بُرُّ وَالْقَوْلَ أَمْ جَاءَهُمْ مَالَكُ يَابْنَ أَبِيهِمْ الْأَوَّلَيْنَ^٧

“Is it then that they do not ponder over what is said, or is it that there has come to them that which did not come to their fathers of old?”⁵

Just suppose the companions on that day were not aware of the rank of this man, then why Ameerul Momineen (a.s.) did not remind them and did not order that they should pledge allegiance to the best of men?

Whereas among them was one, who with relation to his companion was more obedient to him and with this sources and roots of mischief may be removed and dispel dispute from among Muslims and not make them fall into dark times of social unrest, which made a large number of them deviated?

Maula Ameerul Momineen (a.s.) is away from all this. But he was unaware

¹ Surah Bayyinah 98:7

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 157.

³ *Sahih Bukhari*, [4/1549, Tr. 3998].

⁴ *Al-Imamah was Siyasah*, 1:12 [1/19].

⁵ Surah Mominoon 23:68

of that tradition of the best of people and in a wink of the eye did not confess to its subject matter. On the contrary, from the top of pulpits and in public gatherings he (a.s.) raised his voice against this statement as was mentioned in past discussions.

At this point we would try to prove that Ali (a.s.), after his purified brother (Prophet) – peace be on them both and their progeny – is the best of human beings, definitely we would do this!

And we can never compare him with those, who managed to occupy the seat of Caliphate.

O Allah we seek your forgiveness and our salvation is in Your hands.

How nice it would have been if Ahle Sunnat has really accepted what was attributed to His Eminence: "I am not but a man from Muslims."

Or the statement of His Eminence to his son:

"My son, your father is a man from Muslims, what is beneficial for him is for his benefit and what is harmful to them is harmful to him."

If they had testified to this and considered him a man from Muslims and applied to him rules of one, who believes in God and had embraced Islam.

On the contrary, they followed the viewpoint of Uthman and regarded Marwan bin Hakam, who was accused son of accused by tongue of Prophet to be superior to him!

Alas, if they had only regarded him at base levels of Bedouins and low level of companions. But did this happen? I adjure you by Almighty Allah, tell me which Muslim is there, who is cursed from seventy thousand pulpits and no one utters a single word in his defense?

I adjure you by Almighty Allah, tell me that other than Ali (a.s.), which Muslim noble or subject is such that cursing him was Sunnat in all Islamic gatherings and Friday congregations? And speeches and lectures concluded on cursing him; and whoever forbid it, was driven out from his house and banished?

Junaid bin Abdur Rahman bin Amr says: I came to Damascus from Hauran to collect my stipend. So, I prayed the Friday Prayer and came out of Baabud Daraj, where an old man stood; he was Abu Saibah, the story teller. He entertained us for some time and then said: "Conclude your gatherings on cursing Abu Turab." So the people cursed Abu Turab.

I asked a person to my right: "Who is Abu Turab?"

He replied: "Ali Ibne Abi Talib (a.s.), cousin of Messenger of Allah (s.a.w.a.) and his son-in-law; who embraced Islam before all; the father of Hasan and Husain..." till the end of what is mentioned in *Tarikh Ibne Asakir*.¹

It is mentioned there: Junaid deemed this to be an evil act. He slapped that

¹ *Tarikh Medina Damishq*, 3:407 [11/290-291, No. 1085 and *Mukhtasar Tarikh Damishq*, 6/117].

man. He complained to Hisham bin Abdul Malik and he banished Junaid to Sanad and he remained there till he died.

I adjure by Allah, tell me, which companion, other than Ali (a.s.) was punished as severely as him, and who became the target of victimization? So much so that he continued to be patient even though like one, who has a thorn stuck in his throat and he saw his inheritance being plundered?

I adjure by Allah, tell me, which companion other than Ali (a.s.) was such that nothing in Ummah of Muhammad was inaugurated, except after reciting curse on him? Marwan was asked: "Why do you curse Ali (a.s.) from the pulpits?"

And he had the audacity to reply: "Our rulership would not be established, except through this."¹

I adjure by Allah, tell me, which monotheist Muslim in the religion society was such that his allegiance, which in actual sense is allegiance to Allah and the Messenger, but they sought immunity from allegiance of Ali (a.s.)? And Muawiyah made seeking immunity from Ali (a.s.) a condition to his allegiance.²

I adjure by Allah, tell me, which man other than Ali (a.s.) is such that his name is so hard to bear? This is Ayesha, who never mentioned him by name and was unable to mention him in good terms and was not pleased with him. And Muawiyah or Abdul Malik bin Marwan or both of them ordered Ibne Abbas to change the name of his son, Ali.³ And Ali bin Jaham Salma cursed his father for having named him Ali.⁴

I adjure by Allah, tell me, other than the first Muslim, who was it that embraced Islam and was righteous and those who curse and abuse and the enemies and killers and those who humiliate him are justified and regarded as Mujtahids, that he was not eligible for anger, fury, enmity, reprisals, disgrace and punishment?

I adjure by Allah, tell me, other than the one born in Kaaba, the son of Fatima binte Asad, son of which mother from the sons of Islam is as such that his Shias and followers and his relatives should be eligible to be cursed, abused, killed, imprisoned, disgraces, regarded as valueless, insulted, tortures and punished in the society, in the darkness of hollow pits, and the earth, inspite of its vastness, became narrow for them?

Such was the extent of oppression that Ibne Hajar defends a man like Hakam bin Abil Aas, the driven out and the cursed one by the Prophet, on the pretext that he was a companion and that he should be defended.⁵

Such was injustice and oppression that Ibne Hazm defends Ibne Muljim, the

¹ *As-Sawaiqul Mohriqa*, Ibne Hajar, 33 [Pg. 55].

² *Al-Bayan wat Tabaiyyan*, Jahiz, 2:85 [1/72].

³ *Tarikh Tabari*, 8:230 [7/111, Events of the year 118 A.H.]; *Hilyatul Awliya*, 3:207 [No. 243].

⁴ *Lisanul Mizan*, 3:210 [4/242, No. 5776].

⁵ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 770.

killer of Ameerul Momineen (a.s.) and does not regard cursing him lawful and considers his act righteous on the pretext that he was a Mujtahid, who made a mistake in his judgment.¹

The limit of injustice and oppression is that Qadi Husain Shafei supports Imran bin Hattan, who extolled Ibne Muljim, the killer of the Holy Imam (a.s.) and said:

‘I sometimes ponder on the slash, which a pious man delivered only seeking divine pleasure and I find that his pan of deeds is the heaviest of all in the view of God.’

And (Qadi Husain Shafei) says: Cursing him is not lawful, due to the fact that he thinks that he was a companion,² unaware of the fact that Ibne Hattan was not a companion, on the contrary he was a leader of Kharijis, who are cursed by the Prophet and he was born much after the passing away of Prophet.

It is the limit of injustice that the reputation of Muawiyah, the usurer and alcoholic is purified with a small word and it is said that he was a Mujtahid and just and he had made mistake, even though he committed great crimes against Islam and Muslims and killed thousands of righteous persons from the Ummah of Muhammad.³

It is the limit of injustice that justification should be presented for a sin, which Yazid, the drunkard committed and his reputation should be cleared of the filth which becomes the cause of his infidelity and his cursing should be prohibited upon the pretext and that his infidelity was not proved; and that he was imam and Mujtahid.⁴

And the support and defense of the like of these people to such baseless statements is there.

As for our master, may we be sacrificed on him, the beloved of God, and the beloved of Messenger of Allah (s.a.w.a.): we would not exaggerate if we say that that the whole Ummah insisted on his enmity, and became united for cutting off relations with him and banishing his descendants, except for few persons who observed their rights.

Alas, if Ahle Sunnat would ask Bukhari and Khatib the statement, which is attributed to Ameerul Momineen (a.s.): “I am not, but a man from Muslims” – even though it is a fabricated statement – whether they apply its command on him?

The point is how this should be attributed to Imam Ali (a.s.) whereas it is narrated from Holy Prophet (s.a.w.a.) that he said to Lady Fatima Zahra (s.a.):

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 90-91.

² *Al-Isabah*, 3:179 [No. 6875].

³ *Al-Fisal*, Ibne Hazm, 4:89; *Tarikh Ibne Kathir*, 7:279 [7/310, Events of the year 37 A.H.].

⁴ *Tarikh Ibne Kathir*, 8:223, 13:9 [8/245, events of year 63 A.H.; 13/13, events of year 590 A.H.].

“I married you to the best person of my Ummah: the wisest of them, the most forbearing and the first from them who embraced Islam.”¹

And he said: “The best man among you is Ali Ibne Abi Talib (a.s.) and the best woman among you is Fatima, daughter of Muhammad.”

And he said: “Ali is the best of men. One, who does not accept this is a disbeliever.”

And he said: “One, who does not say that Ali is the best of men, has become a disbeliever.”

And he said to Lady Fatima Zahra (s.a.): “Indeed, Almighty Allah glanced at the folks of the earth and chose your father from them and selected him for prophethood; then he glanced the second time and chose your husband.”

And he said to Lady Fatima Zahra (s.a.): “Indeed, Almighty Allah chose two men from the folks of the earth: one being your father and the other your husband.”²

Alas, if I only knew how this giving of precedence is correct on his part, whereas Messenger of Allah (s.a.w.a.) deemed him as his soul as is mentioned in the Holy Quran and Allah deemed him to be pure through verse of purification. And in clear cut verses of the Holy Quran He has equated His Wilayat and Wilayat of His messenger and Holy Prophet (s.a.w.a.) declared him to be in relation to him as Harun was Musa (a.s.) and did not excepted for himself anything other than prophethood.

On the day of pledge of brotherhood, on the basis of similarity in capacities and manners, he deemed him to be his brother? Then how can this be true when there was someone in the Ummah more deserving than him?

I don't know how Ali Ameerul Momineen (a.s.) is the most beloved creature in the view of God and Messenger of Allah (s.a.w.a.) whereas in the Ummah there is someone who is more superior to him?

In the authentic tradition of the roasted fowl, it is narrated from Holy Prophet (s.a.w.a.): “O God, send to me the person most loved by You, so that he may share this bird with me.” Thus Ali (a.s.) arrived.³

And Holy Prophet (s.a.w.a.) said to Ayesha: “Indeed, Ali is the most beloved in the Ummah and the most respected in my view, so recognize his right and accord respect to him.”

And he said: “Among the people the most beloved to me is Ali.”

And he said: “Ali is the most beloved to me from them and the most beloved in view of God.”

And don't forget the statement of Ayesha regarding this: “By God, I never

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 281-282.

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 253-254.

³ Ref: *Sunan Tirmidhi*, 5:300, Tr. 3807; *Majmauz Zawaaid*, 9/126; *Kanzul Ummal*, 13/166, Tr. 36507.

saw anyone more liked by Messenger of Allah (s.a.w.a.) than Ali.”

And also the statement of Buraidah and Ubayy, who said: “The most beloved of the people in view of Prophet from the females was Fatima and from the males was Ali.”

The point is how Lady Fatima Zahra (s.a.) passes away whereas she was infuriated at Abu Bakr and Umar, who are supposed to be the best of men? How her call reached the mercified community when she takes refuge at the grave of her father and says:

“My father, O Messenger of Allah (s.a.w.a.); what all we had to bear at the hands of the son of Khattab and son of Abu Qahafa!”

How she said to the two best and most superior persons: “Indeed, I make Almighty Allah and angels witness that you two have angered me and have not pleased me and when I meet the Prophet, I would complain to him about you?”

And the tradition of her sigh and wailing was well known to historians.

How is it that she makes a bequest to be buried at night and that Abu Bakr should not pray on her bier and those best persons should not attend her funeral.

Yes, the secret is that Lady Fatima Zahra (s.a.), like her cousin, Ameerul Momineen (a.s.) did not recognize anything about this invalid and false statement, and perhaps someone who reads the fifth and sixth volumes of *Al-Ghadeer*,¹ will come to know, who is better and more proximate than those two.

We believe that the brilliant and free thinking researcher, after being aware of what is mentioned throughout the last five volumes of the ten first volumes of *Mausua Ghadeer*,² will not doubt that the narrators of these baseless and fabricated statements, and those, who are restricted by its meaning, and those, who due to blindness and deafness humble before these statements, in fact have exaggerated in excellence.

فَقَدْ جَاءُوا ظُلْمًا وَزُورًا

“So indeed they have done injustice and (uttered) a falsehood.”³

وَإِنَّ فَرِيقاً مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

“And a party of them most surely conceal the truth while they know (it).”⁴

فَبَدَلَ الَّذِينَ كَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ

“But those who were unjust changed it for a saying other than

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pages 511-688.

² A sample of which was mentioned in *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 595-1157.

³ Surah Furqan 25:4

⁴ Surah Baqarah 2:146

that which had been spoken to them.”¹

فَمَنْ أَظْلَمُ مِنْ كَذَّابٍ اللَّهُو كَذَّابٌ بِالصِّدْقِ إِذْ جَاءَهُ

“Who is then more unjust than he who utters a lie against Allah and (he who) gives the lie to the truth when it comes to him.”²

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿١٣﴾

“So turn away from them and say, Peace, for they shall soon come to know.”³

Continuation of discussion regarding the three caliphs

3. Bukhari in the section of Manaqib in his *Sahih*,⁴ has in the chapter of excellence of Abu Bakr after the Prophet, has narrated from Abdullah bin Umar that:

“During the time of the Prophet, we were asked to select the best person of the Ummah; so we chose Abu Bakr, then Umar bin Khattab and then Uthman bin Affan.”

Ibne Dawood and Tibrani have narrated from Ibne Umar⁵ that: “We used to say when the Messenger of Allah (s.a.w.a.) was alive: the most excellent of the Ummah after him, is Abu Bakr, then Umar and then Uthman; and Messenger of Allah (s.a.w.a.) heard this and did not deny.”⁶

According to the quotation of Bukhari, it is mentioned in his *Tarikh* that:⁷ During the lifetime of Prophet, we used to say: Who would be the Caliph after the Prophet? It was said: Abu Bakr, then Umar and then Uthman; then we fell silent.

Allamah Amini says: This traditional report, is the best of the traditional reports on which Ahle Sunnat have relied regarding the selection, which occurred in Islam

Theologians, during discussion regarding Imamate have regarded it as proof, and tradition scholars have stepped in different places and have gone up and down with it, and boasted and become pleased and a large number of people have come and have issued statements about it and have made it the foundation stone and extolled the Rashida Caliphate through it.

They claimed correctness of the allegiance, whose evil has surrounded Islam, and was concealed through negative and evil things and created discord in

¹ Surah Baqarah 2:59

² Surah Zumar 39:32

³ Surah Zukhruf 43:89

⁴ *Sahih Bukhari*, 5:243 [3/1337, Tr. 3455].

⁵ *Musnad Abu Dawood*, [4/206, Tr. 4628]; *Al-Mojamul Kabir*, [12/220, Tr. 13132].

⁶ *Fathul Bari*, 7:13 [7/16]; *Tarahus Tharith*, 1:82.

⁷ *Tarikh Bukhari*, [1/Part 1/491].

the unity of Muslims, and made the arm of religion weak and cut off its support and brought down calamities on the Ummah of Muhammad till this day.

So, it is upon us to speak about this in detail and make the reader aware of facts.

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَجْلِي مَنْ حَىٰ عَنْ بَيِّنَةٍ طَوَّانَ اللَّهَ لَسْبِيْعُ عَلَيْمٌ

“That he who would perish might perish by clear proof, and he who would live might live by clear proof; and most surely Allah is Hearing, Knowing;”¹

And Almighty Allah is the giver of good sense.

Abdullah bin Umar, during the time of the Prophet as he claimed that he was at the beginning of youth, so much so that in some years he had not reached maturity, and that is why the Messenger of Allah (s.a.w.a.) forbid him from Jihad during the Battle of Badr and Uhud and regarded him as young

And as mentioned in authentic traditional reports on the day of Battle of Khandaq, when he was aged fifteen years, he allowed him to fight.² And on the basis of all statements, he was not more twenty years of age at the time of passing away of Prophet.

In presence of senior companions and honorable personalities of Ummah how a boy of that age was given discretion of choosing the best of companions? Because the final decision in such important matter is in the hands of those who have awareness through continuous experience accompanied with stable thinking and identification of what is the judgment of excellence, identification of nature of people, and stability of self, so that he may not be inclined to base desires.

Whereas the son of Umar was lacking all these qualities, because we said that that day he was young and such a person is lacking these qualities and this traditional report is itself the strongest testimony that he was lacking these things.

Abu Ghassan Dauri says: I was in the company of Ali bin Jaud when discussion ensued about the tradition of Ibne Umar: “We compared the people against each other. We used to say that when Messenger of Allah (s.a.w.a.) was alive: the most excellent one of the Ummah after him, is Abu Bakr, then Umar and then Uthman. The Messenger of Allah (s.a.w.a.) heard this and did not deny.” Ali bin Jaud said: Look at this child, who is not mature, but he divorces the wife and says: “We compared the people against each other.”³

Whoever recognizes Ibne Umar and reads the black pages of his history, he would recognize him with weakness of view, following base desires and lusts, and bereft of all positive qualities when he was matured and close to old age – what to say about the beginning of his youth! Some of his frivolous and useless

¹ Surah Anfal 8:42

² *Sahih Bukhari*, 6:76 [2/48, Tr. 2521]; *Tarikh Tabari*, 2:296 [2/477]; *Uyunul Athar*, 2:6 & 7 [1/410]; *Fathul Bari*, 7:232 [7/393].

³ *Tarikh Khatib*, 11:363 [No. 6215].

views would be mentioned below. Leave Ibne Umar and whoever like him that makes selection and issue false statements:

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمْ أَحْيَرُهُ

“And your Lord creates and chooses whom He pleases; to choose is not theirs.”¹

وَمَا كَانَ لِبُوْمِينِ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمْ أَحْيَرُهُ مِنْ أَمْرِهِمْ

“And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter.”²

Leave Bukhari and whoever follows him and regards his invalid statement to be correct and does not distinguish truth from falsehood, and listen to their frivolous statements and do not fear their rebellion and transgression.

وَلَوْ اتَّبَعُ الْحُكْمَ أَهْوَاهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ

“And should the truth follow their low desires, surely the heavens and the earth and all those who are therein would have perished.”³

قُدْجِنْلَكَ بِإِيَّاهُ مِنْ رَبِّكَ طَوَالَسَلَمُ عَلَى مَنْ اتَّبَعَ الْهُدَى

“Indeed we have brought to you a communication from your Lord, and peace is on him who follows the guidance;”⁴

Abu Umar in *Istiab*, says in the biography of Imam Ali (a.s.) that:⁵

If someone publicizes the tradition of Ibne Umar that: We used to say during the time of the Prophet: Abu Bakr, then Umar, then Uthman and then we fell silent – that is: did not regard anyone as superior – we say: Ibne Moin has strictly denied this statement and has issued a stern judgment against it.

Because one, who issues this statement has gone against consensus of Ahle Sunnat in the past and present and from the jurists and traditionists that after Uthman, Ali is the most excellent of people. No one has any dispute with this.

Also the past people had only disputed regarding superiority of Ali over Abu Bakr. In this general consensus mentioned above, there is a clear evidence that the tradition of Ibne Umar is doubtful and false and its meaning is not correct, even though its chains of narrators is correct.

¹ Surah Qasas 28:68

² Surah Ahzab 33:36

³ Surah Mominoon 23:71

⁴ Surah Taha 20:47

⁵ *Al-Istiab*, 2:467 [Part 3, 1116, No. 1855].

Ibne Hajar after the explanation of this statement of Abu Umar has written:¹

Criticism has also been directed against the statement of Abu Umar that: The demand of their silence at that time on superiority of Ali, was not permanent to his being not superior. And the mentioned consensus occurred after the time that Ibne Umar has specified; so his tradition is not wrong.

From Ibne Hajar and whoever has refuted the statement of Abu Umar, it has remained concealed that the above-mentioned consensus was only due to precedence of Maula Ameerul Momineen (a.s.) on the day that Ibne Umar remained silent regarding his selection.

He was also holding that view of precedence, which was not new and fresh and Quran and Sunnah had praised him; thus his silence at that time from giving precedence to him after those persons is forever.

Because if consensus on his selection and his taking precedence in excellence and having favors mentioned in Quran and Sunnah, then these qualities had never separated from him; and it was due to these qualities that he had precedence throughout his life and the day Holy Prophet (s.a.w.a.) left the world.

If consensus was anything other than this quality like old age and seniority in age and it's like, we will say that we do not regard these issues as factors of superiority and between Ali (a.s.) and others.

Through these useless issues, Ahle Sunnat have deceived the simple people of Ummah of Muhammad.

Alas, if someone had only criticized the statement of Abde Barr, if he does not accept all that is mentioned in Quran and Sunnah regarding Ameerul Momineen (a.s.), it would be very less than what is narrated from Anas that:

The Messenger of Allah (s.a.w.a.) said: Indeed, Almighty Allah has made friendship of Abu Bakr, Umar, Uthman and Ali obligatory upon you, just as He made Prayer, Zakat, Fast and Hajj; thus whoever denies their precedence, his Prayer, Zakat, Fast and Hajj will not be accepted.⁽²⁾⁽³⁾

How much is the distance between the viewpoint of Ibne Umar and his father, who said regarding Ali (a.s.):

“This one is my Maula and the Maula of all believers; one whose Maula Ali is not, is not a believer.”⁴

Perhaps Ahle Sunnat have fabricated the traditional report to conceal the defect of the selection of Ibne Umar, and to get relief from condemnation of Abu

¹ *Fathul Bari*, 7:17.

² We proved in its place that this excellence is not correct for anyone other than Ali; and in other than him, it is opposed to Quran, Sunnah, logic and reason and their conduct throughout their lives in the world, did not have compatibility with this excellence.

³ *Riyazun Nazara*, 1:29 [1/43].

⁴ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 122.

Umar as was mentioned from Jaudaba¹ bin Yahya from Alaa bin Bashir Abthami from Ibne Abi Owais from Malik from Nafe from Ibne Umar that he said:

“During the time of Messenger of Allah (s.a.w.a.) we evaluated the ranks of people and concluded as follows: Abu Bakr, Umar, Uthman and Ali.”

Also, they fabricated from the channels of Muhammad Abdul Balat² from Zahab bin Abi Itab from Ibne Umar that:

“During the time of Messenger of Allah (s.a.w.a.) we said: After him the matter of rulership would be under the control of Abu Bakr, then Umar, then Uthman, then Ali. And then we fell silent.”

Perhaps someone having awareness of the above mentioned points would know that the selection of Ibne Umar and all those who support him, is invalid and at the pinnacle of nonsense. If so many companions had during the time of Messenger of Allah (s.a.w.a.) did not know anyone more superior than Abu Bakr then what it was that kept them away from this viewpoint?

What deceived those people? And from where that severe dispute whose evil enveloped the Islamic Ummah till this day? Indeed, the senior companions including Muhajireen and Ansar on the day Abu Bakr assumed Caliphate did they not see in him an excellence that he should be eligible for Caliphate? And that it should be proof and reasoning for allegiance to him, they refused pay allegiance to him.

On the first day only two of four or five persons paid allegiance to him, and then they called for allegiance through threats and creating fear in the Ummah.

Or the statement that indeed Abu Bakr is the most aged and he was companion of Prophet in the cave and this was the ultimate effort to argue in favor of Abu Bakr, Ibne Hajar has written in *Fathul Bari*.

And that – being the second of the two in the cave – was his greatest excellence, through which he was eligible to be Caliph of Prophet, and because of this Umar bin Khattab said:

“Indeed, Abu Bakr was the companion of Messenger of Allah (s.a.w.a.) and the second of the two in the cave; thus he is the more deserving of the people to be your ruler.”

Is there no one to ask Ibne Hajar that companionship of two days in the cave, which is imagined in different ways and there are many possibilities in it; companionship, which was not possible for this man, his companion [Prophet] describes it when the Jews came to him and said:

O Jews, indeed, I was in the cave with him, like these two fingers, and I

¹ Jaudaba has been shunned; and he narrated false traditions from Alaa; and Alaa is weak and his traditions are not valid. Ref: *Lisanul Mizan*, 2:105, 4:183 [2/134, No. 1949; 4/212, No. 5686].

² He is not identified, and senior scholars don't know who he was. *Lisanul Mizan*, 5:96 [5/109, No. 7107].

climbed the Mt. Hira with him and my little finger was in his little finger, but the statement regarding him (s.a.w.a.) is difficult, and this is Ali Ibne Abi Talib (a.s.); thus they came to Ali and said: O Abul Hasan, describe your cousin to us, and he described him...till the end of the tradition.¹

How this man with such companionship become eligible for Caliphate and the most capable man for their affairs, but the companionship of Ali (a.s.) with the Prophet since the term his nails were soft [an illusion of infancy] and which continued till the last breath of Prophet.

So much so that he was to him as the shadow is to its owner, and in the Holy Quran he is regarded as the self of Prophet, and his Wilayat is equal to Wilayat of Allah and His Messenger. And his love and affection is said to be recompense for prophethood, did not make him worthy for Caliphate and most deserving for the issues of the people, after the Prophet said: Of whomsoever I am the master, Ali is (also) his master. How astonishing is this statement!

I don't know this precedence, which during the lifetime of the Prophet between the companions, was complete and consensual, why these just persons, after the passing away of the Prophet forgot it? And why they heard the selection from the Prophet and did not deny and did not have agreement of view, and dispute and tug-of-war, abusing each other and fist fights among themselves and argument took place among them.

So much so that it was near that the cousin of Holy Prophet (s.a.w.a.) should be killed in that dispute and the beloved daughter of Prophet had to bear those atrocities, and such degradation appeared that will not be forgotten through the tenure of the world, and burial of the Messenger of Allah (s.a.w.a.) was delayed for three days, and the companions kept aloof from his funeral, and Abu Bakr and Umar were not present in his burial.

It is mentioned in *Sharh Sahih Muslim*,² Nawawi that:

Excuse of Abu Bakr and Umar and other companions is clear, because they believed that exercising haste in allegiance was the most important issue of Muslims, and its delay was fear of development of mischief, which would have serious repercussions, and that is why they delayed the burial of the Prophet so that the allegiance may be complete, because allegiance was the most important issue so that dispute should not appear in the funeral of the Prophet or other instances.

The point after this is: If this matter was on the basis of this selection, which Ibne Umar thought, then why Abu Bakr on the day of Saqifah gave precedence to Umar and Abu Ubaidah over himself and said:

¹ *Riyazun Nazara*, 2:195 [3/143].

² *Sharh Sahih Muslim*, 12/78 [Kitabul Jihad, Chapter of statement of the Prophet: We do not leave any inheritance; what we leave is alms. Under the statement of Ali to Abu Bakr: But you have committed excess against us in this matter, because we are relatives of Messenger of Allah (s.a.w.a.).]

“Pledge allegiance to one of these two men,”

Or said: “Indeed, I approve for you one of these two men, so you may pay allegiance to whichever of them you want.”

Why Abu Bakr said to that grave-digger – Abu Ubaidah Jarrah – come, so that I may pay allegiance to you, indeed the Messenger of Allah (s.a.w.a.) said: “You are the trusted one of this Ummah?”¹

And why Abu Bakr said in his speech: “By God, I am not the best person among you, and I indeed detest this position.”

Or said: “Know that I am only a human, and I have no precedence over any of you, so keep me under surveillance.”

Or said: “I have become your guardian, but I am not the best among you.”

Or said: “Leave me, leave me and excuse me from Caliphate, I am not the best one among you.”²

Why on the day Abu Bakr chose Umar, all companions opposed it and wanted Caliphate for themselves and not Umar.³

Why Talha bin Ubaidullah – one of the ten persons, who were given glad tidings of Paradise – on the day Abu Bakr appointed Umar as Caliph after himself, confronted Abu Bakr and said: “What will tell your Lord for having appointed a harsh man as the guardian of society?”

Why Abu Bakr in the last moments of his life regretted his Caliphate and said: “I would have liked that on the day of Bani Saidah, I had delegated the Caliphate to one of the two men – that is Umar and Abu Ubaidah – and one of them has been the chief and I had remained as the vizier.”⁴

What impelled Umar to say to Ibne Abbas: “By God, O sons of Abdul Muttalib, indeed Ali among you is worthier for this Caliphate than I and Abu Bakr.”⁵

Why on the day of Shura, Abdur Rahman bin Auf began with the allegiance of Ali (a.s.) and gave him precedence over Uthman and finally laid the condition to His Eminence that he acts according to practice of Abu Bakr and Umar, but he did not accept and Uthman accepted it; so he paid allegiance to him on this condition?⁶

Why Muawiyah said: “This matter of Caliphate and rulership was only for the sons of Abde Manaf, because they were relatives of Messenger of Allah

¹ *Tarikh Medina Damishq*, 7:160 [25/463, No. 3051 and *Mukhtasar Tarikh Damishq*, 11/269].

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 622.

³ Ref: *Tarikh Tabari*, 4:52 [3/429].

⁴ Abu Ubaid has mentioned this statement in *Amwal*, 131 [Pg. 174, Tr. 353] and Tabari in his *Tarikh*, 4:52 [3/429, Events of the year 13 A.H.].

⁵ Rasghib has mentioned this statement in *Mahaziratul Odba*, 2:213 [No. 2, Vol. 4/478].

⁶ *Musnad Ahmad*, 1:75 [1/120, Tr. 558]; *Tamheed*, Baqilani, 209; *Tarikh Tabari*, 5:40 [4/238]; *Tarikhul Khulafa*, Suyuti, 104 [Pg. 144]; *As-Sawaiq*, 63 [Pg. 106]; *Fathul Bari*, 13:168 [13/197].

(s.a.w.a.), but when Holy Prophet (s.a.w.a.) passed away, people chose Abu Bakr and Umar as leaders, without the source of rulership and Caliphate being with them.”?

Why Abbas, uncle of Prophet, on the day Messenger of Allah (s.a.w.a.) passed away, said to Ali (a.s.): “Stretch out your hand, so that I may pledge allegiance to you.”¹

Where will the statement of Ameerul Momineen (a.s.) from the pulpit stand: “Beware! By Allah, the son of Abu Qahafah² (Abu Bakr) dressed himself with it (the Caliphate) and he certainly knew that my position in relation to it was the same as the position of the axis in relation to the hand-mill.” Till the end of the Shiqshiqya sermon, which contradicts this precedence [given by Ibne Umar to those three persons over Ali (a.s.)]?

How great is the difference between selection of Ibne Umar and what is narrated from Ibne Abi Malika?

Ayesha was asked: If the Messenger of Allah (s.a.w.a.) had appointed someone as his successor, who would it had been? She replied: Abu Bakr. She was asked: Then who? She replied: Umar. She was asked: Then who? She replied: Abu Ubaidah, but the end of the Caliphate was such as this!³

What rank has Ibne Umar given to the people, who gave precedence to Bilal Habashi over Abu Bakr? So much so that Abu Bakr said: “How do you give me precedence over Bilal and indeed I am a good deed from his good deeds?”⁴

You will see that due to this invalid selection, which Ibne Umar has fabricated, politics was changed and textual declaration (*Nass*) was changed into selection and democracy – if it had been there – changed into dictatorship, whether the Ummah approved it or it was angry?

Then the discretion was given to Shura and O God, what a Shura! And the sword of Abdur Rahman bin Auf was the only factor that day. Till the Caliphate was changed into a tyrannical rulership and it was the turn of the freed slaves and their sons, those corrupted men and it reached to the sons of lust and transgression.

Till Muawiyah the liquor imbiber and usurer was able to appoint Yazid, the profligate as his Caliphate and say: “Who is worthier for Caliphate than him and more eligible in intelligence and worth? and I don’t think that anyone will oppose this selection, except that he would be punished, which would destroy his traces, and it would not be of any use.”

The chosen companions and righteous members of community in those dark

¹ *Tarikh Ibne Asakir*, 7:245 [26/353, No. 3106]; and *Mukhtasar Tarikh Damishq*, 11/347].

² The name of Abu Bakr during the period of Ignorance (*Jahiliyya*) was Abdul Uzza (slave of Uzza), which the Messenger of Allah (s.a.w.a.) changed to Abdullah (slave of Allah).

³ *Sahih Muslim*, 7:110 [5/9, Tr. 9, Kitab Fadhalus Sahaba]; *Tarikh Ibne Asakir*, 7:161 [25/472, No. 3051].

⁴ *Tarikh Ibne Asakir*, 2:314 [10/457, No. 974]; *Mukhtasar Tarikh Damishq*, 5/267].

circumstances did not have any say in the affairs; on the contrary they were oppressed and subjugated. They saw divine commands being distorted and His Book was ignored, and its duties were distorted, and the practices of Prophet were shunned.

O pure Lord! How was their audacity on the merciful Lord from destroying the honor of Prophet and his Book, what the selection that is opposed by the Holy Quran:

كِتْبٌ فُصِّلَتْ أَيْسَهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ﴿٢﴾

“A Book of which the verses are made plain, an Arabic Quran for a people who know:”¹

With a selection, which falsified the declaration narrated from Holy Prophet (s.a.w.a.); traditional reports which say that: God chose Ali, and he is one of the two selected ones and the best of humans after Prophet (s.a.w.a.) and the most beloved one by God and Holy Prophet (s.a.w.a.).

And he was in relation to Prophet (s.a.w.a.) as the Prophet was to God, and as the head is to the body. And is as Harun was to Musa (a.s.), except that after him there is no prophethood. And the flesh of Ali is flesh of Prophet and Ali's blood is his blood; and the truth is with him.

Obedience to Ali is obedience of Prophet; and his disobedience is disobedience of Prophet, and the Prophet loves one, who loves Ali, and he is inimical to one, who is inimical to Ali.² And he is enamored of Allah and one annihilated in His being³ and other numerous traditional reports, which are opposed to the selection of Ibne Umar.

Whether these traditions and their like which reach to hundreds is not denial of Messenger of Allah (s.a.w.a.) to their statement – if it can be a statement – that after Abu Bakr, Umar and Uthman, people are equal?

Are the verses of imprecation, purification and Wilayat and their like, and three hundred verses revealed in honor of Ali (a.s.)⁴ not contradicting this poisonous statement?

¹ Surah Fussilat 41:3

² All these traditions were mentioned previously.

³ *Hilyatul Awliya*, Hafiz Abu Nuaim Isfahani, 1:68 [No. 4]. Kaab bin Azra has narrated from his father from Holy Prophet (s.a.w.a.) that he said: Do not abuse Ali, indeed he is the one appointed by God; that is he bore hardships in the path of divine pleasure and proximity to Him; or he is insane due to severe love for God, and following His pleasure. It is possible that metaphorically he was as such; that is love for God was mixed in his blood and flesh. Ref: *Behaaru Anwaar*, 39/313.

R jul Mansus means insane man, as an insane man, who does not pay attention to others regarding him. Ali (a.s.) also did not pay heed to the statements of others about him, for the sake of God. Ref: *Al-Imam Ali*, Ahmad Rahmani Hamadani, 131

T is traditional report is also narrated in the following words: “Ali is enamored by the being of Allah” and also “Ali is enamored from the being of Allah”.

⁴ *Tarikh Khatib*, 6:221 [No. 3275]; *Seeratul Halabiyya*, 2:230 [2/207].

هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ لَا مَرْهُلٌ تَسْتَوِي الظُّلْمُتُ وَالثُّورُ

“Are the blind and the seeing alike? Or can the darkness and the light be equal?”¹

هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

“Are those who know and those who do not know alike?”²

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوْنَ ﴿١٦﴾

“Is he then who is a believer like him who is a transgressor? They are not equal.”³

مَثْلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَمِ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيْنِ مَثَلًا

“The likeness of the two parties is as the blind and the deaf and the seeing and the hearing: are they equal in condition?”⁴

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّنْ رَّبِّهِ كَمَنْ زُّيْنَ لَهُ سُوْءُ عَمَلِهِ

“What! is he who has a clear argument from his Lord like him to whom the evil of his work is made fair seeming.”⁵

أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْلَى أَمْنَ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطِ مُّسْتَقِيمٍ ﴿١٧﴾

“What! is he who goes prone upon his face better guided or he who walks upright upon a straight path?”⁶

قُلْ لَا يَسْتَوِي الْخَبِيْثُ وَالظَّالِبُ وَلَوْ أَنْجَبَكَ كَثْرَةُ الْخَبِيْثِ

“Say: The bad and the good are not equal, though the abundance of the bad may please you.”⁷

لَا يَسْتَوِي الْقَعُدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الصَّرَرِ وَالْمُجْهُلُونَ فِي سَبِيلِ اللَّهِ

“The holders back from among the believers, not having any injury, and those who strive hard in Allah’s way.”⁸

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ

“Not alike are the inmates of the fire and the dwellers of the

¹ Surah Raad 13:16

² Surah Zumar 39:9

³ Surah Sajdah 32:18

⁴ Surah Hud 11:24

⁵ Surah Muhammad 47:14

⁶ Surah Mulk 67:22

⁷ Surah Maidah 5:100

⁸ Surah Nisa 4:95

garden.”¹

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِحَاتِ

“And the blind and the seeing are not alike, nor those who believe and do good.”²

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ﴿٢﴾

“Do they not then reflect on the Quran? Nay, on the hearts there are locks.”³

What a selection! And how did it came about? And why? And through what?

Do you know what impelled Ibne Umar to issue such a funny statement? By attributing this fabricated statement to companions and attributing this destructive selection to them, and that they after those three persons stopped giving precedence to anyone and said:

After those three, we will leave companions of Prophet and would give no precedence to anyone and they said: When Abu Bakr, Umar and Uthman went away, people are equal and the Prophet heard this statement and did not contradict it?

Do you know how giving precedence and selection should be imagined? And how is it completed? And how it becomes correct? After the proofs available in Sahih and Musnad books, it is narrated without chains of narrators that Ali is the most superior companion from the aspect of forbearance, and one having the best nature among them and the most knowledgeable among them about Quran and traditions and who embraced Islam before all.

He was the first of those, who prayed with Holy Prophet (s.a.w.a.) and was most loyal to the covenant made to God, and who was rose up with the command of Allah the most; most angry of them for the sake of God, most equitable of them in distribution, most just of them to the subjects, most perceptive of them about the consequences; most senior of them with regard to excellence; most superior of them in adjudication; the first among them who would arrive at the Cistern to the Prophet; most senior of them in needlessness; most loved of them near God and His Messenger, most special of them from the aspect of rank; most proximate of them from the aspect of relationship; most eligible of them as Holy Prophet (s.a.w.a.) was to them; and most proximate of them regarding covenant to Prophet.⁴

And one regarding whom Jibreel called out that there is no brave youth,

¹ Surah Hashr 59:20

² Surah Ghafir 40:58

³ Surah Muhammad 47:24

⁴ All these traditions along with their sources were mentioned in the forgone discussions.

except Ali and there is no sword, except Zufiqar,¹ whether after all this, does there remain any scope for fabrications regarding giving precedence to others over Ali (a.s.), till the discretion of selection is given to that child, that is Ibne Umar or anyone else? And that they choose someone other than Ali (a.s.)? O God, we pray for forgiveness and success is from You only.

Jahiz writes: Whenever precedence in Islam is mentioned and when valor, daring and defense of Islam is mentioned, when jurisprudence and foresight in religion is mentioned, and when piety and abstemiousness for which people battle each other is mentioned, and when charitable nature in important issues of life are mentioned, no man is recognized, who should be named with these qualities as Ali (a.s.).²

I don't know how those selection makers left the companions of Muhammad after those three persons and did not give precedence to anyone? And how can the people be equal whereas among them were ten such persons, who had been given the glad tidings of Paradise? And among them was someone whom the Messenger of Allah (s.a.w.a.) had in his Ummah from the aspect of good nature, righteousness, worship, piety, truthfulness and initiative, nature and habits to be like Isa (a.s.).³

Among them was someone, whom Holy Prophet (s.a.w.a.) declared to be the skin between his eyes and nose and the purified one, whose marrow was full of faith, and who turns wherever the truth turns.⁴

Among them was someone, whom Holy Prophet (s.a.w.a.) considered to be heavier in the pan of balance than Mt Uhad, and the companion from the aspect of good nature, dignity and righteousness most resembling to Holy Prophet (s.a.w.a.).⁵

Among them was someone, whom Holy Prophet (s.a.w.a.) made proximate and taught wisdom of the past and the future.⁶

Among them was someone, regarding whom it is narrated from Holy Prophet (s.a.w.a.) that: "One, who wants to look at a man, whose heart is illuminated, should glance at Salman."

And he said: "Indeed, Allah, the Mighty and Sublime likes four persons from my companions; and ordered me to love them: Ali, Abu Zar, Salman and Miqdad."

And said in an authentic tradition that: "Salman is from us, Ahle Bayt

¹ Ref: Vol. 2, Pg. 54-56, First edition, and Pg. 59-61 of Second edition.

² *Thimarul Quloob*, 67 [Pg. 87, No. 124].

³ He is our master, Abu Zar. Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 792-795.

⁴ He is our master, Ammar bin Yasir, Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 821.

⁵ He is our master, Ibne Masud. Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 815.

⁶ He is our master, Huzaifah bin Yaman.

(a.s.).”

Ali Ameerul Momineen (a.s.) said: “Salman is a man from us, Ahle Bayt (a.s.); he has obtained wisdom of formers and latters, who among you is like Luqman, the wise? He is the limitless sea.”¹

Other people, who are in the first row of elders, who are regarded as holders of excellence in the Ummah of Muhammad, then does Ibne Umar know the ranks of these persons and estimation of their greatness; and then showed equality between them and between the son of Hind and wanton woman?

“Then if he did not know, this is a calamity and if he knows, it is a great calamity.” [Persian couplet]

Yes, Ibne Umar was not pleased that Ali Ameerul Momineen (a.s.), even after Uthman, son of Bani Umayyah and the one, who was killed and disgraced by just companions, should be more superior to anyone from the companions of Prophet and he was not pleased to judge between Ali (a.s.) and son of Hind with regard to superiority.

Although the son of Hind sought precedence and committed excess. One, who when verses of Quran were recited to him, he turned away in arrogance, as if he had not heard them, as if his ears were heavy.² And neither between Ali and the son of the wanton woman, who was a ruin son of a ruin and between Ali and Mughira bin Shoba that most adulterous person from Thaqif tribe and between Ali and sons of Umayyah, those fruits of accursed tree in Quran.

From the lizard driven out and cursed like him, till the wayward transgressor, till the abusive ill talker, and between Ali (a.s.) and the imbibers of liquor, those alcoholics and profligates during period of Ignorance or Islam, like: Abu Ubaidah Jarrah,³ Ubayy bin Kaab,⁴ Anas bin Malik,⁵ Hassan bin Thabit,⁶ Saad Ibne Abi Waqqas,⁷ Zarar bin Khattab,⁸ Abdur Rahman bin Umar,⁹ Amr bin Aas,¹⁰ Maaz bin Jabal,¹¹ Naeem bin Masud Ashjai,¹² Walid bin Uqbah, maternal brother of Uthman.¹³

¹ *Tarikh Ibne Asakir*, 6:198-203 [21/408-422, No. 2599]; *Mukhtasar Tarikh Damishq*, 10/40-45].

² “And when Our communications are recited to him, he turns back proudly, as if he had not heard them, as though in his ears were a heaviness...” (Surah Luqman 31:7).

³ *Musnad Ahmad*, 3:181 [4/25, Tr. 12458]; *Sharh Sahih Muslim*, Nawawi, 8:223 [*Sahih Muslim*, 4/231, Tr. 9, Kitabul Ashraba].

⁴ *Musnad Ahmad*, 3:181 [4/25, Tr. 12458]; *Sunan Baihaqi*, 8:286.

⁵ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 610-613.

⁶ *Al-Jamiul Ahkamul Quran*, 3:56 [3/39].

⁷ *Sunan Baihaqi*, 8:285.

⁸ *Tahzib Tarikh Damishq*, 7:133 [25/303, No. 3030]; *Mukhtasar Tarikh Damishq*, 11/224].

⁹ *Al-Marif*, Ibne Qutaibah, [Pg. 188].

¹⁰ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 169-176.

¹¹ *Sharh Sahih Muslim*, Nawawi, 8:223, Hashiya [*Sahih Muslim*, 5/231, Tr. 7, Kitabul Ashraba].

¹² *Al-Imtaa*, Miqrizi, 112.

¹³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 779-781.

Sometimes Ibne Umar pays allegiance and sometimes delays and avoids it

This is the intelligence and understanding of Ibne Umar, which is away from understanding the reality, and it was this, which impelled him to delay and hesitate regarding allegiance to Maula Ameerul Momineen (a.s.) and which impelled him for allegiance to Uthman.

He did not sideline him and was in his service, till the day Uthman was killed. After all companions, except few, had condemned him. On the contrary he was of those, who deceived Uthman regarding his life till he was killed.

As is mentioned in *Ansab* of Balazari quoting from Nafe that he said:¹ “Abdullah bin Umar narrated to me that when Uthman was besieged, he said to me: “What is your view regarding what Mughira bin Akhnas has hinted?”

I asked: “What is it?”

He replied: Mughira says: “These people want to make you abdicate; unless you do that they would kill you. So leave the seat.”

I said: “Tell me if you don’t abdicate would they do something more than killing you?”

He replied: “No.”

He said: “I don’t think that it is lawful to start the practice that when people become infuriated on Caliph they can make him abdicate. The dress that God has dressed you in, will not be taken off!”

Following this, it is mentioned in a traditional report that when Uthman faced people and saw that some were saying: “We will not kill him, on the contrary we would dismiss him.”

Uthman said: “As for dismissing me, no. And as for killing me, there is risk of that.”

This was the most senseless viewpoint of Ibne Umar, because his suggestion to Uthman that he should not leave the seat of Caliphate, lest this becomes a general practice, in the instance that he said that leaving his seat was worse than his killing. This is also applicable and as well as the awe of the ruler would go away in both cases. Only abdicating and saving his life was not worth that mischief which was created.

Due to this clamor and mischiefs groups of companions, companions of companions, important personages of cities, chiefs of tribes, righteous Muslims were killed in a general manner in a cruel manner.

Were these mischiefs due to anything, except foolish suggestion, which Ibne Umar made to the Caliph? If he had made peace with those people as Mughira bin Akhnas hinted to him, and they had dismissed him, he would have remained in his house and there would have been no bloodshed and massacre and the

¹ *Ansabul Ashraf*, Balazari, 5:76 [6/194].

houses of Muslims would have remained safe and sound and mischiefs would not have spread in the cities.

Ibne Hajar writes in *Fathul Bari*:¹

“Mischiefs spread in the country, because the Battles of Jamal and Siffeen were fought as the consequence as the killing of Uthman and Battle of Nahrawan was there due to arbitration of the Battle of Siffeen; and every battle, which occurred at that time was as result of the killing of Uthman or something, which created the factors which led to it.”

And we condemn Ibne Umar’s reasoning of paying allegiance and then sitting behind, except what Ibne Hajar has designed for him in *Fathul Bari* and written:²

Ibne Umar did not mention the Caliphate of Ali (a.s.), because he had not pledge allegiance to Ali (a.s.) as controversy had developed regarding him, as this issue is well known and is mentioned in traditional reports.

The point of view of Ibne Umar was that he would not pay allegiance to anyone on whom the people did not have consensus. Therefore, he did not pay allegiance to Ibne Zubair and Abdul Malik as they disputed among themselves, and he paid allegiance to Yazid and after Ibne Zubair was killed, he paid allegiance to Abdul Malik bin Marwan.

Also, it is mentioned in *Fathul Bari* that:³

During that period Abdullah bin Umar refrained from paying allegiance to Ibne Zubair or Abdul Malik, like he had refrained from paying allegiance to Ali or Muawiyah; but after Muawiyah signed peace treaty with Hasan bin Ali and people united under Muawiyah, he paid allegiance to him, and after the death of Muawiyah, since there was consensus of people on Yazid, he paid allegiance to him, then in a condition of confusion, he did not pay allegiance to anyone till Ibne Zubair was killed and rulership came to Abdul Malik. At that time he paid allegiance to Abdul Malik.

This reasoning which Ibne Hajar uses to deceive the unaware Ummah is frivolous; it has concealed the hidden facts and perhaps it can be obtained through the following tradition: Since Abdullah refrained from paying allegiance to Ali (a.s.) it was ordered that he should be apprehended. So he was arrested and told to pay allegiance. He said: “I will not pay allegiance till all the people do so.”

Ali (a.s.) said: “Then bring a surety that you will not leave this place.”

He said: “I will not get a surety.”

Ashtar said: “O Ameerul Momineen (a.s.), indeed this fellow has escaped your lash and sword so far; so allow me to strike off his head.”

¹ *Fathul Bari*, 13:10 [13/13 & 51].

² *Fathul Bari*, 13:19.

³ *Fathul Bari*, 13:165 [13/195].

Ali (a.s.) said: "I don't want forced allegiance from him. Free him."

When he went away Ameerul Momineen (a.s.) said: "He was uncouth during childhood and in his adulthood, he is worse."

It is narrated that: He came to Ali (a.s.) the following day and said: "Indeed, I am your well wisher. All people have not approved your allegiance; alas if you only glance at your view in religion and leave the matter to Shura committee of Muslims."

Ali (a.s.) said: "Woe upon you, was this allegiance not requested from me? Did you not hear about their conduct with me? O fool, get up. These words have not come with you."

So he went out, then someone came to Ali (a.s.) on the third day and said: "Indeed, Ibne Umar has gone towards Mecca and he is instigating people against you."

So he ordered them to pursue him. At that time, his daughter, Umme Kulthum arrived and requested him about Ibne Umar and said: "O Ameerul Momineen (a.s.), he has gone to Mecca to settle down over there; and he does not have power," and asked him to accept her request about him as he was the son of her husband. He accepted her plea and did not send anyone in his pursuit. And he said: "Leave him to his devices."¹

O Ummah of Muhammad! Come with me, so that we may ask Ibne Umar why he paid allegiance to Abu Bakr whereas people did not have consensus on him, and his allegiance was given only by four or five individuals as was mentioned.²

And the Caliphate of his father came into being only through Abu Bakr,³ and people condemned Abu Bakr and accused him for partiality; they asked: "What justification will you present before your Lord? If he asked you regarding appointment of a nasty person [Umar] over Us?"⁴ After that the above mentioned factors made people join him.

Incident of Shura

What do you know about the story of Shura? Ask about it from the sword of Abdur Rahman Ibne Auf; as on that day there was no sword other than that. And recall his statement to Ali (a.s.):

"Pay allegiance, otherwise I would strike off your head."

Or said: "Do not compel us to act against you," as Bukhari and Tabari and

¹ Ref: *Jawahirul Akhbar*, Saadi, gloss on *Bahrul Zakhar*, 6:71.

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 634.

³ Ref: *Nahjul Balagha*, 48, Sermon 3.

⁴ Ref: *Behaarul Anwaar*, 30:137 & 33:638; *Mojamul Maqaisul Lughat*, 1:146; *Nihaya*, Ibne Athir, 1:76.

others have mentioned.¹

Mention the statement of members of Shura, when Ali was excluded through prejudice, they came to him and said: "Pay allegiance, or we would fight you."²

Or the statement of Ameerul Momineen (a.s.): "When was I equal to the first of your person in Caliphate that today I should be equated with members of Shura; that even know they regard me as equal?"

And they placed me at par with them? I am compelled to come short and made to stand in their row, one of them (Saad bin Abi Waqqas), due to malice he opposed me, and the other (Abdur Rahman bin Auf, brother in law of Uthman) gave precedence to his relative, and those two others (Talha and Zubair) that is bad to mention their name...³

But Ibne Umar – according to Ibne Hajar – did not see dispute in his Caliphate, and also did not see dispute in Caliphate of Muawiyah, who came to power through force after Ameerul Momineen (a.s.), and God knows what all occurred in that Caliphate! Till Muawiyah died.

This, Saad bin Abi Waqqas is one of the ten persons given glad tidings of Paradise and is from the members of Shura, who refrained from paying allegiance to him.⁴ And this is Ibne Abbas, who confronts evil and makes his reasoning invalid.⁵ And Ayesha objected against Caliphate of Muawiyah and she denied it to him; when this was reported to Muawiyah, he said:

"I am astonished at Ayesha, she thinks I am on a position for which I am unworthy and it is not my right; what does she have to do with this; may God forgive her, indeed the father of the person seated here disputed with me in this matter and God killed him."

Hasan bin Ali (a.s.) said: "O Muawiyah, are you astonished?"

He replied: "Yes, by God."

He said: "Shall I not inform you about something more astonishing than this?"

He replied: "What is that?"

Imam Hasan (a.s.) said: "It is that you are sitting at the head of the gathering and I am seated lower than you."⁶

In this way elder companions were inimical to him and they conveyed to him their anger and they heard evil and frivolous statements from him and bore

¹ *Sahih Bukhari*, 10:208, Chap. How to pay allegiance to the Imam. [6/2635, Tr. 6781]; *Tarikh Tabari*, 5:37 & 40 [4/233 & 238, Events of the year 23 A.H.]; *Tarikhul Khulafa*, Suyuti, 102 [Pg. 143].

² *Ansabul Ashraf*, Balazari, 5:22 [6/128].

³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 603-604.

⁴ Ref: *Tarikh Ibne Asakir*, 5:251 and 6:106 [20/359, No. 2426, *Mukhtasar Tarikh Damishq*, 9:269].

⁵ Ref: *Tarikh Ibne Asakir*, 6:107 [20/360, No. 2426, *Mukhtasar Tarikh Damishq*, 9:269-270].

⁶ *Sharh Nahjul Balagha*, Ibne Abil Hadid, 4:5 [16/12].

negative conduct from him and saw from him heresies in the upright religion, which will remain forever and his crimes against the Islamic Ummah and righteous member of the community.

Trespassing sanctities, imprisonments, vulgarity, severe abusing, insults, torture, punishment, killings, crimes, which will never be forgiven. They saw all this with their own eyes. And the righteous members of Ummah of Muhammad condemned and confronted him, because they had heard Messenger of Allah (s.a.w.a.) cursing him and prohibiting others to assist him and command of the Prophet to fight him and defining him to be from the rebels (*Qasiteen*) and the rebellious group is mentioned and this was a well known statement of the Prophet:

“Whenever you see Muawiyah on my pulpit, you should eliminate him.”¹

And also: “Caliphate is in Medina and kingdom is in Shaam.”²

If I only knew what attitude Ibne Umar has with all these circumstances? And this statement of Messenger of Allah (s.a.w.a.), which removes all disputes:

“Caliphs will be there and they will be numerous.”

They asked: “What do you order us to do?”

He replied: “Give allegiance to the first and after him to the next.”³

And this statement: “When allegiance is taken for two Caliphs, kill the second one.”⁴

And this statement narrated from Abdullah bin Amr Aas that: “One, who pays allegiance to an imam, if he can, he should honor his pledge, thus if another one comes and there is a dispute with him, you should strike off his neck.”

Nawawi has mentioned in *Shark Muslim*, gloss on *Irshadus Sari* that:⁵

“The meaning of the statement of Holy Prophet (s.a.w.a.) is: That if another person claims Caliphate and a dispute develops regarding him, you should strike off his head, is that you should drive away the second one, because he has staged an uprising against the imam; from this aspect if there is no option, except to fight, then fight him; if the battle would lead to his killing, his killing is allowed and no one is responsible for that, because he is an oppressor and has come in the battle of his own accord.”

Then with attention to this report, it was obligatory on Ibne Umar to have paid allegiance to Ali (a.s.) and not to have refrained from it, whereas all

¹ *Kunuzud Daqaiq*, Manawi, 10 [1/19]; Ibne Adi quoted this traditional report [in *Al-Kamil fee Zoafa Rijal*, 2/146, No. 343] from Abu Saeed and Aqili has narrated it from Hasan and Sufyan bin Muhammad from the channels of Jabir and others.

² *Tarikh Ibne Kathir*, 6:221 [6/247, Events of the year 11 A.H.].

³ *Sahih Muslim*, 6:17 [4/119, Tr. 44, Kitabul Imarah]; *Sunan Ibne Majah*, 2:204 [2/958, Tr. 2871]; *Sunan Baihaqi*, 5:144, quoting from Abu Bakr and Umar.

⁴ *Sahih Muslim*, 6:23 [4/128, Tr. 61, Kitabul Imarah]; *Mustdarak*, Hakim, 2:156 [2/169, Tr. 2665]; *Sunan Baihaqi*, 8:144.

⁵ *Shark Muslim*, gloss on *Irshadus Sari*, 8:43 [12/234].

Muhajireen and Ansar and those who had participated in the Battle of Badr and those who were present at the Pledge of Rizwan had paid allegiance to him.

Ibne Hajar writes in *Fathul Bari*, that:¹

“Allegiance to Ali (a.s.) for Caliphate took place after the killing of Uthman at the beginning of Zilhajj, 35 A.H. and Muhajireen and Ansar and all who were present, paid allegiance to him and allegiance to him was written to other places. So all of them approved it, except Muawiyah from the people of Shaam and after that occurred what came to pass.”

If this man had been a well-wisher of Islam and had followed the conduct of Islam, and had followed the clear Sunnah, and had faith in what Holy Prophet (s.a.w.a.) had brought, he should have fought against Muawiyah, who staged an uprising against the Holy Imam (a.s.).

On the contrary, it was as Abdullah bin Hashim Mirqal said:

“Even if there was no reward and punishment, and Paradise and Hell, fighting on the side of Ali is better than fighting at the side of Muawiyah, son of Hind, the liver-eater.”

Which two well-informed individuals of the Ummah disputed the allegiance of Caliphate for Ameerul Momineen (a.s.)? And from that time that legal selection was established which people were united in allegiance to the Caliph, as they were united for Ali (a.s.)?

And as was mentioned before,² no one refused to pay allegiance to Imam (a.s.), except few supporters of Uthman: and they were seven and Ibne Umar was the eighth. Then what is the value of allegiance of some people who did not number even ten, to consensus on allegiance to Abu Bakr and made following him obligatory on Ibne Umar and made it unlawful for him to seek aloofness from him, but the consensus of Ummah from Muhajireen and Ansar and people of country allegiance to Ali (a.s.) and opposition of some few individuals can it be called as dispute?

Alas, if Ibne Umar does not accept the command of Quran and Sunnah regarding Caliphate, he should accept the viewpoint of his father that: “This matter will be placed before the people of Badr as long as even one of them is alive; and then before the people of Uhud, and then before so and so and so, the freed slave or son of the freed slave or those who converted to Islam after the victory, they have no share in Caliphate.”³

Umar said to Ibne Umar: “Do not dispute; indeed, if you dispute, Muawiyah from Shaam and Abdullah bin Abi Rabia will come to you from Yemen and will not see excellence in your seniors and indeed this matter is not deserving for the freed slaves and their sons.”

¹ *Fathul Bari*, 7:5 [7/72].

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 634.

³ *Tabaqat*, Ibne Saad, Leiden edition, 3:248 [3/342]; *Fathul Bari*, 13:176 [13/207].

Perhaps this point of view among the predecessors was definite and established and Maula Ameerul Momineen (a.s.) has argued through the same in a letter he wrote to Muawiyah:

“Know that; you are a freed slave, for whom Caliphate is not allowed; and the pledge of Imamate is not made for them; and they are not included in Shura.”¹

What consensus was established on allegiance to Yazid?

The point after this is: Which authentic consensus from the elders of religion made allegiance to Yazid justified for Ibne Umar. Yazid, who was hated by companions and companions of companions and was a spurned one in view of righteous members of community, who was well known for his profligacy, shamelessness, drunkenness, lusts and disobedience and he was such that the poet, Bulis Salamat, says in *Mulhima Ghadeer*:²

“1. O one, whose call has risen up and your call is for success, keep your voice low in the Morning Adhan. 2. As the ruler is busy with attractive singers, so take care you don’t disturb him. 3. A thousand ‘Allahu Akbar’ in view of Yazid cannot equal a draught of liquor. 4. A wine that no has touched and which is aged, but no one has tasted it; and which is unmixed with water.”

This was when the whole community has consensus that the imam should be just (not one who commits greater sins openly).

Qurtubi has writes in his *Tafseer*:³

“The eleventh condition is that the imam should be just (not one who commits greater sins openly), because there is no dispute regarding this in the Ummah that establishment of Imamate is not allowed for the transgressor. And it is necessary that he should be the most superior in knowledge and excellence, because the Messenger of Allah (s.a.w.a.) said:

“Your imams are your intercessors; so mind whom you deem as your intercessor.”

And it is mentioned in the Holy Quran in the description of Talut that:

إِنَّ اللَّهَ اصْطَفَهُ عَلَيْكُمْ وَرَأَدَهُ بِسُلْطَةً فِي الْعِلْمِ وَالْجَسْمِ

“Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique.”⁴

Thus, first He mentioned knowledge and then what has come regarding physical strength.

¹ *Al-Imamah was Siyasah*, 71; and in another edition, Pg. 81 [1/85]; *Iqdul Farid*, 2:233 And in another edition, Pg. 284 [4/136]; *Nahjul Balagha*, 2:5; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:248 & 3:300 [3/76, Sermon 43; 14/36 Letter 6].

² *Eidul Ghadeer*, 217 [Pg. 226].

³ *Al-Jamiul Ahkamul Quran*, Qurtubi, 1:231 [1/187].

⁴ Surah Baqarah 2:247

And he has written:¹

If the imam is appointed, and after his Imamate is established, he becomes a transgressor, the majority says that: His Imamate automatically nullified; and with open transgression he would be dismissed; because it is proved that imam is responsible for establishments of limits and fulfillment of rights, and protecting properties of orphans and insane; and supervising their condition, and other instances, which were mentioned before, and the transgression present in him has prevented him to perform these duties.

So if we regard his being a transgressors as lawful it would comprise of invalidation of that through which Imamate is established. Do you not see that in the beginning it is not lawful for Imamate to be established for a transgressor, because it comprises of what invalidates his Imamate and this is also same as this.

Yes, ten thousand, which came to him for the unjust allegiance of Muawiyah,² made conflict a consensus for Ibne Umar. As other also followed greed like Ibne Umar, and rushed to his allegiance and Abdullah was in their forefront, and after his father, paid allegiance to him and wrote a letter about his allegiance whereas those, who staged an uprising against him were senior companions led by Imam Hasan (a.s.).

Who was having precedence of being the near kindred of Prophet and also had the seniority of Imamate and knowledge of Shariah and morals of prophets and who was the chief of the youth of Paradise, and people were inclined to him. Whereas those who opposed him were happy to follow Muawiyah and sidelined others.

But none of these had any effect in this man and he did not see dispute in this, and he neglected the advice of Holy Prophet (s.a.w.a.) and did not pay attention to the statement of Messenger of Allah (s.a.w.a.) that:

“Indeed, this son of mine would be killed on a land called Kerbala. Thus, whoever of you is present there is obliged to support him.”

Yes, that victim and that dearest one of the Messenger of Allah (s.a.w.a.) by signing the pledge to Yazid and supporting him, at the time of return of people of Medina from Shaam, forbid them to break the pledge, whereas they had seen those mischiefs and evils and destructive acts, and believed that he has gone out of the pale of Islam and they said:

“We are coming from a man, who has no religion, who imbibes liquor, plays tambourine, slave girls play drums before him, he plays with dogs, and spend nights of frolic with wanton youth; and we make you a witness that we have dismissed him from Caliphate.” So people followed them.³

¹ *Al-Jamiul Ahkamul Quran*, Qurtubi, 1:232.

² Ref: *Ansabul Ashraf*, Balazari, 4:31.

³ *Tarikh Tabari*, 7:4 [5/480, Events of the year 62 A.H.]; *Ansabul Ashraf*, Balazari, 4:31 [5/338]; *Fathul Bari*, 13:59 [13/70].

Ibne Falih has written: Amr bin Hafas, their representative and emissary came to Yazid, who accorded respect to him and gave him nice gifts; and when he returned to Medina, he stood besides the pulpit and he was a nice man; he said:

“Was I not accorded love? Was I not accorded respect? By God, I saw Yazid bin Muawiyah that he omitted prayer due to drunkenness.” So the people of Medina united on his dismissal.

Miswar bin Makhrama a companion, who went to see Yazid bin Muawiyah. When he returned from there he testified for his profligacy. This matter was reported to Yazid and he wrote a letter to his agent, asking him to punish Miswar. Abu Hirra intoned the following verses:

“Does Abu Khalid drinks red wine, which smells of musk, and Miswar should be penalized?”¹

Thus, Ibne Umar through the traditional report which he has himself narrated from the Messenger of Allah (s.a.w.a.), forbid them to follow their desire, and gathered his family members, slaves and servants and said:

“None of you should dismiss Yazid and none of you should go near this matter as the sword would come between I and him.”²

It is mentioned in the words of Bukhari that: “Indeed, I don’t understand that one of you has dismissed Yazid and has pledged allegiance in this matter, except that a sharp sword would be placed between I and him.”

He justified that accursed pledge through the traditional report which he attributed to the Prophet: “Indeed, on Judgment Day, the breaker of pledge would be given a sign for having broken their pledge.”

This is ignorance about eloquence of discourse, because it is known to all that the implication of this order is eligibility of religious allegiance that is he has pledge of allegiance with God and His Prophet and not someone like Yazid the profligate and his unjust father, who was away from Allah, the Mighty and the High and His messenger.

No matter whatever we overlook, we cannot overlook the source of allegiance of Yazid, which during the time of the son of Hind, the liver-eater, was taken under compulsion and through bribes. And these two are such that they did not regard Yazid to be worthy of Caliphate and this Caliphate was publicized in the country through agents of greed and vested interests, and those, who had obtained power through foul means. And no one opposed it, except at the peril of his life and property, and those, who could not oppose it openly retreated to inaccessible places and sought the refuge of God from it.

Abdullah was himself from those, who in the first instance and before he had

¹ *Ansabul Ashraf*, Balazari, 4:31 [5/338]; it is mentioned in it that Abu Hazza said it.

² Ref: *Sahih Bukhari*, 1:166 [6/2603, Tr. 6694]; *Sunan Baihaqi*, 7:159-160.

tasted the hundred thousand as bribe, refused to pay allegiance.¹

He said: "Indeed, Caliphate is not like the kingdom of Harqil, Caesar and Choesroes² that sons inherit from their fathers."³

After he tasted the amount, he was always between two things: one was disgrace returning to his first point of view regarding Yazid and other fear of bad consequences of disobedience of Yazid, and especially after that he accepted that gift

Thus, he always made show off and apparent according of respect and after his father, pledged allegiance to him; and when he paid allegiance he said: "If it is good, I will be pleased and if it is calamity, I will be patient."⁴ And for this deceit, he fabricated excuses and it was that what prevented the allegiance was the presence of his father. And Yazid can argue with him regarding this matter and say: His father's allegiance was not taken for him in the presentation of his allegiance [and for his time] on the contrary this allegiance was through his times and after his time, but since he had reached his objective, he was not cruel on him.

This, was the process of allegiance for Yazid in the first instance. And when his father died, those who were greedy for material wealth, like Ibne Umar became close to him through foolish and blind pleas and calls of degradation and disgrace, and they repeated his greed. And due to the fact that these people had effected allegiance to him and had helped them in sin and oppression, whereas Almighty Allah says:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالْتَّقْوَىٰ ۝ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدُوانِ

"And help one another in goodness and piety, and do not help one another in sin and aggression."⁵

They destroyed the unity of Muslims, and created conflict among them and the worthy Ummah including companions and righteous companions of companions opposed him.

Yazid sent the army of Muslim bin Uqbah and made blood and honor of the people of Medina lawful for him; so he continued plunder and killing for three days. At that time, he killed 700 memorizers of Quran.

Balazari has narrated that in the incident of Harra, more than 700 prominent persons of Quraish were killed, and these were other than Ansar. There were among them persons who were companions of the Messenger of Allah (s.a.w.a.)

¹ *Al-Imamah was Siyasah*, 1:143 [1/150]; *Tarikh Tabari*, 6:170 [5/303]; *Tarikh Ibne Kathir*, 8:79 [8/76, Events of the year 56 A.H.]; *Lisanul Mizan*, 6:293 [6/360, No. 9288].

² Harqil was the king of Rome who was followed by genealogical successors; Caesar was the title of Harqil, ruler of Rome and all rulers were given this title; and Choesroe is the title of kings of Iran. *Lisanul Arab*, 5/10; *Majmaul Bahrayn*, 3/575.

³ *Al-Imamah was Siyasah*, 1:143 [1/150].

⁴ *Lisanul Mizan*, 6:294 [6/360, No. 9288].

⁵ Surah Maidah 5:2

and some of the companions who were killed were as follows: Abdullah bin Hanzala, one who was bathed by the angels, and eight persons from his sons; Mauqil bin Sinan Ashjai, Abdullah bin Zaid, Fazl bin Abbas bin Rabia, Ismail bin Khalid, Yahya bin Nafe, Abdullah bin Utbah,¹ Mughira bin Abdullah, Ayaz bin Humair, Muhammad bin Amr bin Hazm, Abdullah bin Abi Amr, Ubaidullah and Sulaiman, two sons of Asim. And God saved Abu Saeed, Jabir and Sahal bin Saad.²

It is narrated from Messenger of Allah (s.a.w.a.) regarding those killed in the incident of Harra that: "After my companions they are the best of my Ummah."³ So whoever remained alive had to pledge allegiance that they are slaves of Yazid. And those who refused, were killed.⁴ On that day crimes and calamities and numerous tragedies occurred so much so that it was said that: on that day close to ten thousand persons, other than women and children, were killed, and close to a thousand virgins were raped; and a thousand girls became pregnant without husbands.⁵

When the report of that degrading incident reached Yazid, he said:

"Alas, if my ancestors of the Battle of Badr has heard the impatience of Khazraj they would have faced spears and swords."⁶

So, Ibne Umar followed those debased people and survivors of the people of Ahzab in allegiance to Yazid and regarded it as consensus. He paid no heed to the consensus of people of say from sons of Muhajireen and Ansar and worthy descendants of prominent persons. Thus, he shares with Yazid and his unjust supports, the blood of the grandson of Prophet, the pure martyr, and all who were killed in the incident of Harra, and in all sins committed by Yazid, and Almighty Allah knows their return and their place in the hereafter.

Are you not amazed that Ibne Umar was unaware of the fact that Yazid was infidel and apostate and his father ignorant and unjust and one, who is their follower in sin and transgression against worthy personages whose like is not found?

Ibne Asakir,⁷ Dhahabi⁸ and Suyuti in *Tarikhul Khulafa*,⁹ have narrated from Ibne Umar through a number of channels that: Abu Bakr is most truthful (*Siddiq*)

¹ In *Ansabul Ashraf*, it is mentioned as Ubaidullah.

² *Ansabul Ashraf*, Balazari, 4:42 [5/350]; *Al-Istiab*, 1:258 [Part 2, 665, No. 1089]; *Tarikh Ibne Kathir*, 8:221 [8/242, Events of the year 63 A.H.]; *Al-Isabah*, 3:473 [No. 8295]; *Wafaul Wafa*, 1:93 [1/132].

³ *Al-Rauzul Anaf*, Suhaili, 4:185 [6/255].

⁴ *Lisanul Mizan*, 6:294 [6/360, No. 9288].

⁵ *Tarikh Ibne Kathir*, 8:221 [8/241, Events of the year 63 A.H.]; *Ittihaf*, Shubrawi, 22 [Pg. 66]; *Wafaul Wafa*, 1:88 [1/134].

⁶ *Ansabul Ashraf*, Balazari, 4:42 [5/351]; This verse was composed by Abdullah bin Zabari on the day of the Battle of Uhud, which Yazid the accursed has cited.

⁷ *Tarikh Medina Damishq*, [39/276-277, No. 4619, *Mukhtasar Tarikh Damishq*, 16/259].

⁸ *Seer Elamun Nubla*, [4/38].

⁹ *Tarikhul Khulafa*, 140 [Pg. 195].

and he is named as such by Almighty Allah, and Umar Farooq was a sharp sword and he had received this title for Allah, the son of Affan was having two luminosities (*Zinoorain*) and was killed unjustly and two shares of mercy would be given to him, and Muawiyah and his son, are two rulers of holy lands, and Saffah, Salaam, Mansur, Jabir, Mahdi, Ameen, and Ameerul Asab, are all sons of Kaab bin Loih, and all are worthy persons, whose like is not found.

Due to this invalid view companion, son of companion, Muhammad bin Abi Jahan was killed, since he testified that Yazid had wine as is mentioned in *Isabah*.¹

Traditional reports of Ibne Umar

This was the understanding of Ibne Umar regarding Caliphate; thus what is the value of the views, statements and selection regarding Caliphate and other than that?

He has narrated traditional reports, which show his degraded mentality and nonsensical views; and he has narrated traditional reports, which prove his enmity to Ameerul Momineen (a.s.) and his distancing from him and coming close to the opponents, that is Bani Umayyah; that is why his viewpoint in each of these two groups, will not be a reasoning and evidence.

First group: Some examples of his reports about the first type

“After Messenger of Allah (s.a.w.a.), no one got as much share of having sex as I had got.”²

This report informs us that he was a lustful man and was only thinking about sex. Among the signs of his belief and views was that he thought that Messenger of Allah (s.a.w.a.) was like him in fondness for sex, on the contrary more than him.

It was because of his ignorance about the issue that all internal capabilities and capacities of Prophet were moderate. But this fellow thinks that lust is the main thing in one’s life. It was also clear from the way his father warned him when he was going on an expedition that:

“My son, I fear that you would commit fornication.”³

So, what is the value of such a person in the religious society, who is always dominated by lust?

Yes, it was on Ibne Umar to compare himself to his father – and one who is same as his father has not committed injustice and oppression – because he has issued a debased statement about Islamic marriage which makes us aware of his extreme lust.

Muhammad bin Sirrin says: Umar bin Khattab said: Nothing from the habits

¹ *Al-Isabah*, 3:473.

² *Nawadirul Usul*, Hakim Tirmidhi, 212 [2/4, Principle 165].

³ *Seerat Umar bin Khattab*, Ibne Jauzi, 115; and in another edition, Pg 138 [Pg. 144].

of Jahiliyya remained with us, except that we did not pay attention to which of the people we should have sex and which of them we should marry.¹

Due to the remaining of this trait of Jahiliyya in him, he committed such sins as are recorded from him: He went to his slave girl. She said: "I am in menses." But he had intercourse with her and found her in menses; so he came to Messenger of Allah (s.a.w.a.) and reported the incident.

The Messenger of Allah (s.a.w.a.) said: "Abu Hafs, may Allah forgive you, give half a dinar as Sadaqah."²

His conscience in the nights of the month of Ramadhan, before intercourse was allowed in them, had deceived him and he had intercourse with his wife. In the morning he came to the Prophet and said: "I seek pardon from God and you, indeed myself instigated me and I had intercourse with my wife. Do you give permission and concession in this?"

He replied: "Umar, it was not preferable for you to do this." Thus, the verse of:

عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَاللَّهُ
بَشِّرُوهُنَّ

"Allah knew that you acted unfaithfully to yourselves, so He has turned to you (mercifully) and removed from you (this burden); so now be in contact with them..."³

In *Tabaqatul Kubra*, Ibne Saad has narrated from Ali bin Zaid that Atika, daughter of Zaid, was the wife of Abdullah bin Abu Bakr and Abdullah had imposed a condition to her that if he died, she must not remarry. Atika did not remarry after the death of Abdullah and did not accept the offer of anyone to marry her.

Umar said to the guardian of Atika: "Ask Atika for her hand on my behalf." Atika rejected the proposal of Umar as well. Umar said to her guardian: "You get her married to me in any way," and the rituals of marriage were completed.

Umar came to her and forced her to share his bed. When the deed was over, Atika said a number of times by way of expression of abhorrence: "Uff, uff."

After that Umar went out and did not return till the guardian of Atika sent

¹ Ibne Saad has mentioned this report in *Tabaqatul Kubra*, 3:208 [3/289]; Abdur Razzaq in *Musannaf*, [6/152, Tr. 10321]. As is written in *Kanzul Ummal*, 8:297 [16/534, Tr. 45787].

² *Al-Mahalli*, Ibne Hazm, 2:188 [Query 263]; *Sunan Baihaqi*, 1:316; *Kanzul Ummal*, 8:305 [16/566, Tr. 45889], quoting from Ibne Majah [in his *Sunan*, 1/213, Tr. 650] and this statement is from him.

³ Surah Baqarah 2:187; *Tafseer Tabari*, 2:96 [2/165]; *Tafseer Ibne Kathir*, 1:220; *Tafseer Qurtubi*, 2:294 [2/210] and other exegeses.

message to Umar to send someone so that he can hand her to him again.¹

Is it correct with relation to a man who was so lusty what Zamakhshari has attributed to him in *Rabiul Abrar*² that Umar said:

“Indeed, I compel myself to have intercourse with the hope that God would bring out a person, who glorifies and remembers Him?!”

And it is from the reports of Ibne Umar that: It is narrated from Haitham from Ibne Umar that a man came to him and said: “I have made a vow that I will remain naked in the cave of Hira a whole day.”

He said: “Fulfill your vow.”

Then that man came to Ibne Abbas and the latter asked: “Will you omit Prayer?”

He replied: “Yes.”

He asked: “Will you not pray in the nude?”

“No,” he said.

He asked: “Will you not have broken your pledge? Indeed Shaitan and his armies want to make fun of you and laugh upon you. Go out and stay there for a day and give penalty for breaking a vow.”

That man then came to Ibne Umar and mentioned to him the statement of Ibne Abbas. Ibne Umar said: “Who has the power of deriving conclusions as Ibne Abbas?”³

The research conducted so far shows the level of awareness and knowledge of Ibne Umar. What a jurist is that he does not know the rules of vow. Or was it such a difficult issue that other than Ibne Abbas, no one knew of its solution?

And only this is sufficient for the ignorance of this man that he did not know the method of divorcing; and is mentioned in *Sahih Muslim*,⁴ that he was incapable of that and he had not understood its rules and he did not know that divorce can be given only when the woman is free from menses.⁵ And it is mentioned in the words of Muslim in his *Sahih* that:⁶

“He divorced his wife three times while she was in her menses.”

It was because of this that his father did not consider him worthy of Caliphate even though he had come of age. And when people said:

“Appoint Abdullah bin Umar as the Caliph,” he said: “May God kill you, by Allah, I don’t have my son in view for this Caliphate; should I appoint one as a

¹ *Tabaqat*, Ibne Saad, Leiden edition, [8/265]; *Kanzul Ummal*, 7:100 [13/633, Tr. 37604]; *Muntakhabul Kanz*, gloss on *Musnad Ahmad*, 5:279 [5/270].

² *Rabiul Abrar*, [3/540, Chap. 68].

³ *Kitabul Aasaar*, 168; in the text and in the margins.

⁴ *Sahih Muslim*, 4:181 [3/273, Tr. 7, Kitabut Talaq].

⁵ *Sahih Bukhari*, 8:76 [5/2011, Tr. 4953]; *Sahih Muslim*, 4:179-183 [3/271-276, Tr. 1-14, Kitabut Talaq].

⁶ *Sahih Muslim*, 4:181.

Caliph, who does not know the method of divorce?”¹

I don’t know how ignorant Ibne Umar was in the religious society that his father mentioned a rare statement in the book of *Nawadirul Athar* declaring his ignorance? Then whoever regards Umar as ignorant,² he does not have estimation of his ignorance.

Also, the instances which show the awareness of his man or the extent to which he followed the lusts or keeping alive heresies or ignoring the practices of God and His Prophet. It is that prayer during journey is full if one is accompanied by the Imam and at home he prayed in short, as is mentioned in *Muwattah* of Malik.³

This was following the heresy, which Uthman had innovated in the Shariah of Muhammad and persons, who followed carnal desires and committed sinful acts, who were fans of Bani Umayyah clan, like Ibne Umar and sons of the Umayyad clan followed him in this heresy as was mentioned in detail before.⁴

Ahmad in *Musnad*, has narrated from Ibne Umar that:⁵ “I prayed in short with Holy Prophet (s.a.w.a.) Abu Bakr, Umar and Uthman in the early part of his Caliphate; then Uthman prayed it in full.”

Among his extraordinary facts is what Abu Dawood has narrated from Salim that:⁶ Abdullah bin Umar used to make Muhrim women take off their shoes; then Safiya, daughter of Abu Ubaid narrated to him that: Ayesha had narrated to her that the Messenger of Allah (s.a.w.a.) allowed the ladies to wear their sandals; so Ibne Umar stopped that practice.

And the chief of the Shafeis has mentioned in his *Kitabul Umm*:⁷ Ibne Umar ordered ladies that when they become Muhrim, they should take off their shoes, till Safiya narrated to him from Ayesha that she did not ask women to take them off; so Ibne Umar stopped that practice.

And as Zarkashi has narrated in *Al-Ijabah*:⁸ The Islamic Ummah has consensus that the implication of the address that exists regarding garments is for men and not for women. And the ladies are allowed to wear sewn garments and sandals during Ihram.

Among the reports of Ibne Umar is: Bukhari and Muhammad have narrated that Ibne Umar used to rent out his farmland during the time of Messenger of Allah (s.a.w.a.) and during the period of Abu Bakr, Umar and Uthman and

¹ *Tarikh Tabari*, 5:34 [4/228]; *Kamil*, Ibne Athir, 3:27 [2/219, Events of the year 223 A.H.]; *As-Sawaiq*, 62 [Pg. 106]; *Fathul Bari*, 7:54 [7/67]; and the author of *Fathul Bari* has regarded this tradition to be authentic.

² We mentioned some of them on Pgs. 511-581.

³ *Muwattah*, Malik, 1:126 [1/149, Tr. 20].

⁴ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Page. 738-743.

⁵ *Musnad Ahmad*, 2:16 [2/86, Tr. 4638].

⁶ *Sunan Abi Dawood*, 1:289 [2/166, Tr. 831].

⁷ *Kitabul Umm*, [2/147].

⁸ *Al-Ijabah*, 118 [Pg. 106, Tr. 5].

beginning of the rule till at the end of Muawiyah's rule he came to know that Rafe bin Khadij has narrated a tradition from Holy Prophet (s.a.w.a.) prohibiting this. And after that Ibne Umar stopped doing that. And after that whenever he was asked about this, he said: "Rafe bin Khadij said that Holy Prophet (s.a.w.a.) prohibited it."¹

And it is mentioned in marginal notes of *Sahih Muslim* that he said:²

In the beginning of Muawiyah's rule he committed a strange act that he justified the Caliphate of Muawiyah after the fact that he justified the rule of the three Caliphs; and he omitted the fourth person, inspite of the fact that his was also a perfect Caliphate. And the words of Bukhari is that: Ibne Umar rented out his farmlands during the period of Holy Prophet (s.a.w.a.), Abu Bakr Umar, and Uthman and initial period of Muawiyah's rule.

As Qastalani³ has narrated regarding the fast on Ashura Day: Muawiyah said: "I am the first ruler."

Manawi has written in *Sharh Jamiul Saghir*:⁴ Caliphate was in Medina and rulership was in Shaam and it was from the miracles of the Prophet that what he predicted came to pass.

Manawi says in the explanation of the tradition: After me, the Caliphate would be there for thirty years – that the period of thirty years was duration of Caliphate of four caliphs and days of Caliphate of Hasan [and then it was changed into rulership] , because the title of Caliph only befits those, who act according to Sunnah and rulers, who opposed the Sunnah and called themselves Caliph were in fact only rulers and not Caliph in the real sense.

Allamah Amini says: Are you not amazed at the son of the Caliph, who grew up at the capital of Caliphate and became aged around divine revelation and house of Prophet, the great school of Islam, and among youth of companions of Prophet and in chambers of senior companions, amidst the Ummah who were all learned about religion. He grew up among such people and people were guided through them, but till the end of the rulership of Muawiyah he remained in ignorance and for fifty years he lived on unlawful income?

And from that money his bones and intellect grew and his flesh and skin developed till Rafe bin Khadij, who was not even a senior companion and the Messenger of Allah (s.a.w.a.) had regarded him as young, he was guided through him about the Sunnah?

Whereas the Sunnah regarding Mahaqila and Makhabira⁵ is narrated through

¹ *Sahih Bukhari*, 6:47 [2/825, Tr. 2218]; *Sahih Muslim*, 5:21 [3/362, Tr. 109, Kitabul Bayu]; *Sunan Nasai*, 7:46-47 [3/102, Tr. 4640 & 4641].

² *Sahih Muslim*, 5:22 [3/362, Tr. 109, Kitabul Bayu] published by Muhammad Ali Sabih and Sons.

³ *Irshadus Sari*, [4/648, Tr. 2003].

⁴ *Faizul Qadeer*, [3/509, Tr. 4147].

⁵ It implies selling the crop before it is cultivated. And it is said: One sells in exchange of wheat crop which is not yet produced. Like it is said: I sold these ungrown crops for a

companions, and in some reports they have regarded it to be a sin and have warned against it, like the statement of Messenger of Allah (s.a.w.a.) in the tradition of Jabir: “One, who does not abstain from Mukhabira, has declared war on God and His Messenger.”¹

And this practice in Sahih and Musnad books is quoted from correct chains of narrators from Jabir bin Abdullah, Saad bin Abi Waqqas, Abu Huraira, Abu Saeed Khudri and Zaid bin Thabit.²

Alas, if Ibne Umar, after knowing that through which he fulfilled his greed throughout his life, was in fact unlawful – and the condition was such that he reminded others of this condition and he guided them or destroyed them or deceived them, and others.

Because he was the son of a jurist companion and their Caliph, followed him, someone to whose samples of jurisprudence and knowledge we hinted in the miscellaneous traditions – was from the jurists of Ummah or ask Muawiyah himself regarding the law of wealth, which he had obtained and enjoyed through foul means.

Is it not regarded as open extremism or a great crime against the religious society that such an individual should be the point of reference for the Ummah, jurist, elders, and source of knowledge and wisdom (you have seen his level of jurisprudence)? I don’t know.

Traditional report of Ibne Umar: It is a report, which Darqutni has mentioned in his *Sunan*³ quoting from Urwah from Ayesha that: The following statement of Ibne Umar reached Ayesha: “Ablution (*Wudhu*) becomes obligatory on kissing.” Ayesha said: “The Messenger of Allah (s.a.w.a.) used kiss while fasting and after that he did not perform the ablution.”⁴

Traditional report of Ibne Umar: His statement regarding Temporary Marriage (*Mutah*), weeping for the dead, Farewell Circumambulation (*Tawaf*) for a female in menses, using perfume during consecration (*Ihram*), about which we will mention the reports shortly.⁵

And what Ibne Hajar has narrated from him in his *Fathul Bari*,⁶ makes us aware of the level of knowledge of this man about the religion of Islam:

It is narrated from Marwan that: When he sought Caliphate, Ibne Umar was mentioned before him, and he said: “Ibne Umar is not more knowledgeable than me (in jurisprudence), but he is senior to me in age and was a companion of the Prophet.”

thousand kilo of wheat, it would be usury. And it is said: Selling agricultural produce for one-third or one-fourth or lesser than that or more than that is Makhbra.

¹ *Sunan Baihaqi*, 6:128.

² Ref: *Sunan Nasai*, 3:52 [3/104, Tr. 4650]; *Sunan Baihaqi*, 6:128-133.

³ *Sunan Darqutni*, 1:136, Vol. 10.

⁴ *Al-Ijabah*, Zarkashi: 118 [107, Vol. 6].

⁵ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg, 940-942.

⁶ *Fathul Bari*, 8:209 [8/260].

Now what is the rank of that man, whom Marwan exceeded in knowledge?

Perhaps, with attention to these traditional reports and strange and unrecognized reports or statements that are mentioned in jurisprudence for this man, you will see that Ibrahim Nakhai remarked when Ibne Umar was mentioned before him that he used perfume during Ihram: “What do we have to do with his statements?”¹

And as mentioned by Ibne Saad in his *Tabaqatul Kubra*,² Shobi said: Ibne Umar narrates many traditions, but he does not understand them well (he was a narrator and not a jurist).

This is the point of view of Shobi, but we do not differentiate between the traditions of this man and his understanding, and both of them were same and bad, on the contrary, his traditions were worse and more destructive than his jurisprudence and his negative understanding led to the evil and destructiveness of his traditions.

As if Shobi was not aware of the evidences of his bad memory and interpolation of traditions by him; that is why we will mention some of them by way of samples:

1. Tibrani³ has narrated from Musa bin Talha that: Ayesha was informed that Ibne Umar says: “Sudden death is an anger on believers.” Ayesha said: “May Allah forgive Ibne Umar, indeed, Messenger of Allah (s.a.w.a.) said: Sudden death is reduction of sins for believers and anger on disbelievers.”⁴

2. Bukhari⁵ has narrated from Ibne Umar that: The Prophet stood at the well of Badr (which contained the corpses of pagans) and said, “Have you found true what your lord promised you?” Then he further said, “They now hear what I say.” This was mentioned before Aisha and she said, “But the Prophet said, ‘Now they know very well that what I used to tell them was the truth.’”

It is mentioned in the words of Ahmad in his *Musnad*⁶ that: On the day of Battle of Badr, the Messenger of Allah (s.a.w.a.) stood at the well of Badr and said: “O son and so, O son and so, did you find true the promise of God? By God, they are hearing me speak right now!” Yahya says: Then Ayesha said: “May God forgive Abu Abdur Rahman, it is a mistake. The Messenger of Allah (s.a.w.a.) said: By God, now they understand that what I said was truth. And Allah, the Mighty and the High says:

إِنَّكَ لَا تُشْبِعُ الْمُوَقِّتَ

¹ *Sahih Bukhari*, 3:58 [2/558, Tr. 1464]; *Taisarul Wasul*, 1:267 [1/315].

² *Tabaqatul Kubra*, Continuous no. 891 [2/373].

³ *Mojamul Awsat*, [4/104, Tr. 3153].

⁴ *Al-Ijabah*, Zarkashi: 119 [108, Vol. 7].

⁵ *Sahih Bukhari*, [4/1462, Tr. 3760].

⁶ *Musnad Ahmad*, 2:21 [2/113, Tr. 4849].

“Surely you do not make the dead to hear.”¹

وَمَا أَنْتَ بِمُسْبِحٍ مِّنَ الْقُبُوْرِ ﴿٤﴾

“And you cannot make those hear who are in the graves.”²

3. In the book of *Insaf*, by Shah Waliullah, it is mentioned that: Ibne Umar has narrated from the Messenger of Allah (s.a.w.a.) that: Indeed the dead are punished due to lamentation of his living relatives. Ayesha said that he has not understood the tradition. The Messenger of Allah (s.a.w.a.) passed by the dead body of a Jew woman for whom her relatives were lamenting. He remarked: “They are lamenting on her while she is being punished.” Ibne Umar thought that weeping of the relatives caused the dead to be punished and thought that this applies to every deceased.

We have mentioned this tradition through Sihah and Musnad books,³ and there we have discussed this matter in detail.

4. Bukhari has mentioned in his *Sahih*,⁴ in the chapter of Adhan narrating from Ibne Umar that: The Messenger of Allah (s.a.w.a.) said: Indeed, Bilal recites the Adhan at night, then he eats and eats and drink till Ibne Maktum recites the Adhan. This tradition is from the instances in which Ayesha said that Ibne Umar has made a mistake, and her correction is as follows: Indeed this Ibne Maktum recites Adhan at night and then eats and drinks till Bilal recites the Adhan.

According to Baihaqi in his *Sunan*,⁵ it is mentioned that Ayesha said: The Messenger of Allah (s.a.w.a.) said that: “Indeed, Ibne Maktum is blind, thus, whenever Adhan is recited he eats and drinks till Bilal recites the Adhan.” Ayesha says: And Bilal understood when it was dawn and Ayesha says: Ibne Umar has made an error.

5. Ahmad in his *Musnad*⁶ has narrated from Yahya bin Abdur Rahman bin Hatib from Abdullah bin Umar that: The Messenger of Allah (s.a.w.a.) said: The month comprises of twenty-nine days. Ayesha said: May God forgive Abu Abdur Rahman, he has erred. Once the Messenger of Allah (s.a.w.a.) separated from his wives for a month. On the 29th he came down from his upper storey. People asked: O Messenger of Allah (s.a.w.a.), you came down on the 29th? He replied: This month is of twenty-nine days.

And it is mentioned on page 56 that: He was told: and he said: Sometime the month comprises of 29 days.

Ibne Umar used to believe that every month comprises of 29 days and he acted upon it. And he said: The Messenger of Allah (s.a.w.a.) said that a month

¹ Surah Naml 27:80

² Surah Fatir 35:22

³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pgs. 531-534.

⁴ *Sahih Bukhari*, 2:6 [1/223, Tr. 592].

⁵ *Sunan Baihaqi*, 1:382.

⁶ *Musnad Ahmad*, 2:21 [2/113, Tr. 4851; 2/157, Tr. 5160].

comprises of twenty-nine days, and when it used to be cloudy, he used to fast the following day.¹

Perhaps when researchers read these traditional reports, they would not doubt that his reports are not less detrimental than his jurisprudence. And it is not worthy to pay attention to one, who has such a level of knowledge about traditions and jurisprudence and his traditions cannot be trusted.

This man with this definite command of his for the unlawfulness of Mutah has attributed falsehood to God and his Messenger, the questioner would only ask him about religion of God, and not the heresies of his father. And he in this statement has himself falsified his father when he said:

“Two Mutahs were allowed during the lifetime of the Prophet, and I forbid both of them and I will punish whoever practices them.”

And he says: “Three things existed during the lifetime of the Messenger of Allah (s.a.w.a.) and I prohibit all of them, and I will punish whoever practices them: Hajj Tamatto, Mutah marriage and reciting Hayya Alaa Khairil Amal,” and since that time, he did not except anything (so the statement of Umar implies that throughout the lifetime of Prophet those two Mutahs were allowed), and he attributed the prohibition to himself, and basically this command is regarded to be from heresies of Umar.

Ibne Umar also falsified Ibne Abbas and blamed him that knowing the command of God, he issues verdict against it, and in this vile statement of his, he swears by God, whereas the scholar of the Ummah is remote from this great calamity.

And attribution of prohibition of Temporary Marriage to Umar was also mentioned in the statement of the chief of progeny, Ameerul Momineen (a.s.) when he said:

“If he had not prohibited it, only the most vile person would have committed fornication.”

Moreover, consensus of tradition scholars on the fact that Mutah was not prohibited on the day of Khyber, also falsifies this statement.

It is narrated by Suhaili and Abu Umar as was mentioned above that this statement is accusation and error and none of the biographer and narrators of traditional reports recognize it and we discussed regarding this in detail.²

One of the heresies of Ibne Umar was that: He forbid weeping for the dead, following the practice of his father, and it was opposed to statements and conduct of Messenger of Allah (s.a.w.a.) as is mentioned in traditional reports.³

This man says: The Messenger of Allah (s.a.w.a.) passed by a grave and remarked: At this moment this man is being punished due to lamentation of his

¹ *Musnad Ahmad*, 2:13 [2/80, Tr. 4597].

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 548-556.

³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 532.

folks. So Ayesha said: "May God forgive Abu Abdur Rahman, he has made a mistake; indeed Allah, the Mighty and High says:

وَلَا تَنْزِرُوا إِذْ رَأَيْتُمْ أُخْرَى

"And no bearer of burden shall bear the burden of another..."¹

The Messenger of Allah (s.a.w.a.) said: "This man is punished at this moment while his family members are lamenting for him."

We discussed this matter in detail previously.²

One of the heresies of Ibne Umar was that: He refrained from narrating traditions of Messenger of Allah (s.a.w.a.) due to the viewpoint of his father as was mentioned before.³ Shobi says: "I cultivated the company of Ibne Umar for two or one and a half years; but during that time he did not narrate any tradition from the Messenger of Allah (s.a.w.a.) except one."⁴

One of the heresies of Ibne Umar was that: His statement in [obligatoriness] of the farewell Tawaf for the woman in menses [after concluding rituals of hajj and before concluding the farewell Tawaf from Mecca], she has set out.⁵ By following the view point of his father, which is opposed to the Sunnah.⁶ And he was always having this belief and did not see anyone supporting his stance, so, he had no option, except to accept the truth, so he gave it up.

And among these instances: Urging people not to inquire about what did not occur as it was from the innovations of his father.⁷ And he said: "O people, don't ask about that which has not happened, indeed I heard from Umar bin Khattab that one should not ask about what has not happened, he cursed them."⁸

And among these instances: is his statement regarding one, who uses perfume in the Ihram, due to following the innovation of his father which is proved to be opposed to the Sunnah. Bukhari and Muslim have narrated through

¹ Surah Anaam 6:164

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 531-534.

³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 567-568.

⁴ *Sunan Darimi*, 1:84; *Sunan Ibne Majah*, 1:15 [1/11, Tr. 26]; *Musnad Ahmad*, 2:157 [2/335, Tr. 6429]; and the statement of Ahmad is: I interacted with Ibne Umar for two years and did not hear him narrating anything from the Messenger of Allah (s.a.w.a.).

⁵ Majority Ahle Sunnat say that after completing the rituals of Hajj farewell Tawaf is obligatory. Whereas if a woman after she completes the rituals but gets menses before the farewell Tawaf she is having either of the two conditions: either she remains in Mecca, in that case after her menses Farewell Tawaf is obligatory on her, or she departs from there and goes away from Mecca, in that case the farewell Tawaf is not obligatory on her, as opposed to what Umar and his son used to say that it is obligatory.

⁶ Ibne Mundhir has written: Most jurists of different areas have said that farewell Tawaf is not obligatory for a woman in menses who sets out from Mecca. It is narrated from Umar bin Khattab, his son and Zaid bin Thabit that he ordered her to remain there till she performs the farewell Tawaf...Ref: *Al-Ghadeer*, 6/159-161.

⁷ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 567.

⁸ *Kitabul Ilm*, Abu Umar, 2:143 [Pg. 369, 1794]; *Mukhtasar Kitabul Ilm*, 190, [Pg. 326, No. 232].

Ibrahim bin Muhammad bin Muntahsar from his father that: I heard Ibne Umar say: If I begin the day when drops of sweat are rubbed upon me, in my view it is more preferable that I should begin the day when I am Muhrim and effect of perfume remains on my garments.

The narrator says: I came to Ayesha and when I informed her about the statement of Ibne Umar she said:

“I scented Allah’s Apostle and he went round (had sexual intercourse with) all his wives, and in the morning he was Muhrim (after taking a bath).¹

And among these instances Bukhari and Muslim² have narrated from Mujahid: I and Urwah bin Zubair entered the Masjid and saw Abdullah bin Umar sitting towards the chamber of Ayesha and people were praying the Zuhra Prayer in the Masjid. I asked him about their Prayer and he replied: “It is a heresy.”

Urwah said: “O Abu Abdur Rahman, how many times did the Messenger of Allah (s.a.w.a.) perform Umrah?”

He replied: “Four times, one was in Rajab.”

So we detested to refute him. We heard that Ayesha was brushing her teeth in her chamber. So Urwah said: “O mother of believers, did you not hear what Abu Abdur Rahman says?”

She asked: “What does he say?”

He said: “He says that: The Messenger of Allah (s.a.w.a.) performed four Umrahs, one of them being in Rajab.”

Ayesha said: “May God have mercy on Abu Abdur Rahman, the Messenger of Allah (s.a.w.a.) did not perform any Umrah, except that I was with him, and he definitely did not perform Umrah in Rajab.”

The apparent meaning of the report is that Ibne Umar intentionally fabricated an Umrah for the Messenger of Allah (s.a.w.a.) in Rajab. Although Mujahid and Urwah detested to refute him. And his aim from this lie was that he wanted to justify the invalid viewpoint of his father about Mutah of Hajj and to strengthen it.

Ahmad has mentioned in his *Musnad*³ that: Did Umar not tell you that Umrah is unlawful during the months of Hajj, but he said: The most perfect Umrah is that which is separated from the months of Hajj [and is performed in other than those months].

Ibne Umar by attributing Umrah of Rajab to the Messenger of Allah (s.a.w.a.) which he had himself fabricated, through this he wanted to make an excuse for himself; although this justification was clearly opposed to the statement of his father who said: I make it unlawful and I will punish if anyone

¹ *Sahih Bukhari*, 1:102 & 103 [1/104, Tr. 264].

² *Sahih Bukhari*, 3:144 [2/630, Tr. 1685]; *Sahih Muslim*, 4:61 [3/89, Tr. 220, Kitabul Hajj].

³ *Musnad Ahmad*, 2:95 [2/226, Tr. 5667].

does that. And we discussed this in detail.¹

And the Messenger of Allah (s.a.w.a.) definitely did not perform Umrah in Rajab as it is mentioned in the tradition of Anas that: The Messenger of Allah (s.a.w.a.) performed four Umrabs; all of them in Zilqad.²

Ibne Majah in his *Sunan*,³ has narrated from Ibne Abbas that: The Messenger of Allah (s.a.w.a.) did not perform any Umrah, except in Zilqad.

Perhaps the researcher contemplating on the report which Ibne Asakir had narrated from the leader of Hanbalis⁴ from Ibne Abzi, will recognize the reality of Ibne Umar. He says: Abdullah bin Zubair said to Uthman on the day he was besieged: "I have prepared valuable horses for you; so if you want you can go to Mecca and whoever wants may also accompany you?"

He replied: "No, indeed, I heard from the Messenger of Allah (s.a.w.a.) that a leader of Quraish will become a disbeliever in Mecca, whose name is Abdullah and half the sins of the whole mankind would be upon him, and in my view that man is either you or Abdullah bin Umar."⁵

Ahmad has narrated in his *Musnad*,⁶ that Abdullah bin Umar came to Abdullah bin Zubair and said: "O Ibne Zubair, I warn you from apostatizing in the sanctuary of Almighty Allah; indeed, I heard Messenger of Allah (s.a.w.a.) say: Indeed, a man from Quraish would apostatize in the sanctuary of God, that if his sins are weighed against the sins of the jinn and men, his sins would be heavier. So mind that you should not be that person."

Second kinds of reports from Ibne Umar

Regarding these types of reports of Ibne Umar whatever you say would be less. You will see him with his deep malice and anger against Ameerul Momineen (a.s.), or his blind affection for the Abshami clan, does not allow him to mention the name of Ali or to remember the days of his Caliphate then what to say that he should have pledged allegiance to him!

Statement of Ibne Hajar regarding the tradition which we mentioned above in which it was mentioned that he said:⁷ Ibne Umar did not mention the Caliphate of Ali because of there being dispute in that he had not pledge allegiance to him...

It is narrated by Hafiz Ibne Asakir that:⁸ Ibne Umar mentioned Islamic caliphates and stated the names of twelve caliphs from Quraish: Abu Bakr, Umar, Uthman, Muawiyah, Yazid, Saffah, Mansur, Jabir, Amin, Salam, Mahdi,

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 548-549.

² *Sahih Bukhari*, 3:145 [2/631, Tr. 1688].

³ *Sunan Ibne Majah*, 2:233 [2/997, Tr. 2996].

⁴ *Musnad Ahmad*, [1/104, Tr. 463].

⁵ *Tarikh Medina Damishq*, 7:414 [28/219, No. 3297; *Mukhtasar Tarikh Damishq*, 12/195].

⁶ *Musnad Ahmad*, 2:136 [2/298, Tr. 6165].

⁷ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 918.

⁸ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 926.

Ameerul Asab and said regarding them: “All of them were worthy and the like of them are not found.”

What a degraded conduct is that or a useless view that has cast this man in such prejudice – prejudice of ancient Jahiliyya. Suppose the Caliphate of Ameerul Momineen (a.s.) – refuge of God! – had not been legal, but whether it came to such a level, but was it worse than the rulership of Yazid, the transgressor that it this man despised even to mention it?

Whether when writing about the events of history it is allowed not to mention the times of Firon and other oppressors, whereas according to Ahle Sunnat it is narrated from Messenger of Allah (s.a.w.a.) that: Caliphate after him will be there for thirty years, after that it would be tyrannical rulership and then there would be mischief in the Ummah. And they would regard profligacy and wine as lawful.¹

What was there on the tongue of this man that prevented him to speak about excellence of Ameerul Momineen (a.s.)? Whereas 300 verses of Quran were revealed regarding him, and thousands of traditions have come down in his praise, from which only a few are narrated by Ibne Umar and that also in brief and in a negative manner that they seem to be defects.

Like what Ahmad has narrated from Ibne Umar in his *Musnad*:² During the period of Messenger of Allah (s.a.w.a.) we used to say: Messenger of Allah (s.a.w.a.) is the best of men, then Abu Bakr, and then Umar and indeed, the son of Abu Talib has three qualities and if I had one of them, I would have preferred it to having red haired camels! The Messenger of Allah (s.a.w.a.) married his daughter to him and he was the grandfather of his children, and all the doors into the Masjid were closed, except his door and on the day of Khyber, the standard was given to him.

It is mentioned traditions that Ibne Umar was asked: “What is your view about Ali and Uthman.” He replied: “As for Uthman, then indeed Allah forgave him and you do not like to forgive; and as for Ali, he was only cousin and son-in-law of the Messenger of Allah (s.a.w.a.).”³

You will see him comparing Abu Bakr, Umar and Uthman to the Messenger of Allah (s.a.w.a.) and weigh them in the criterion of his thoughts having excessive defects; after that he raised his criterion and did not join Ali (a.s.) in this excellence.

Ahmad in *Musnad*,⁴ has narrated from Ibne Umar that one day after sunrise the Messenger of Allah (s.a.w.a.) came out and said:

“A little before dawn I dreamt as if the keys and balances were given to me. As for the keys; they are these keys and the balance is with what you weigh. So I

¹ Ref: *Khasaisul Kubra*, 2:119 [2/197]; *Faizul Qadeer*, 3:509 [Tr. 4147].

² *Musnad Ahmad*, 2:26 [2/104, Tr. 4782].

³ Bukhari has narrated this report [in his *Sahih*, 4/1641, Tr. 4243].

⁴ *Musnad Ahmad*, 2:76 [2/194, Tr. 5446].

was placed myself in one pan of the balance and my Ummah was placed in the other pan, I emerged heavier. Then Abu Bakr was brought and was weighed with them and he was heavier. Then Umar was brought and was weighed with them and he was heavier. Then Uthman was brought and was weighed with them and he was heavier. Then the balance was gathered [and there was no one equal to them in weight].

Thus, Ibne Umar through this baseless statement mentions his point of view regarding comparison between companions and that after Abu Bakr, Umar and Uthman, no one was superior to them; and he supported the view that after them all men were equal.

Yes, it was hard on Ibne Umar to mention Ali (a.s.) in positive terms and to show something from his apparent merits. Whereas he issued statements about others, which no sensible person would accept. And in that reason and logic do not support like this chainless traditional report that if the faith of Abu Bakr is weighed against the faith of people of the world the faith of Abu Bakr would be heavier.¹

And this chainless report that: Jibreel came down and said: "Your Lord informs you that: When I took the covenant from the prophets, I took your covenant and deemed you to be their chief, and deemed Abu Bakr and Umar as your viziers."

And this chainless report that: When I taken up to the heavens and I reached the fourth sky, an apple was thrown in my skirt. I picked it up and split it: a Hourie emerged from it laughing aloud. I asked: "Tell me who you are for?" She replied: "For the martyr, Uthman bin Affan."

And this chainless report that: "Know that, Muawiyah will be raised on Judgment Day, while a cloak of effulgence of faith would be upon him."

And this chainless report that the Prophet said: "Indeed, it was revealed to me that in some of my acts, I should seek counsel from the son of Abu Sufyan."

And this report that: When the verse of throne was revealed, the Messenger of Allah (s.a.w.a.) said to Muawiyah: "Write it down." He asked: "What would I get if I write it?" He replied: "No one would read it, but that its reward would be recorded for you."

And this chainless report that: "Just now a man would appear for you from the folks of Paradise. At that time he said: You O Muawiyah, are from me and I am from you. You would enter the gate of Paradise alongside me like these fingers [and he showed his two fingers joined together.]"

And another report that some of them were mentioned in the chapter on fabricated reports.²

And he has taken firm steps in inventing excuses for Bani Umayyah to

¹ *Lisanul Mizan*, 3: 310 [3:382, No. 4646].

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 467-474.

whom he was loyal, some examples of which were mentioned before.

Among them being the report which Ahmad has mentioned in his *Musnad*,¹ through Uthman bin Abdullah bin Mohib that a man from Egypt came for Hajj and saw some people seated together. He asked: Who are these? They replied: They are Quraish. He asked: Who is their aged one? They replied: Abdullah Ibne Umar. He said: I have a question for you. I adjure by the sanctity of this house, do you know whether Uthman fled from the battle during the Battle of Uhud? He replied: Yes. He asked: Do you know that he was absent during the Battle of Badr? He replied: Yes. He asked: Do you know that he was absent in the allegiance of Rizwan? He replied: Yes. So the Egyptian recited the Takbeer (*Allahu Akbar*).

Ibne Umar said: Come here so that I may explain to what you asked about. As for his flight on the day of Battle of Uhud, I testify that Almighty Allah has forgiven him. And as for his absence in Battle of Badr: indeed, his wife, daughter of the Prophet was ill. So Messenger of Allah (s.a.w.a.) told him: You have the reward of one, who participated in Badr. Or he said: You have a share in it. And as for his absence in the allegiance of Rizwan: thus, if there had been someone dearer than Uthman for Meccans he would have sent him.

The Messenger of Allah (s.a.w.a.) sent Uthman and the allegiance of Rizwan occurred after the departure of Uthman and Holy Prophet (s.a.w.a.) placed his one hand on another and remarked: this allegiance is on behalf of Uthman. He (the narrator) says: Ibne Umar said: Now, take these statements with you [and convey them to others].²

Leave Ibne Umar for extolling the sending of Uthman to Mecca, and that he says: His Eminence, did not send him, except because he was most popular among the folks of Mecca: because whoever is aware of that incident will know well that the sending was not due to respect or disrespect.

His Eminence sent him to Abu Sufyan and to restrain him from inciting the Quraish. And the circumstances demanded that he sent a man from their relatives so that he would be safe from their enmity, due to relationship between them would ensure his success.

Due to this he selected Uthman to go there. Although if no one says: His Eminence, (s.a.w.a.) sent only Uthman so that he should be deprived from allegiance of Rizwan and its excellence so that tomorrow it may not be said that the just companions united on killing a person, who had been present at the allegiance of Rizwan.

Discussion on the tradition of excellence which Ibne Umar has mentioned, and which Bukhari has regarded as authentic,³ and that his tradition is invalid and it cannot be relied upon. It is opposed to Quran and Sunnah, and logic and

¹ *Musnad Ahmad*, 2:101 [2/237, Tr. 5738].

² *Sahih Bukhari*, 6:122 [3/1352, Tr. 3495].

³ *Sahih Bukhari*, [3/1337, Tr. 3455, Pg. 1352, Tr. 3494].

analogy, and consensus and reason; we conclude it and refrain from mention of traditions of granting excellence.

4. Darqutni in his *Sunan*,¹ has narrated from Ismail bin Abbas Warraq from Ibad bin Walid Abu Badr from Walid bin Fazl from Abdul Jabbar bin Hajjaj Khorasani from Mukarram bin Hakim from Saif bin Munir from Abu Darda that: I heard four things from Messenger of Allah (s.a.w.a.): none of the Muslims should regard me as infidel for doing that even if I commit greater sins and pray behind every imam and I perform Jihad or he said: fight – and regarding Abu Bakr, Umar, Uthman and Ali say nothing but good; say:

تُلَكَ أُمَّةٌ قَدْ خَلَقْتَ لَهَا مَا كُسِّبَتْ

“This is a people that have passed away; they shall have what they earned...”²

وَعَلَيْهَا مَا كُتَّسِبَتْ

“For it is (the benefit of) what it has earned.”³

Narrators in the chain of reporters

1. Walid bin Fazl Maqbiri: Ibne Habban has written that: He narrates fabricated traditions and it is not lawful to argue through his reports in any instance.⁴

2. Abdul Jabbar bin Hajjaj Khorasani: Ibne Hajar has mentioned him in *Lisanul Mizan*⁵ and has quoted some of these traditions from him and stated: This tradition is not memorized and narrated and for this text, no proven chain of narrators is mentioned and Darqutni has regarded it weak.⁶

3. Mukarram bin Hakim Khathami: Dhahabi has mentioned in *Mizanul Etedal* that he has narrated an invalid traditional report – and he implied this same tradition – Azdi has written: His tradition is of no value.⁷

4. Saif bin Munir; Dhahani has written:⁸ He is unrecognized and Darqutni has considered him weak.⁹

5. Ibne Asakir in his *Tarikh*,¹⁰ has narrated the following chainless tradition from Ibne Abbas: “Indeed, the dearest relative for me and most respected of

¹ *Sunan Darqutni*, [2/55].

² Surah Baqarah 2:134

³ Surah Baqarah 2:286; *Mizanul Etedal*, 3:273 & 6:226 [2/258, No. 3641 & 4/343, No. 9394].

⁴ *Kitabul Majruheen*, [3/82].

⁵ *Lisanul Mizan*, 3:387 [3/473, Tr. 4905].

⁶ *Sunan Darqutni*, [2/55, Tr. 2].

⁷ *Mizanul Etedal*, 3:198 [4/177, No. 8748].

⁸ *Mizanul Etedal*, 1:439 [2/258, Tr. 3641].

⁹ *Sunan Darqutni*, [2/55, Tr. 2].

¹⁰ *Tarikh Medina Damishq*, 6:405 [23/464, No. 2849; *Tahdhib Tarikh Damishq*, 6/407].

them, and most proximate to Almighty Allah from rank and conduct, and most successful of folks of Paradise is Abu Bakr. And secondly it is Umar whom Almighty Allah would give a palace of pearls, which would be a thousand farsang by a thousand farsang and castles, houses, curtains, sides, thrones, goblets, birds are all from this one pearl, and he would be pleased after he is pleased. And third is Uthman bin Affan; who is in a Paradise which I am incapable to describe and Almighty Allah has given him the reward of worship of angels from the first to the last. And the fourth is Ali Ibne Abi Talib (a.s.); congratulations to a person like Ali; he is my vizier.¹ And my companion due time of severity, and my Caliph in my Ummah; and he is from me; and this is due to my supplication. And who can be like Abu Sufyan; always religion was assisted before he became a Muslim and after his conversion and who is like Abu Sufyan when I come to the owner of throne and want to take the account of creatures suddenly I saw Abu Sufyan and he was having a bowl of red ruby and was saying: Drink my friend. Is there degradation for Abu Sufyan?² And he is pleased after being pleased.

Allamah Amini says: Ibne Asakir himself has exposed some of the facts, and he has written: "This tradition is false and is against reality."

What a false report it is which regards Abu Sufyan to be someone, through whom the religion was always supported before his embracing Islam and after that?!

As if he was not the leader of polytheists in Battle of Uhud, and he has not canvassed support of the tribes during Battle of Ahzab to fight Muslims, and he had not confronted Messenger of Allah (s.a.w.a.) in the battle, and had not raised his voice reciting the war poem (*Rajaz*): Hubal is the high and mighty, Hubal is the high and mighty! And Messenger of Allah (s.a.w.a.) asked: "Would you not reply him?" They asked: "What shall we say, O Messenger of Allah (s.a.w.a.)?" He said: Say: Allah is the highest and magnificent! Abu Sufyan said: "We have the Uzza and you don't have one."

The Messenger of Allah (s.a.w.a.) asked: "Would you not reply him?" They asked: "What shall we say, O Messenger of Allah (s.a.w.a.)?" He said: Say: Allah is our Lord and there is no lord for you."³

As if Abu Sufyan was not the leader of infidels about whom the following statement was issued by Almighty Allah:

فَقَاتِلُوا أَئِمَّةَ الْكُفَّارِ لَا إِنْهُمْ لَا أَيْمَانَ لَهُمْ لَعَنْهُمْ يَنْتَهُونَ ^④

"Then fight the leaders of disbelief- surely their oaths are

¹ In the original book, this space is left blank.

² This is mentioned in the original source.

³ *Seerah Ibne Hisham*, 3:45, [3/99]; *Tarikh Ibne Asakir*, 6:396 [23/444, No. 2849]; *Mukhtasar Tarikh Damishq*, 11/53-54]; *Uyunul Athar*, 2:18, [1/424]; *Tafseer Qurtubi*, 4:234 [4/151].

nothing- so that they may desist.”¹

As he was the one intended in the verse of:

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ

“Surely those who disbelieve spend their wealth to hinder (people) from the way of Allah.”²

As if he and his companions are not implied in the verse:

قُلْ لِلَّذِينَ كَفَرُوا إِنَّ يَنْعَمُوا يُغْفَرُ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ
سُنَّةُ الْأَوَّلِينَ ﴿٤﴾

“Say to those who disbelieve, if they desist, that which is past shall be forgiven to them; and if they return, then what happened to the ancients has already passed.”³

As if he was not among the people who came to Abu Talib and said: “Indeed, your nephew abuses our gods, condemns our religion, regards our sensible ones as fools, and imagines that our ancestors were deviated; so keep him away from us, or leave us to deal with him.”⁴

As if he was not the one, whom the Messenger of Allah (s.a.w.a.) cursed on seven occasions, and Imam Hasan (a.s.), grandson of the Prophet, has enumerated those seven occasions.⁵

As if he was not one, who hit at His Eminence, Hamza with the dagger saying: “Taste this, tormentor!”⁶

As if he was not the one, who told Uthman when he became the caliph: “Now that after the Teem and Adi tribes, the Caliphate has come to you, play with it like a ball, and make Bani Umayyah as the tent pegs of Caliphate; and this Caliphate is nothing, except rulership; and I know nothing about Paradise or hell.”⁷

¹ Surah Taubah 9:12; *Tafseer Tabari*, 10:262 [No. 6, Vol. 10/87]; *Tarikh Ibne Asakir*, 6:393 [23/438, No. 849; *Mukhtasar Tarikh Damishq*, 11/51]; *Tafseer Suyuti*, [4/136]; *Tafseer Alusi*, 10:59.

² Surah Anfal 8:36; *Tafseer Tabari*, 9:159 [No. 6, Vol. 9/244]; *Tarikh Ibne Asakir*, 6:393 [23/438, No. 849; *Mukhtasar Tarikh Damishq*, 11/51]; *Kashaf*, 2:13 [2/219]; *Tafseer Raazi*, 4:379, [15/160].

³ Surah Anfal 8:38; *Tafseer Nasafi*, gloss on *Tafseer Khazin*, 2:193 [2/103]; *Tafseer Alusi*, 9:206.

⁴ *Seerah Ibne Hisham*, 1:277, 2:26 [1/273; 2/58].

⁵ Ref: *Sharh Nahjul Balagha*, Ibne Abil Hadid, 2:102 & 103 [6/290-291, Sermon 83].

⁶ *Seerat Nabawiyyah*, Ibne Hisham, 3:44 [3/99].

⁷ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 782.

As if he was not the one, who after becoming blind, came to Uthman and said: “Is there anyone else other than you and I?” “No,” replied Uthman. He said: “O God, make the circumstances revert to the period of Ignorance and make the rulership an usurped rulership and make firm the tent pegs and pillars Bani Umayyah.”¹

As if he was not the one whom Ameerul Momineen (a.s.) described in his letter to Muawiyah, saying: “The Prophet was from us and the denier was from you;” Ibne Abil Hadid has written in his *Sharh*.² “It implies, Abu Sufyan Ibne Harb, who was inimical to Messenger of Allah (s.a.w.a.), who denied the Prophet and who had mobilized armies against him.”

As if he was not one, regarding whom Ameerul Momineen (a.s.) wrote in his letter to Muhammad Ibne Abu Bakr: “I read the letter of the criminal and transgressor son of criminal and transgressor; that is Muawiyah.”

As if he was not the one, whom Ameerul Momineen (a.s.) mentioned in his letter to his son, Muawiyah and said: “O son of Sakhr, O son of the accursed.”

And the Holy Imam (a.s.) has emulated the Prophet in this cursing; since he had heard His Eminence curse him on numerous occasions.

As if he was not the one, regarding whom Umar bin Khattab said: “Abu Sufyan is the enemy of Allah that Almighty Allah has allowed us to dominate him, without is having any alliance with us, so O Messenger of Allah (s.a.w.a.) allow me to strike off his head.”³

As if he was not one, whose biography was mentioned before.⁴

This was in gist, the biography of this fellow, during the period of Jahiliyya and after the advent of Islam; now can the religion be assisted by this man, before he converted to Islam and after his conversion? Can such a one be the dispenser of water to Messenger of Allah (s.a.w.a.) on Judgment Day when he comes near the owner of Arsh? And whether the area of Arsh is the place of Abu Sufyan and his compatriots? If it is as such we must say farewell to all who are at the Arsh and in the divine court!

6. Ibne Asakir has narrated directly from Ibrahim bin Muhammad bin Ahmad Qarmisini from Anas bin Malik that: “One, who wants to see Ibrahim (a.s.) in his friendship, he should look at Abu Bakr in his generosity; one who wants to see Nuh (a.s.) in his strength, should look at Umar bin Khattab in his valor; one who wants to see Idris (a.s.) in his lofty rank, he should see Uthman in

¹ *Tarikh Medina Damishq*, 6:407 [23/471, No. 2849; *Mukhtasar Tarikh Damishq*, 11/67].

² *Sharh Nahjul Balagha*, Ibne Abil Hadid, 3:425 [15/196, Letter 28].

³ *Tarikh Medina Damishq*, 6:399 [23/449, No. 2849; *Mukhtasar Tarikh Damishq*, 11/43].

⁴ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 336-337 & 781-783.

his kindness; and whoever wants to see Yahya (a.s.) in his efforts and abstemiousness should see Ali Ibne Abi Talib (a.s.) in his chastity.”¹

Ibne Asakir writes: “This complete tradition is strange (unknown) and among its reporters are persons, who are unrecognized, and their circumstances are not known. So they cannot be trusted; and this tradition is more likely a fabricated tradition rather than being a weak tradition.”

Note: What is strange is that this tradition and its like were fabricated for reiterating the excellence of those three or four persons when they are arranged together, it is as if they are an iron foundation in which there is no dispute; thus no one other than Abu Bakr is mentioned first, and then Umar and then Uthman and if the fourth is mentioned it is Ali (a.s.).

What an idea! As if the fabricators have colluded and thus none of them changes their sequence.

Whether it is a command of divine destiny that these four persons would become caliphs one after another in this sequence? Or the event of collusion took place throughout the lifetime of Prophet that people would not accept it in any other way? Or it is a natural command, having no contradiction? Or it was a coincidence that occurred in every instance? Or it was intention of the fabricators that they wanted the sequence of excellence to be as such? Perhaps the last is the most likely option.

7. In his *Tarikh*,² Ibne Asakir has narrated from Abu Amr Zahid³ from Ali bin Muhammad from his father that: “I saw Husain when he came to meet Muawiyah; so he came to him on Friday when he was seated on the pulpit and reciting a sermon; a person from those people said: “O chief of believers, allow Husain to speak from the pulpit.”

Muawiyah said: Woe upon you, leave me to honor him. Thus, he glorified and praised God, and then said: O Abu Abdullah, I adjure by God, I you ask whether I am not the son of Batha? He replied: Yes, by the one who sent my grandfather as the giver of glad tidings. Then he said: O Abu Abdullah, I adjure you by Allah, I ask you: am I not the maternal uncle of the believers? He replied: Yes, by the one who sent my grandfather as a prophet. Then he asked: O Abu Abdullah, I adjure by God, I you ask whether I am not the scribe or revelation? He replied: Yes, by the one who sent my grandfather as a warner.

Then Muawiyah descended from the pulpit and Husain bin Ali ascended it and he praised and glorified Allah in such a way that no one from the formers and latters had ever done. Then he said: My father has narrated from my grandfather

¹ *Tarikh Medina Damishq*, 2:251 [7/112, No. 480; *Tahdhib Tarikh Damishq*, 2/254].

² *Tarikh Medina Damishq*, 4:312 [14/113, No. 1566; *Tahdhib Tarikh Damishq*, 4/315].

³ It is mentioned as such in *Tahdhib Tarikh Damishq*, but in *Tarikh Medina Damishq*, and *Tarikh Baghdad*, 2/357 and *Lisanul Mizan*, 5/303, No. 7707, it is mentioned as Abu Umar.

from Jibraeel from Almighty Allah that He said: Under the legs of the throne (*Arsh*) there is a tree of Aas,¹ having green leaves on which is inscribed:

There is no god, except Allah, Muhammad is the messenger of Allah; O Shia of Aale Muhammad, none of you would say on Judgment Day “There is no god, except Allah, Muhammad is the messenger of Allah” except that God will admit him to Paradise.

Muawiyah said: “O Aba Abdullah, I adjure by God, I ask you: who are the Shia of Aale Muhammad?”

He replied: “Those who do not curse Abu Bakr, Umar, Uthman, my father and you O Muawiyah.”

Allamah Amini says: Ibne Asakir has written that: This tradition is false and against reality, and I don’t regard its chain of narrators connected to Husain.

We say: This tradition is pure falsehood and the knots of its chains of narrators are untied and its circles are weak. As for Abu Amr Zahid, he was a liar and owner of calamities and troubles, and has written a book on fabricated traditions about Muawiyah.² And he died in the year 345 A.H.

As for his teacher, Ali Saigh - he is very weak, and Khatib has described him in his *Tarikh* with the same weakness,³ and Darqutni has also, as mentioned in *Lisanul Mizan*, has regarded him as weak.⁴

As for his father, he is unknown and he is not mentioned anywhere; and he is at the level of those who narrate from Malik (d. 179 A.H.).

So, where he is and where is our master, Imam Husain (a.s.), who was martyred in 61 A.H. How he could have met him? And how he met Muawiyah, who died in 60 A.H.? and whether he saw and met him in dream or wakefulness?

Moreover, if we testify these dreams and regard them as true, indeed, the demand of this fiction and baseless statements is that Muawiyah should not be included among the Shia of Muhammad, whom Almighty Allah will admit to Paradise, because he cursed Ali Ameerul Momineen (a.s.) and his two sons, two Imams and two chiefs of the youths of Paradise and some righteous people. This same degradation is sufficient for him. And this matter regarding him and the wayward persons of Bani Umayyah and his followers, who all followed him are same.

¹ A tree, whose leaves are always green, tiny and fragrant.

² Ref: *Tarikh Baghdad*, 2:357; *Lisanul Mizan*, 5:268 [5/485, No. 8186] and refer *Al-Ghadeer*, 5/417-418.

³ *Tarikh Baghdad*, 3:222.

⁴ *Lisanul Mizan*, 2:489 [2/603, No. 3478].

Also the demand of this tradition is that Maula Ameerul Momineen (a.s.) will be excluded from these people, who are blessed; because he, in the Qunut of his Prayer used to imprecate Muawiyah and his sinful supporters,

كَبُرَتْ كَلِمَةٌ تَخْرُجُ مِنْ أَفْوَاهِهِمْ

“A grievous word it is that comes out of their mouths.”¹

The demand of this fabricated statement is that those who abused Uthman – what to say about those, who, finished him off and sent him to his death – are expelled from the circle of the Shia of Aale Muhammad (a.s.), whereas, those are senior companions, prominent Muhajireen and Ansar, all of whom are just in the view of Ahle Sunnat, what to say that they should be expelled from Shiasim. Whether anyone has audacity for this oppression?!

And in short: The most correct view regarding this funny statement is that it is a false tradition, and has no authenticity at all, and it is not lawful to rely on it.

8. Ahmad in his *Musnad*,² through his chains of narrators has narrated from Abdur Rahman bin Hamid from his father, Abdur Rahman bin Auf that: Holy Prophet (s.a.w.a.) said: Abu Bakr, Umar, Ali, Uthman, Zubair, Abdur Rahman bin Auf, Saad bin Abi Waqqas, Saeed bin Zaid, Abu Ubaidah bin Jarrah are in Paradise.

Allamah Amini says: After glad tidings are mentioned in Holy Quran for everyone, who believes in Allah and performs good deeds, we do not see any other importance which should prepare a great excellence for these ten persons who are given glad tidings for Paradise in such a way that they should be specialized for this excellence; and other believers should be deprived of it.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

“And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow.”³

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَآمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ

“Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden.”⁴

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَثُوا إِلَيْ رَبِّهِمْ لَا أُولَئِكَ أَخْدُبُ الْجَنَّةَ

“Surely (as to) those who believe and do good and humble themselves to their Lord, these are the dwellers of the garden.”⁵

¹ Surah Kahf 18:5

² *Musnad Ahmad*, 1:193 [1/316, Tr. 1678].

³ Surah Baqarah 2:25

⁴ Surah Taubah 9:111

⁵ Surah Hud 11:23

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

“Surely Allah will cause those who believe and do good deeds to enter gardens beneath which rivers flow.”¹

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى

“As for those who believe and do good, the gardens are their abiding-place.”²

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ اُنْثَى وَهُمُّ مِنْ فَوْلَيْكَ يَدْخُلُونَ الْجَنَّةَ

“And whoever does good deeds whether male or female and he (or she) is a believer- these shall enter the garden.”³

وَمَنْ يُطِيعَ اللَّهَ وَرَسُولَهُ يُدْخَلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

“And whoever obeys Allah and His Apostle, He will cause him to enter gardens beneath which rivers flow.”⁴

وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخَلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

“And whoever believes in Allah and does good deeds, He will cause him to enter gardens beneath which rivers flow.”⁵

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

“Allah has promised to the believing men and the believing women gardens, beneath which rivers flow.”⁶

And how numerous are those, who would enter Paradise from the Ummah of Muhammad, and it is narrated in authentic tradition from Holy Prophet (s.a.w.a.) that Ali and his Shia are in Paradise, and His Eminence, (s.a.w.a.) gave glad tidings to Ali (a.s.) about this matter.⁷

The following authentic tradition is narrated from Prophet: Jibreel came to me and said: Give glad tidings to your Ummah that whoever of them dies without having ascribed to polytheism, would enter Paradise. I asked: O Jibreel, even if he has committed theft and fornication? He replied: Yes. I asked: O Jibreel, even if he has committed theft and fornication? He replied: Yes. I asked: O Jibreel,

¹ Surah Hajj 22:14

² Surah Sajdah 32:19

³ Surah Nisa 4:124

⁴ Surah Fath 48:17

⁵ Surah Talaq 65:11

⁶ Surah Taubah 9:72

⁷ Ref: What was mentioned on Pg. 269.

even if he has committed theft and fornication? He replied: Yes, even if he imbibed liquor.¹

It is narrated from the Messenger of Allah (s.a.w.a.) in an authentic tradition that: “Glad tidings to you and after you give glad tidings to people after you that one who testifies truly that there is no god, except Allah, will enter Paradise.”²

Thus, these ten individuals who are given glad tidings, if they were really believers and had remained attached to the Quran and Sunnah, they would definitely be folks of Paradise like other Muslims and righteous persons.

At this point, there are some other companions than these persons regarding who are also given glad tidings of Paradise and Holy Prophet (s.a.w.a.) has himself informed them of their being inmates of Paradise among them being Ammar bin Yasir. It is narrated by Messenger of Allah (s.a.w.a.) from Jibreel that: “Convey to him glad tidings of Paradise! Hellfire is unlawful on Ammar.”

And he said: “It is unlawful on Hellfire to consume the blood and flesh of Ammar or to touch him.”³

And the following authentic tradition is narrated from Holy Prophet (s.a.w.a.) that: “Glad tidings to you O progeny of Yasir; your promised abode is Paradise.”

And the following authentic tradition is narrated from Holy Prophet (s.a.w.a.) that: “Paradise is eager for four persons: Ali Ibne Abi Talib (a.s.), Ammar bin Yasir, Salman Farsi and Miqdad.”

And it is mentioned in another traditional report that: “Paradise is eager for three persons: Ali, Ammar and Bilal.”

And the following authentic tradition is narrated from Holy Prophet (s.a.w.a.) that: “Hasan and Husain are two chiefs of the youths of Paradise.”⁴ And everyone has consensus on authenticity of this tradition.

And it is narrated from Holy Prophet (s.a.w.a.) that: “Hasan, Husain, their grandfather, their father and mother, and their paternal uncle, their paternal aunt, their maternal uncles and they themselves; all those who love them would be in Paradise.”⁵

¹ Ahmad has mentioned this traditional report in his *Musnad*, 6/209, Tr. 20955 and Pg. 203, Tr. 20923. And Tirmidhi, [In his *Sunan*, 5/27, Tr. 2644] & Nasai, [in the rituals of the day and the night, Pg. 319, Tr. 1128].

² Ahmad has mentioned this report in 5/548, Tr. 19100; and Tibrani has narrated from Abu Musa Ashari.

³ *Al-Mustatraf*, Abshiri, 1/137; *Tarikh Medina Damishq*, 12/626; *Mukhtasar Tarikh Damishq*, 18/215; *Kanzul Ummal*, 11/721, Tr. 33521 & 12/539, Tr. 37412.

⁴ *Sawaiqul Mohriqa*, [Pg. 191].

⁵ Tibrani has mentioned this report in *Mojamul Kabir*, [3/35-40, Tr. 2598-2618 & Pg. 66, Tr. 2681]; *Mojamul Awsat*, [1/238, Tr. 368].

And the following authentic tradition is narrated from Holy Prophet (s.a.w.a.) that: “Indeed, Ja’far bin Abi Talib is in Paradise; and he is having two wings, with which he can fly wherever he wants.”¹

Thus, this hooting, excitement and jumping up and down regarding the tradition of the ten, who are given glad tidings of Paradise [Ashra Mubashira] and that this report became the ground for every nobility for these men, and this report became the special centre of attention, and when one of those was mentioned it was invariably reminded that he is one of the ten *Ashra Mubashira*, and glad tidings of Paradise were restricted to only these ten. And why traditional reports, which mention other than them are ignored? Like the verse:

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا
تَبْدِيلٌ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ^٢

“Those who believe and guarded (against evil): They shall have good news in this world’s life and in the hereafter; there is no changing the words of Allah; that is the mighty achievement.”²

Thus, why the glad tidings are restricted only to these ten persons? And why belief in it was considered necessary? As Ahmad – leader of Hanbalis – wrote in a letter to Musaddad bin Musrahad:

And it is that I testify that these ten persons: Abu Bakr, Umar, Uthman, Ali, Talha, Zubair, Saad, Saeed, Abdur Rahman, Abu Ubaidah are in Paradise, thus whoever Holy Prophet (s.a.w.a.) testifies that he is in Paradise, we testify that he is in Paradise. And it cannot be said: So and so is in Paradise and so and so in Hell, except those ten persons, regarding whom Holy Prophet (s.a.w.a.) has testified that they are in Paradise.³

What are all these statements for? Perhaps you know for what they are, and we also know.

And it is upon us to investigate this report from the aspect of chains of narrators and text:

As for the chain of narrators

As you see, it ends at Abdur Rahman bin Auf and Saeed bin Zaid and other than these two no one has narrated it. And the channel of Abdur Rahman is restricted to Abdur Rahman bin Hamid bin Abdur Rahman Zuhri from his father, who sometimes narrates from Abdur Rahman bin Auf and sometimes from Messenger of Allah (s.a.w.a.).

¹ *Mojamul Awsat*, [7/473, Tr. 6932]; Ref: *Majmauz Zawaaid*, 9:272.

² Surah Yunus 10:63-64

³ Ref: *Jilaul Aynain*, 118.

This chain of narrators becomes invalid with attention to the year of death for Hamid bin Abdur Rahman, and it is not complete, because he was not a companion. On the contrary he was a companion of companions; and he had not met Abdur Rahman bin Auf, because he died in 105 A.H. at the age of seventy-three years.

Thus, if he was born in 32 A.H. the year of death of Abdur Rahman or a year later.¹ Therefore Hajar believes that the report of Hamid from Umar and Uthman is definitely severed.² And Uthman died after Abdur Rahman bin Auf; then this chain of narrators is not correct.

Therefore, the channel of report is restricted to Saeed bin Zaid, who himself is one of the ten, who were given glad tidings, and he narrated this report in Kufa during the times Muawiyah as was clarified at the beginning of the tradition, and this tradition till that time, which was full of calamities and turmoil was not heard from him and was not narrated before that time.

Thus is there no one who would ask this companion regarding secret behind keeping this traditional report concealed till the time of Muawiyah, and not stating it during so many years and during the period of Khulafa Rashideen? And it would have been a shield by Khulafa Rashideen and other companions for exhausting the argument and to protect lives and sanctities during those days; they were more needful of such a report, then as if this report was revealed to Saeed bin Zaid during the days Muawiyah usurped the throne of Caliphate!

I feel a strong possibility that Saeed bin Zaid did not have the capacity to bear ridicule, condemnation and enmity regarding Ali (a.s.) from his enemies, and regarding this he confronted whoever Muawiyah appointed as the governor of Kufa, and refused to pay allegiance to Yazid, when his father appointed him as the next caliph.

Regarding him he spoke harshly with Marwan.³ That is why he feared response of Muawiyah on himself, and by fabricating this traditional report he prepared a shield so that it may save him from being loyal to Ali (a.s.). And whoever was accused of this inclination was punished in different ways, he was imprisoned, tortured, and was killed in the worst manner.

So he pleased the caliph of the time by granting Paradise to the opponents of Ali (a.s.) and those who had not paid allegiance to him, and who had staged uprising against him, and kept their leaders in a single row, a row which others did not share; as if Paradise was only created for them; and no one from the followers and Shia was mentioned in that.

¹ Ahmad, Falas, Harbi, Ibne Asim and Ibne Khayyat have mentioned this statement in *Tabaqat*, Pg. 422, No. 2075; Ibne Sufyan and Ibne Moin have adopted this view.

² *Tahdhibut Tahdhib*, 3:46 [3/40].

³ *Tarikh Ibne Asakir*, 6:128 [21/88, No. 2477; *Mukhtasar Tarikh Damishq*, 9/298].

Whereas among them were chiefs of Paradise, like Salman, Abu Zar, Ammar and Miqdad; thus he, by fabricating this tradition obtained approval of caliph, a caliph who for every false statement gifted loads of gold and silver.

And if drawn swords had not been there during those times, no one would have believed that Ali and such other individuals cannot come together in one place; because all know that the conduct of Ali (a.s.) was opposed to the conduct of the rest of them. And on the day of Shura when conditions was imposed on him to follow the practice of Abu Bakr and Umar, in order to remain aloof from them, he dared to decline that Caliphate.

After those two; such incidents occurred between him and Uthman and the killing of Uthman did not affect him and he did not testify that Uthman was killed oppressed. And the Shiqshiqya sermon was narrated from him through authentic chains and he called out among his people:

“Know that indeed, every land which Uthman gifted to someone or any property he has given to anyone, will be brought back to the Public Treasury.”¹

After this event, two pledge breakers [Talha and Zubair] fought battle with him and were killed due to their enmity to him. Then how can they gather together in Paradise? I don’t know.

أَيْطُمْ كُلُّ اَمْرِيٍّ مِنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيْمٍ ﴿١٦﴾ كَلَّا

“Does every man from them desire that he should be made to enter the garden of bliss? By no means!”²

Scrutiny of the text

We have objections against the text of the report, which has prevented us from accepting it.

Was Abdur Rahman bin Auf, to whom this report was attributed and he was one of the ten who were given the glad tidings, himself believed in this report and testify to it and in this conditions on the day Shura drew his sword on Ali and said:

“Pay allegiance or you would be killed.”

After the fact the country turned against Uthman he said to Ali (a.s.): “If you want, take up your sword and I will also take my sword. Indeed he has gone back to the word he gave to me.”

He swore that he would not speak to Uthman as long as he lived and he sought refuge of God for having given allegiance to Uthman. He made a bequest that Uthman should not pray on him, and he died while he was infuriated on

¹ Ref: What was mentioned previously has the details which we mention here only in brief.

² Surah Maarij 70:38-39

Uthman. Uthman accused him of being a hypocrite.¹ Thus, whether all of them believed in the authenticity of that report and the belief of these two individuals?

Were Abu Bakr and Umar, who are given glad tidings of Paradise not the same with whom Lady Fatima Zahra (s.a.), beloved daughter of Messenger of Allah (s.a.w.a.) was infuriated and she passed away in that condition?

Are these two not the same to whom Fatima said: "Indeed, I make God and His angels witness that you two have angered me and have not pleased me and when I meet the Prophet, I would complain to him about you!"

Are these two not the same regarding whom the mother of the two grandsons of the Prophet complained, lamented aloud and said about them:

"O my father, O Messenger of Allah (s.a.w.a.), after you, what all I had to bear at the hands of the son of Khattab and the son of Abi Qahafa."?

Are these two not the same, who usurped the inheritance of the holy progeny and regarding them the following statement of Ameerul Momineen (a.s.) is proved:

"I remained patient while there was a thorn in my eye and a bone stuck in my throat, and I saw my inheritance being plundered."?

Is Abu Bakr not the same, regarding whom Lady Fatima Zahra (s.a.) made a bequest that he should not pray over her? And that he should not attend her funeral? And he and his friend did not attend the burial of Her Eminence.

Is he not the same that the beloved daughter of Holy Prophet (s.a.w.a.), the pure and chaste lady said to him: "I will curse you in every Prayer."?

Is he not the same, who removed the curtain from the house of Fatima and distressed Messenger of Allah (s.a.w.a.) regarding her?

وَالَّذِينَ يُؤْذِنُونَ رَسُولَ اللَّهِ عَزَّلَهُمْ أَلِيمٌ^④

"And (as for) those who molest the Apostle of Allah, they shall have a painful punishment."²

And whether, and whether till the breath breaks.

If Umar testified to this report and believed it why in spite of that he adjured Huzaifah Yamani, who knew the names of hypocrites, if he was among them? And whether the Messenger of Allah (s.a.w.a.) had named him among them?³

¹ *Ansabul Ashraf*, 5:57 [6/171 and 172]; *Al-Iqdul Farid*, 2:258, 261, 272 [4/101 & 108]; *Tarikh Abul Fida*, 1:166.

² Surah Taubah 9:61

³ This report is mentioned by Baihaqi in *Shoabul Eiman*, [1/84, Tr. 74] and Ibne Abi Shaibah in *Al-Eiman*, [*Al-Musannaf*, 11/39, Tr. 10462] as is mentioned in *Kanzul Ummal*, 1:103 [1/404, Tr. 1728]. Ref. *Al-Ghadeer*, 6/339-341.

Why he did not have certainty in this tradition when during his Caliphate, he ordered people against using the agnomen of Abu Isa and Mughira said: “Indeed, Messenger of Allah (s.a.w.a.) gave me this agnomen,” Umar said: “Indeed, the Prophet is forgiven and we don’t know what our fate would be.”?

And why he dragged Ali (a.s.) like a wayward camel for allegiance to Abu Bakr and said: “Pay allegiance, or you would be killed.”?

And why he on that day denied the brotherhood of Ali (a.s.) to Messenger of Allah (s.a.w.a.) whereas this brotherhood is established through authentic traditional reports and on which all have consensus? In the same way he denied numerous issues, which are proved from Sunnah.

And why he made a bequest that whoever opposes the allegiance on the day of Shura, should be killed? And he knew well that only Ali Ameerul Momineen (a.s.) would oppose this fraudulent selection.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَّ أَوْهَ جَهَنَّمُ خَلِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَةُ
وَأَعْدَلَهُ عَذَابًا عَظِيمًا ﴿٣﴾

“And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.”¹

Did Uthman humble himself before the authenticity of this report and believe in it, and in this conditions, when he was surrounded and Mughira bin Shoba advised him to leave Medina for Mecca, he said: I heard the Messenger of Allah (s.a.w.a.) say that a man from Quraish would apostatize in Mecca; who would bear half the chastisement of the Ummah, and I will never be that fellow² [and I will not go to Mecca]?

How did he not regard Ali (a.s.) to be more excellent than Marwan? Was Marwan not cursed in the words of Messenger of Allah (s.a.w.a.) and Ali (a.s.) given glad tidings of Paradise:

لَا يُسْتَوِيَّ أَخْنَبُ الظَّارِفَ وَأَخْنَبُ الْجَنَّةَ طَأْخَنَبُ الْجَنَّةَ هُمُ الْفَائِرُونَ ﴿٤﴾

“Not alike are the inmates of the fire and the dwellers of the garden: the dwellers of the garden are they that are the achievers.”³

And whether Talha and Zubair were the same two individuals, who killed Uthman and were cruel to him and were such as Ameerul Momineen (a.s.) said:

¹ Surah Nisa 4:93

² Musnad Ahmad, 1:67 [1/107, Tr. 483]; Tarikhul Khulafa, 109 [Pg. 151].

³ Surah Hashr 59:20

“The easiest thing for Talha and Zubair was to rebel against Uthman and weaken him. So they gathered people against him and pressurized him; and those wanted Caliphate for themselves, and they were first of those to condemn him and were last of those who obeyed till they spilled his blood?!”¹

Those were the two individuals, who staged an uprising against the Imam of the time whose obedience was obligatory on them, broke their pledge, stoked the fire of injustice against him and fought him till they were killed? And these two are the clearest implication of the statement of Messenger of Allah (s.a.w.a.) who said:

“One, who dies without recognizing the Imam of his time, dies the death of Ignorance.”²

Those two were the same, who led the army of pledge breakers against battle with chief of the progeny, and brought out the wife of Prophet from her home and became leaders of pledge-breakers, to fight whom Messenger of Allah (s.a.w.a.) had urged Ali and his just companions, and encouraged them for their confrontation?!

Thus, whether one, whom Holy Prophet (s.a.w.a.) permits to fight and regards that to be a Jihad, which is obligatory to be fought can never be counted to be from the folks of Paradise?

إِنَّمَا جَزُؤُ الظَّالِمِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقْتَلُوا أَوْ
يُصَلَّبُوا أَوْ تُنْقَطَعَ أَيْمَانُهُمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ
خِزْنٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣﴾

“The punishment of those who wage war against Allah and His apostle and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned; this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement.”³

And is this is one, to whom the Messenger of Allah (s.a.w.a.) said in an authentic tradition: “You will fight against Ali, while you would be unjust.”⁴

And is abode of one, who commits injustice against Ali (a.s.) and fights him, Paradise? Whereas the Messenger of Allah (s.a.w.a.) said in an authentic

¹ Ref: *Nahjul Balagha*, 2:2 [Pg. 363, Letter, 1]; *Al-Imamah was Siyasah*, 1:58 [1/63].

² *Sharhul Maqasid*, 5:239

³ Surah Maidah 5:33

⁴ Ref: *Barguzida Jame Al-Ghadir*, Muhammad Hasan Shafie Shahroodi, Pg. 293, where it is mentioned: You will fight against Ali while you would be oppressing him.

tradition: “I am at war with one, who fights against Ali (a.s.) and I am at peace at one, who is at peace with Ali (a.s.).”

فَمَا جَزَّ أَعْمَلُكُمْ إِلَّا خُزْنٌ فِي الْحَيَاةِ الدُّنْيَا ۚ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ
إِلَىٰ أَشَدِ الْعَذَابِ ۖ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ^④

“What then is the reward of such among you as do this but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do.”¹

When Umar was stabbed, he said to Zubair: “As for you, O Zubair, you are bad mannered and greedy when you are a believer and when you are enraged, you are a disbeliever; you are a human being one day and a disbeliever the next; and if you get Caliphate, you would be at Batha (Mecca); you would sell it for a handful of barley. Tell me if Caliphate is given to you if I only knew the day you are a satan and are infuriated, who would heed the call of people? And Almighty Allah as long as you are as such, would not gather the command of the Ummah for you.”²

And also told him: “As for you O Zubair, then by God, one day or one night your heart has not softened, and you are always foolish, furious and nasty.”³

And is it not the same Talha, who killed Uthman, and did not allow him water and prevented his burial in the cemetery of Muslims, and Marwan killed him in revenge of Uthman and in spite of that, these two are two of those given glad tidings of Paradise?

O God, we seek forgiveness from You and salvation is from You only.

Whether this Talha is not the same, whom Ameerul Momineen (a.s.) adjured on the day of Jamal exhausted proof for him and mentioned tradition of Wilayat: Of whomsoever I am the master, this Ali is also his master. And he put forth the excuse that he had forgotten the tradition, but after that he did not give up his deviation and in spite of having allegiance to Ameerul Momineen (a.s.), did not assist him and did not leave the truth to its folks till the arrow of Marwan hit him and caused his gradual death, while he had staged an uprising against the Imam of his time? Do you believe that those who had staged an uprising against the Imam and the Imam, would both of them be in Paradise?

And is this Talha not the same that the following verse is revealed about him:

¹ Surah Baqarah 2:85

² Sharh Nahjul Balagha, 1:62 [1/185, Sermon 3].

³ Sharh Nahjul Balagha, 3:170 [12/259, Sermon 223].

وَمَا كَانَ لَكُمْ أَنْ تُؤْذِنُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا آزْوَاجَهُ مِنْ بَعْدِهِ أَبْدًا طَإِنْ
ذِلِّكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٣﴾

“And it does not behoove you that you should give trouble to the Apostle of Allah, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah.”¹

When Talha said: “Would Muhammad prohibit us from marrying our cousins, but after us, he would marry our widows? Then if something happens to him, we would marry his widows after his death.”

And he said: “If the Messenger of Allah (s.a.w.a.) passes away, I will marry my cousin, Ayesha.”

This was reported to the Messenger of Allah (s.a.w.a.) and he was distressed. At that time the above verse was revealed.²

And did Saad bin Abi Waqqas, who was one of the ten persons given glad tidings, believe this report and testify for it, and at the same time he is one, who, when he was asked regarding Uthman and his killers, who had a major part in his killing, he said: I inform you that he was killed with the sword which Ayesha had drawn, Talha sharpened it, son of Abu Talib poisoned it, and Zubair remained quiet and he gestured with his hand, and we restrained the hand; and if we wanted we could have defended him?

Would all these according to the testimony of the traditional report gather together? Purified is one who in His Paradise gathers the oppressor and the oppressed, the killer and the victim, and the caliph and those stage an uprising against him; this, is nothing, except falsehood!

And whether this report is proved for Saad whereas he kept away from the allegiance of the Imam of Time (a.s.) and refused to assist him, after allegiance was completed for him, and the Ummah had reached consensus on him, and the fighters of Battle of Badr, Muhajireen and Ansar had reached consensus on him, and one who breaks the pledge of allegiance is worthy of being punished? Was some letter was issued regarding Saad from Almighty Allah that even though he omitted an Islamic duty, he is still worthy of Paradise?

Whether something was seen in the records of Abu Ubaidah Jarrah – grave-digger of Medina – that made him worthy of this glad tidings? And prepare an excellence worth mention other than the excellence that on day of Saqifah, he invalidated the greater Wilayat of God, and searched for a law of selection whose calamities and evil surrounded Islam.

¹ Surah Ahzab 33:53

² *Al-Jamiul Akkamul Quran*, 14:228 [14/147]; *Fathul Qadeer*, 4: 290 [4/299]; *Tafseer Ibne Kathir*, 3:506; *Tafseer Baghawi*, 5:225 [3/541]; *Tafseer Khazin*, 5:225 [3:476]; *Tafseer Alusi*, 22:74.

And which destroyed the foundations of peace, and brought untold troubles till this day on the Ummah of Muhammad, and sanctity of Mustafa by oppressing his daughter, beloved one of Prophet and oppressing his cousin and caliph, which destroyed his respect? As if all these are worship acts, which make Paradise obligatory for Ibne Jarrah.

أَمْ حِسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ تَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ^١
سَوَاءٌ فَخِيَاهُمْ وَمَا يُفْتَنُهُمْ طَسَاءٌ مَا يَحْكُمُونَ^٢

“Nay! do those who have wrought evil deeds think that We will make them like those who believe and do good that their life and their death shall be equal? Evil it is that they judge.”¹

9. Qurtubi has written in his *Tafseer* that:² Ubayy bin Kaab said: I recited Surah Asr before Messenger of Allah (s.a.w.a.), then I asked: O Messenger of Allah (s.a.w.a.), what is the exegesis of this?

He replied:

وَالْعَصْرِ^٣

“I swear by the time,”³

It is an oath by God, at the end of the day.

إِنَّ الْإِنْسَانَ لَغَنِيٌّ خُسْرٌ^٤

“Most surely man is in loss,”⁴

It implies Abu Jahl.

إِلَّا الَّذِينَ آمَنُوا

“Except those who believe

That is Abu Bakr.

وَعَمِلُوا الصَّالِحَاتِ

and do good,

It implies Umar.

وَتَوَاصَوْا بِالْحَقِّ^٥

¹ Surah Jathiya 45:21

² *Al-Jamiul Ahkamul Quran*, 20:180 [20/123] and Mohib Tabari has mentioned the report in *Riyazun Nazara*, 1:34 [1/49]; and Sharbini is his *Tafseer*, 4:561 [4/585].

³ Surah Asr 103:1

⁴ Surah Asr 103:2

and enjoin on each other truth,

That is Uthman.

وَتَوَاصُوا بِالصَّبْرِ ﴿٢﴾

and enjoin on each other patience.”¹

That is Ali.

Ibne Abbas recited this sermon. This tradition stops at Ibne Abbas (*Mauquf*) and it is not attributed to the Prophet.²

Allamah Amini says: Can such a funny statement be attributed to God and His Prophet, and statements should be interpolated from their place? And is it desirable from one, who writes a book on exegesis or tradition to write such nonsense and degrade himself?

Can we not ask him the authorities, and due to their being no authorities argue with him? And what is mentioned in the text of the tradition makes us needless from discussion about reporters of the chains of narration – if it has a chain of narrators? And whether regarding these persons and their proven conduct, and what is recorded in history about them, something is found that would testify to this complicated fabricated statement? Yes, we are certain that the researcher, would throughout the book, find exceeding evidences through which it is possible to expose the reality of that which is concealed.

And whether any reasonable persons will testify that Ibne Abbas the scholar of Ummah would recite a sermon containing such a false statement and destroy the sanctity of seal of prophets?

Moreover, what is narrated from Ibne Abbas from Ibne Marduya regarding the verse:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِحَاتِ

“Except those who believe and do good...”

It is that he said: “Ibne Abbas mentioned Ali and Salman.”³

And the support of this report is the statement of Ibne Abbas regarding the verse:

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنَّنَا لَا نَعْلَمُهُمْ كَلَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِحَاتِ

“Nay! do those who have wrought evil deeds think that We will

¹ Surah Asr 103:3

² Hadith *Mauquf* is a tradition, which the narrator has not attributed to the Prophet.

³ *Durre Manthur*, 6:392 [8/622] and *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 157.

make them like those who believe and do good...”¹

...that: It was revealed regarding Ali (a.s.) on the day of Badr. So those, who commit sins are Utbah, Shaibah and Walid and those, who believed and performed good deeds is: Ali (a.s.).²

And the following statement of Ibne Abbas was mentioned before.³ When the following verse was revealed:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا وَلِيْكَ هُمْ خَيْرُ الْبَرِّيَّةِ ⑥

“(As for) those who believe and do good, surely they are the best of men.”⁴

When the verse was revealed Holy Prophet (s.a.w.a.) said to Ali (a.s.): “That is you and your Shia.”

So the report of Ubayy bin Kaab as opposed to these reports, which logic, reason and reliability support, is fabricated.

10. Wahidi in *Asbabun Nuzul* has narrated from Abdur Rahman bin Hamadan Adl,⁵ from Ahmad bin Ja’far bin Malik, from Abdullah bin Ahmad bin Hanbal, from Muhammad bin Sulaiman bin Khalid Fahham, from Ali bin Hashim, from Kathirun Nawa that: I asked Abu Ja’far: So and so from Ali bin Husain (r.a.) as follows: Was the verse of:

وَنَزَّلْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ أَخْوَانًا عَلَى سُرُرٍ مُّتَقَبِّلِينَ ④

“And We will root out whatever of rancor is in their breasts- (they shall be) as brethren, on raised couches, face to face.”⁶

Revealed regarding Abu Bakr, Umar and Ali (a.s.). He replied: By God, it was revealed about them, and only revealed about them. I said: And what malice is this? He replied: It is the malice between descendants of Teem. Adi and Hashim, there was malice during period of Jahiliyya and when they embraced Islam, Abu Bakr got backache and Ali (a.s.) warmed his hand and rubbed his back.

Allamah Amini says: No excellence is proved from this chains of narrators, a chain of narrators, which is a compound of unknown persons, like Abdur Rahman Adl and Muhammad Fahham and one who at the end of his life became imbecile.⁷ What to say about Abul Hasan bin Furat.¹ He did not understand

¹ Surah Jathiya 45:21

² *Tadkiratul Sibt*, 11 [Pg. 17] and it was mentioned on Pg. 157.

³ On Pg. 157

⁴ Surah Bayyinah 98:7

⁵ *Asbabun Nuzul*, 207 [Pg. 186].

⁶ Surah Hijr 15:47

⁷ He is Ahmad bin Ja’far bin Malik Abu Bakr Qatii.

anything that was read before him.

Khatib Baghdadi, in his *Tarikh*, has narrated from Abdullah Ahmad bin Ahmad Qasri that:²

“I and my brother came from Qasr to Baghdad and Abu Bakr – Ahmad bin Ja’far – bin Malik Qutubi was alive, and our aim was to collect Islamic laws and obligatory acts, so we wanted to contact Ibne Malik and learn from him. Ibne Labban Farzi said to us: Will you not come to us; he has become old and lost his mind and I told my son not to study under him.

He says: “So we did not go to him.”

Ibne Hajar in *Lisan*,³ has mentioned him and written⁴ that he was a teacher, but he was not religious and reliable.

And under the exegesis of the verse:

وَنَزَّلْنَا مِنْ سُلْطُونِ رَحْمَةٍ مِّنْ عَلِيٍّ ...

“And We will remove whatever of ill-feeling is in their breasts...”⁵

In view of Ahle Sunnat there are defunct traditions, which are stranger than the reports of Wahidi.⁶

This is how he interpolates the words from their places and is there no one that may ask the narrators of these debased statement about the malice, which is filled in their breasts that since when it came about and where it went? And this tradition and history informs us that that malice was engraved in their hearts after Islam from the day of passing away of Messenger of Allah (s.a.w.a.) those statements and disputes, which arose at that time till they culminated in the attack on Uthman and led to the battles of Jamal.

Is the source of all this not the fire of malice that raged in the breasts of those malicious persons and their enmities? Is not shedding the blood of a friend and trespassing on his sanctity and regard killing him lawful from implications of malice and enmity? And whether in spite of all this, is it correct to say that malice was engraved on their hearts?

And verses of this kind, which are interpolated are in excess. And if they are gathered, a thick book would be compiled, even though we do not wish to discuss about them, because it would be prolonging the discussion without any benefit, as

¹ *Mizanul Etetdal*, 1:41 [1/87, No. 320]..

² *Tarikh Baghdad*, 4:4.

³ *Lisanul Mizan*, 1:145 [1/151, No. 464].

⁴ *Lisanul Mizan*, 2:237 [2/293, No. 2526].

⁵ Surah Araaf 7:43

⁶ Ref: *Nuzhatul Majalis*, Safoori, 2:217.

not-seriousness, lightness and foolishness present in those reports is sufficient for their invalidation.

What can I say regarding reports mentioned under the explanation of verse:

وَحَمَلْنَاهُ عَلَى ذَاتِ الْوَاجِهَ وَدُسِرٍ ﴿١٧﴾ تَجْرِي بِأَعْيُنِنَا جَزَ آءِ لِمَنْ كَانَ فِي رَ

**“And We bore him on that which was made of planks and nails,
sailing, before Our eyes, a reward for him who was denied.”¹**

When Nuh (a.s.) built the Ark, Jibraeel (a.s.) brought four pegs, on which letter ‘Ain’ was inscribed: Ain is for Abdullah, that is Abu Bakr and Ain is Umar and Ain is Uthman and Ain is Ali. Thus, through the auspiciousness of those pegs the Ark started moving.

Ahle Sunnat have bloody battles in interpolation of Quran, among them being in the event of the year 317 A.H. in Baghdad between Abu Bakr Maruzi Hanbali and another Ahle Sunnat group has dispute in the exegesis of the verse:

عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَامًا فَخُبُودًا ﴿٤﴾

“Maybe your Lord will raise you to a position of great glory.”²

Hanbalis say: He keeps him with Himself on throne (*Arsh*) and another group said that it implies the greater intercession; thus they fought each other for this and were killed.³

Make what we said a criterion for calculating hundreds of useless statements like this which tongues of exaggerators have attributed to God in excellence, and ridiculed divine signs, and they dispute about falsehood, till they destroy truth from among them:

وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٦﴾

“And a party from among them indeed used to hear the Word of Allah, then altered it after they had understood it, and they know (this).”⁴

Conclusion

These were examples of falsehoods of liars, who fabricated excellence of some individuals, and the deceived ones regarded them as true and blackened pages of exegesis, traditions and history through it, concealing proven facts. And

¹ Surah Qamar 54:13-14

² Surah Isra 17:79

³ *Al-Bidaya wan Nihaya*, 11:162 [11/184].

⁴ Surah Baqarah 2:75

in this instance, hundreds like these exist, which we will overlook, so that we may keep away from splitting the grave of false statements and spreading shameless statements.

Researchers will find true evidences throughout these books: the book of *Riyazun Nazarah*, which is a container of inferior statements, useless and nonsense; and book of *Sawaiqul Mohriqa*, which is a vessel of accusations and false statements; and book of *Seerah Halabiyya*, which is full of fabricated traditions; and the book of *Nuzhatul Majalis*, which is an encyclopedia of invalid and statements; and book of *Misbahuz Zulam*, which is a collection of every false and fabricated tradition; and other ancient and modern writings.

فَوَيْلٌ لِّهُمْ هَمَا كَتَبْتُ أَيْدِيهِمْ وَوَيْلٌ لِّهُمْ هَمَا يَكُسِبُونَ ﴿٤﴾

“Therefore woe to them for what their hands have written and woe to them for what they earn.”¹

فَعَيْنَى عَلَيْهِمُ الْأَنْبَاءُ إِذْ مَئِنِّ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٥﴾

“Then the pleas shall become obscure to them on that day, so they shall not ask each other.”²

وَلَيُسْكُلَّنَ يَوْمَ الْقِيَمَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴿٦﴾

“And most certainly they shall be questioned on the resurrection day as to what they forged.”³

وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَذِبُونَ ﴿٧﴾

“And Allah knows that they are most surely liars.”⁴

¹ Surah Baqarah 2:79

² Surah Qasas 28:66

³ Surah Ankabut 29:13

⁴ Surah Taubah 9:42

Exaggerating the excellence of Muawiyah Ibne Abu Sufyan

In spite of the profligate personality, negative acts, serious crimes, uncountable corruptions, shameless lineage, degraded origin of Muawiyah, you will find people fabricating his excellence, and there is no limit to shamelessness and exaggeration made by the fabricators.

Here, we would enumerate some of this specialties, so that the reality of merits attributed to him becomes clear to the researcher, and the statement of Ibne Kathir is understood: which he heard from his ancestors in a mountain in Shaam – which was perhaps issued by Shaitan:

“Whoever is inimical to Muawiyah would be dragged into Hell by angels of Hell; and they will cast him into horrible scorching fire.”

Attention should be paid to the point of view of Saeed bin Musayyab: one, who dies on love for Abu Bakr, Umar, Uthman and Ali, and who testifies for the ten persons given glad tidings of Paradise (by Prophet according to Ahle Sunnat), who seeks forgiveness for Muawiyah, it is incumbent on God, not to be strict in his accounting.¹

And a confusing dream narrated from Umar bin Abdul Aziz in which the statement of Muawiyah is mentioned: By the God of the Kaaba, I have got salvation.

And that we pay attention to what is mentioned in the statement of Ahmad bin Hanbal: What do they have to do with Muawiyah? [Nothing should be said about him], I beseech forgiveness for him from Allah.

We don't accept such frivolous statement; statements without evidence or comprising of nonsensical thought, or reasoning by an unknown caller, or relying on an imaginative dream, as opposed to traditional reports, which have come down from Prophet about Muawiyah, and important statements of senior companions who witnessed his acts from close quarters and knew his defects and apparent faults, and recognized him along with his corruptions and had complete knowhow of his weaknesses and know his aims and intentions during the period of Ignorance and during Islam. Please note some examples of these statements.

1. It is narrated by Ali bin Aqmar from Abdullah bin Umar that: The Messenger of Allah (s.a.w.a.) emerged from a defile; he saw Abu Sufyan astride a mount, accompanied by Muawiyah and his brother; one was holding the reins

¹ *Tarikh Ibne Kathir*, 8:139 & 140 [8/148, Events of the year 60 A.H.].

and the other was driving it from the rear; he remarked: “O God, curse the one holding the reins, one driving it and one mounted on it.” I asked him: “Did you hear it directly from the Prophet?” He replied: “Yes, or may my ears become deaf as my vision has gone blind.”¹

It is mentioned *Tarikh Tabari* that:² Holy Prophet (s.a.w.a.) saw Abu Sufyan mounted on an ass; Muawiyah was holding the reins and his son, Yazid was driving it from the rear. The Prophet said: “Curse of Allah be on the one leading it, the one mounted on it and the one following.”

Imam Hasan (a.s.) also hinted at this tradition in his address to Muawiyah, when he says: Muawiyah, I adjure you by Allah, do you remember the day when your father was mounted on a red haired camel, and you were driving it from rear and your brother, Utbah was holding its reins; and the Messenger of Allah (s.a.w.a.) saw you and remarked: O God, curse the one, who is mounted, one, who is holding its reins and one driving the beast from behind.”³

Muhammad bin Abu Bakr also, in his letter to Muawiyah has hinted at this tradition: [You are accursed, son of accursed]⁴ the complete text of the letter will be given shortly.⁵

2. In his *Musnad*, Ahmad bin Hanbal, Abu Yaala, and Nasr bin Muzahim in *Kitab Siffreen*, have narrated from Abu Barza Aslami, and Tibrani in his *Tarikh Kabir*, has narrated from Ibne Abbas that: I was in the company of Messenger of Allah (s.a.w.a.) during one of the journeys, when I heard the sound of two persons; one said to another:

“Always the bones of the affectionate friend become apparent and the battle is a hurdle for his shrouding and burial.”

It is mentioned in the words of Ibne Abbas that:

“Always the bones of my horse become apparent and the battle becomes a hurdle for his burial.”

The Prophet said: “Check who are those?” I replied: “Muawiyah and Amr Aas.” His Eminence raised his hands and said: “O God, turn them upside down, turn them back to their former condition; and cast them into the fire of Hell.”⁶

And it is mentioned in the words of Ibne Abbas that: “O God, cast them headlong into mischief.”

¹ *Kitab Siffreen*, 247, Egypt, [Pg. 220].

² *Tarikh Umam wal Mulook*, 11:357 [10/58, Events of the year 248 A.H.].

³ Ref: Statement of Imam Hasan (a.s.) in *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 1048.

⁴ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 970.

⁵ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 970-971.

⁶ Surah Nisa 4:88-91 & Surah Tur 52:13.

Allamah Amini says: They could not cast any doubt on this tradition, but since it was hard for the supporters of Muawiyah, Ahmad bin Hanbal omitted the names of those two and replaced them by so and so and so and so.

3. One day the Messenger of Allah (s.a.w.a.) said: “From this defile would arise a man from my Ummah, who would be raised on Judgment Day on a religion other than mine.” And suddenly Muawiyah appeared.¹

4. It is narrated from Abu Zar that he said to Muawiyah: “I heard Messenger of Allah (s.a.w.a.) say about you: “O God, curse him and do not satiate his belly, except with dust [do not satiate him till his death].”²

5. It is narrated from Abu Zar that he said to Muawiyah: “I heard the Messenger of Allah (s.a.w.a.) say: “The abode of Muawiyah is in the fire of hell. Muawiyah smiled and ordered them to arrest Abu Zar.”³

6. Nasr bin Muzahim in *Kitab Siffeen*, Ibne Adi,⁴ Aqeeli, Khatib and Manawi have narrated from Abu Saeed Khudri and Abdullah bin Masud directly that: “When you see Muawiyah on my pulpit, you should slay him.”

It is mentioned in another version: “Whenever you see Muawiyah delivering a sermon from my pulpit, you should strike off his head.”

Ahle Sunnat have tried all means to justify the tradition and resorted to all tricks and nonsense in this regard.

Some have changed the term of ‘faqtulu’ (kill him) to ‘taqbulu’ (accept from him) and have also added words to the tradition.

Khatib Baghdadi has narrated from Jabir directly: “Whenever you see Muawiyah delivering a sermon from my pulpit, you should accept him; he is trustworthy.”

Khatib writes: “I found this tradition only from this channel and its reporter from Muhammad bin Ishaq till Abu Zubair are all unrecognized.”⁵

The words added are the strongest evidence for invalidation of tradition and the details about trustworthiness of Muawiyah were mentioned before.⁶

Another point is that was he unaware of the above interpolation [*faqtulu* to *taqbulu*] or he did not like it. He fabricated a report that the Muawiyah mentioned here is not Muawiyah bin Abu Sufyan. Hafiz Ibne Asakir⁷ has narrated through his chains quoting from Abu Bakr bin Abu Dawood that when he quotes the

¹ *Tarikh Tabari*, 11:357 [1/58, Events of the year 284 A.H.].

² Ref: *Sharh Nahjul Balagha*, Ibne Abil Hadid, [8/255, Sermon 130].

³ Ref: *Sharh Nahjul Balagha*, Ibne Abil Hadid, [8/255, Sermon 130].

⁴ *Al-Kamil fee Zoafa Rijaal*, [2/146, No. 343].

⁵ In the book of *Tarikh Baghdad*, I found it printed as above. [1/259, No. 88].

⁶ Ref: What was mentioned on Pg. 469 & 470 & Pg 878.

⁷ *Mukhtasar Tarikh Damishq*, [25/46].

tradition, he says: “This is Muawiyah bin Taboot, leader of hypocrites, who swore that he would urinate and defecate on the pulpit of Prophet, and it is not Muawiyah bin Abu Sufyan.”

In *Layali*, after quoting above traditional report, Suyuti writes:¹

“The author says: This claim is needful of quoting, and who has narrated it? I say that Ibne Asakir has mentioned it: Such interpretation is very farfetched, and Allah knows best.”

Allamah Amini says: Till date, have you heard the name of Muawiyah bin Taboot? Who is he? When and where did he come into being? Who saw him? Who heard the report from him? Who revealed his report to Abu Bakr bin Abu Dawood? Whether he honored his oath or he broke it? Whether companions of Prophet saw him on the pulpit and killed him? Or he is as yet not seen? Or he would never be seen?

They have interpreted the tradition of Fatima binte Qays: “She asked the Prophet: Muawiyah and Abu Jahm have proposed for my hand (what should I do?). Holy Prophet (s.a.w.a.) replied: Muawiyah is a poor man.” Rafei has said that this Muawiyah² is not Muawiyah bin Abu Sufyan, caliph of Muslims, it is another Muawiyah.

Yes, Rafei has issued this statement due to his affection for the son of Hind and Nawawi says:

“This is a blatant error, because in *Sahih Muslim*, the text of this tradition has clearly mentioned the name of Muawiyah bin Abu Sufyan.”

Allamah Amini says: In *Sahih Muslim*, *Sunan Abu Dawood*, *Nasai*, *Musnad Tayalisi* and *Sunanul Kubra* of Baihaqi³ also he is mentioned as Ibne Abu Sufyan.

Thus, as Nawawi has said:⁴ “Interpreting it be other than Muawiyah bin Abu Sufyan is a clear error.”

Ibne Kathir and Ibne Hajar to invalidate the tradition of ‘Faqluhu’ have followed another path. Ibne Kathir writes in the book of *Tarikh*.⁵

“Without any doubt, this report is false, otherwise companions would have carried out its directions [and had killed Muawiyah], since on path of Allah they did not care for any condemnation.”

¹ *Al-Layali*, 1:425.

² *Al-Isabah*, 3:498.

³ *Sahih Muslim*, 4:195 [3:291, Tr. 36, Kitabut Talaq]; *Sunan Abu Dawood*, 1:359 [2/285, Tr. 2284]; *Sunanul Kubra*, 6:208 [3/274, Tr. 5352]; *Musnad Tayalisi*, 228; *Sunanul Kubra*, 7:271.

⁴ *Sharh Sahih Muslim*, [10/98].

⁵ *Al-Bidaya wan Nihaya*, 8:133 [8/141, Events of the year 60 A.H.].

Ibne Hajar writes in *Tatheerul Jinaan*:¹

“Supposing the authenticity of this report or if all companions had heard it – although if this tradition had reached them – but concealed it; we regard this an error, because it was obligatory on them to announce such tradition to the Ummah, so that it should be acted upon, but the second supposition is not correct, because if they concealed it, it would not have reached the companions of companions.

Thus, only the first possibility remains that the companions heard it, but did not act upon it, and that also is legally unimaginable; because if this had been allowed regarding them, it would also be allowed that they concealed a part of Quran or did not act according to it; and such a thing is impossible from companions, especially with attention to the statement of Holy Prophet (s.a.w.a.): I leave you while I have fixed a clear path for you...”

Astonishing is the *Husne Zann* (good expectation) of Ahle Sunnat regarding companions! And how nice it would have been if logic had supported this! If correct history, biography and the proven conduct of companions and statement narrated from Holy Prophet (s.a.w.a.) and Islamic Ummah had accepted them, and scholars of traditions had narrated them in *Sihah* and *Musnad* books – as some of them were mentioned² – had not been opposed to such *Husne Zann* (good expectation).

Did the senior companions act on directions of Prophet about killing Zu Thajdiya, even though His Eminence identified him specifically, and announced to them his disbelief and they also admitted to it? Or they opposed his directions and disobeyed his commands, in spite of the fact that Zu Thajdiya was present among them?³

Whether with this authentic tradition, which is proven for Ahle Sunnat, if at one time allegiance is given to two caliphs at one time, you should eliminate the second one, and with this tradition anyone who likes can create discord in the Ummah, whoever it is you should kill him. And with the tradition: If the other

¹ Gloss on the book of *Sawaiqul Mohriqa*, 60 [Pg. 29].

² *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 350.

³ Ref: *Hilyatul Awliya*, 317, 3:227 [No. 245]. Zu Thajdiya was the pivot of mischief in the Battle of Nahrawan, whom Ali (a.s.) killed. As is mentioned in *Sahih Muslim*, [2/443, Tradition. 156, Kitabuz Zakat]; Thalabi has written in the book of *Thimarul Quloob*, 232 [Pg. 290, No. 437]:

“Zu Thajdiya was a Khawarij chief, who had deviated them, and the Prophet, while he was praying had commanded him to be killed, but Abu Bakr and Umar feared carrying out the commands and when Ali (a.s.) decided to kill him, he did not find him there. The Prophet told him: Indeed, if you had killed him, he was the first and the last mischief.

When in the Battle of Nahrawan his body was seen among those killed, Ali (a.s.) said: Bring his defective hand. When they brought it, he ordered it to be hung.”

person disputes with the Imam in Caliphate, strike off his head. And did they act according to the other authentic traditions, which were mentioned before?¹

7. It is narrated from Zaid bin Arqam and Ubadah bin Samit directly in a report that: "Whenever you see Muawiyah and Amr bin Aas, you should create separation between them as they would never gather for anything good."²

8. It is mentioned in a letter, which Maula Ameerul Momineen (a.s.) wrote to Muawiyah, he stated:

"You have misguided the whole generation of men around you. Having no faith in the truth of Islam, you led others astray. You have thrown them in depths of ignorance. You have enticed them towards abyss of ignorance and illiteracy. They were out to reach truth, but they cannot reach it now, because of you. They have lost the true path of religion. They are becoming skeptics and most of them are returning to infidelity of pre-Islamic days.

Theirs is an unfortunate plight. A few wise men from amongst them, who have seen your ways and who realized the intensity of your viciousness and your cunningness in turning them away from the ways of Islam, have given you up and have turned towards Allah. They are fortunate and may be blessed.

O Muawiyah! Fear Allah, do not let the Devil lead you to Hell, throw away its yoke, which is tied round your neck. Remember this life will after all come to an end and soon you will have to face the next world."³

9. It is mentioned the letter of Ameerul Momineen (a.s.) to Muawiyah, when he called His Eminence for arbitration:

"You invited me to let the Holy Book act as an arbitrator, but you never believed that Book to be the Word of Allah.⁴ I, therefore, did not accept your invitation though I always accept the commands of that Book."⁵

10. It is mentioned in a letter, which His Eminence wrote in reply to Muawiyah:

"Remember that I still hold the sword which has sent your maternal grandfather, maternal uncle and your brother to the same resting-place, the

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 920.

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 173.

³ *Nahjul Balagha*, 2:41 [Pg. 406, Letter 32]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 4:50 [16/132-133, Letter 32].

⁴ When battle was fought between the army of the Imam and the Syrians, and during the Night of intense fighting took place, the army of the Imam routed the Syrians, and Muawiyah was thinking of flight, according to advice of Amr Aas they raised the Qurans on spears in order to make the Kufians stop fighting; as through this trick, they would be able to save their skins.

⁵ *Waqatus Sificeen*, Pg. 556 [Pg. 494]; *Nahjul Balagha*, 2:56 [423, Letter 48]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:118 [2/226, Sermon 35].

Hell...How great is the difference between your words and deeds? How much you resemble your maternal and paternal uncles,”¹

11. In reply to the letter of Muawiyah, he says:

“You claim that your clan has also descended from Abd Manaf is true but you must remember, as the history of Arabs will convince you, that your ancestor, Umayyah was not equal to our ancestor, the famous Hashim, neither Harb, another ancestor of yours, was equal to our Abdul Muttalib, who was the defender and guardian of Makkah nor Abu Sufyan could claim himself equal to Abu Talib [who defended, guarded and suffered so much for Holy Prophet (s) and Islam].

What is more, no freed-slave² can be considered equal to a Muhajir and one coming from a doubtful lineage cannot claim to be equal to those, who come from noble parentage while there is no similarity between one who follows truth and Islam and one who doubts the truth of Islam. Remember also that the worst descendant is one who follows in the footsteps of his ancestor in the way of paganism, hypocrisy and Hell.”³

Ibne Abil Hadid has written in the detailed commentary of this letter:⁴ “Is it lawful to condemn Muslims for disbelief of their infidel ancestors? Yes, if in case he is following them and treading in their footsteps. And Ameerul Momineen (a.s.) in this letter, had not only condemned Muawiyah for disbelief of his ancestors, on the contrary he condemned him because he was following in their footsteps.”

12. It is mentioned in a letter of His Eminence to Amr Aas that:

“Do not participate with Muawiyah in his invalid acts, since he has regarded people as debased and does not pay any regard to them; and he has trespassed on the rights of others.”⁵

13. He says in another letter he wrote to Amr Aas:

“Undoubtedly, you have subordinated your religion to worldly power, pomp and wealth provided to you by a person, whose apostasy and skepticism are not hidden from anybody. He and his ways are known to everybody. He sullies the reputation as well as the character of those, who keep company with him. He tries to deceive sober and sedate people. For the sake of remnants and crumbs of bread left over at his table, you have attached yourself to him. You are following him

¹ *Nahjul Balaghha*, 2:124 [Pg. 454, Letter 64].

² In the eighth year, when Mecca was conquered, the Messenger of Allah (s.a.w.a.) freed all those who had fought him, and he said: Go away, I have freed all of you. After this they were named sons of freed slaves.

³ *Kitabus Siffeen*, Ibne Muzahim, 538 & 539 [Pg. 471]; *Nahjul Balaghha*, 2:12 [375, Letter 17].

⁴ *Sharh Nahjul Balaghha*, 3:423 [15/119, Letter 17].

⁵ *Kitabus Siffeen*, Ibne Muzahim, 124 [Pg. 110]; *Sharh Nahjul Balaghha*, Ibne Abil Hadid, 1:189, 4:114 [2/227, Sermon 35; 17/15, Section 49].

like a dog, which follows a tiger, frightfully looks at its paws and waits to live upon the refuse which it leaves of its kill.¹

In this way you have lost your self-respect and honor in this world and your salvation in the next. You have ruined your present and future. Had you followed the true path, you would have secured success in this world as well as in the Hereafter.”²

14. In the letter of His Eminence to Muhammad bin Abu Bakr and the people, it is mentioned:

“Beware, lest you reply to the invitation to the son of Hind. Be careful and know that the leader of guidance or the leader of deviation is not one and the same and the successor of the Prophet and the enemy of the Prophet are not the same. May Almighty Allah make us from those He likes and is pleased with.”³

15. In the letter of His Eminence to Muhammad bin Abu Bakr, when he sent to him the letters of Muawiyah and Amr Aas, it is mentioned:

“These are letters of the fornicator, bastard son of Muawiyah, and fornicator, son of the infidel, Amr, who assisted him in his crimes and cooperated in rulership. In seeking the world they are like their ancestors. So do not fear their threats and warnings.”⁴

16. It is mentioned in the letter of His Eminence to Ziyad bin Abih:

“I understand that Muawiyah has been corresponding with you. Beware, he wants to make a fool of you, to blunt your intelligence and to harm your self-respect. Remember that it is Satan which will attack an imprudent and incautious Muslim from behind and from right and left so that finding him unwary and unwatchful, may overpower him and enslave his reasoning.”⁵

17. In a sermon, which His Eminence delivered to command his companions to fight against Muawiyah, it is mentioned:

“March forward to enemies of God, make haste to the enemy of Quran and Sunnah, to survivors of Ahzab, killers of Muhajireen and Ansar.”⁶

18. It is mentioned in a sermon, which Imam (a.s.) delivered in Siffeen:

¹ *Majmaul Amthal*, 2:423 and *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 174.

² *Nahjul Balagha*, 411, Letter 39; Ref. *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 173-174.

³ *Sharh Nahjul Balagha*, 2;16 [6/71, Sermon 67]; *Jamhartul Rasail*, 1:541.

⁴ *Tarikh Umam wal Mulook*, 6:58 [5/102, Events of the year 38 A.H.]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 2:32 [6/84].

⁵ *Sharh Nahjul Balagha*, Ibne Abil Hadid, 4:68 [16/182, Letter 44].

⁶ *Waqatus Siffeen*, 105, [Pg. 113]; *Jamhara Khutubul Arab*, 1:314; Sermon 199 [1/142].

“I made a pledge to the Messenger of Allah (s.a.w.a.), which I will never break; and you saw your enemies, and knew that their leader is the hypocrite son of hypocrite and they are calling them to hell, whereas the cousin of your Prophet is with you and among you; and he is calling you to Paradise and obedience of the Lord and acting according to Sunnah of Prophet.

No one preceded me in praying with the Messenger of Allah (s.a.w.a.); I am from the fighters of Battle of Badr and Muawiyah is the freed slave son of the freed slave. By God, we are on truth and he is on falsehood. Lest they should gather on their falsehood and you become disunited from path of truth, so that their falsehood emerges victorious on your truth. Fight with them as Almighty Allah would punish them at your hands. Otherwise he would punish them at the hands of others.”¹

19. His Eminence, Ali (a.s.) said in a sermon when the Syrians raised aloft the Quran on spears: “O people, I am more eligible to obey than all of you, but Muawiyah, Amr bin Aas, Ibne Abu Muit, Habib bin Muslma and Ibne Abi Sarah are neither folks of religion nor folks of Quran; I know them better than you; I lived with them during childhood and old age; their children were mischievous as well as their elders.

You should know that it is a true statement through which falsehood is intended; by Allah, they have not raised the Quran because they recognize and act upon it, on the contrary it is deceit and nothing more; entrust to me your only hands and feet only for an hour as time has come to exterminate falsehood and nothing remains for the roots of the unjust to be cut off.”²

20. In the letter of Qays bin Saad bin Ubadah, chief of Khazraj tribe to Muawiyah it is mentioned: “You and your father are idols; you accepted Islam under duress and left it intentionally; basically you don’t have any faith; and your hypocrisy is nothing new.”

And he writes: “We are supporters of the religion that you exited and we are inimical to the religion that you follow.”³

21. Muhammad bin Abu Bakr wrote to Muawiyah: “In the name of Allah, the Beneficent, the Merciful. From Muhammad bin Abu Bakr to the deviated transgressor, Muawiyah, son of Sakhr, peace be on those who obey Allah and from those who are Muslims and eligible for Wilayat of Allah. So to say: Almighty Allah created the creation through His majesty, awe, might and power

¹ *Waqatus Siffeen*, 355, [Pg. 314]; *Sharh Nahjul Balagha*, 1:503 [5/248, Sermon 65]; *Jamhara Khutubul Arab*, 1:178 [1/353, No. 241].

² *Waqatus Siffeen*, 179 [Pg. 489]; *Tarikh Umam wal Mulook*, 6:27 [5/48]; *Al-Kamil fit Tarikh Ibne Athir*, 2:136 [2/386, Events of the year 37 A.H.].

³ Ref: *Al-Bayan wat Tabayyan*, Jahiz, 2:68 [2/58]; *Taleequl Bayan*, 2:48; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 4:15 [16/23, Sermon 31].

without that weakness and obstruction should have occurred and without need for creating them, He created His servants.

He deemed them to be unfortunate and fortunate, misguided and guided; then through his knowledge He selected from among them, and chose Muhammad (s.a.w.a.) and chose Him for His special messengership; and selected him for divine revelation and appointed him as trustee of His affair and chose him for messengership.

A messenger, who testified for the scriptures of past prophets and guides of divine codes of law. So he called the people towards Allah with wisdom and good counsel. Thus, the first one to harken to his call, and to testify and support, and to embrace Islam and to submit to him was his brother and cousin, Ali Ibne Abi Talib (a.s.), who testified for the unseen and regarded him as a loving friend.

Who defended him from dangers and risked his life for him and was inimical to his enemies and friendly to his friends; during times of severity, and in perilous circumstances sacrificed his life for him so that he should take precedence in everything and he had no simile in Jihad and any equal in his acts.

Now, I see that you are disputing with him; and you are you and he is he. The same valiant one, who took precedence in all good deeds; the first Muslim, most sincere in intention and most pure in lineage and descent, the best of the spouses and the most excellent of cousins; and you are that same accursed one son of the accursed one, always you and are father were in pursuit of mischief in the religion of God, and made efforts to put out light of God, and exerted all your efforts, spent a great deal and formed an alliance of tribes till your father left the world on this conduct; and you became his successor on the same conduct.

You are from the survivors of the tribes that gathered against Islam and sought your refuge; it is itself the proof of this claim. And the proof of rightfulness of Ali (a.s.), in addition to the clear excellence and his precedence in Islam, there are his companions; the same Muhajireen and Ansar that Quran has mentioned with excellence and Almighty Allah mentioned in positive terms.

They are his chiefs and always surrounding him and they wield the sword and shed their blood in his path and risk their lives upon him. They see excellence in following him and misfortune in opposing him. Woe be on you, how do you compare yourself to Ali (a.s.), whereas he is the heir of Messenger of Allah (s.a.w.a.) and his successor and the father of his sons?

The first one to follow him and the last one to make pledge with him, trusted one of his secrets, a partner of his affairs; whereas you are his enemy and son of his enemy, whatever you can do, get drowned in your falsehood and take help of Amr bin Aas in your deviation.

Death has come near and your plot has become ineffective and very soon it would become clear that whose is the good end. Know that you have really been

inimical to Allah, you regarded yourself to be safe from His planning, and despaired of His mercy, but He is in your ambush and you are heedless of Him. God and His Messenger are needless of you. And peace be on the followers of guidance.”¹

22. Muawiyah came to Medina and delivered a public speech, in which he said: “Who is the other son of Ali? Who is Ali? Imam Hasan (a.s.) arose and after divine praise and glorification, said:

“For every prophet that He sent, Almighty Allah appointed a dishonest enemy. I am the son of Ali and you are the son of Sakhr. Your mother is Hind and my mother is Fatima. Your grandmother is Qatila² and my grandmother is Khadija.

Thus, may Almighty Allah degrade the lowest in lineage in the memory of people and may curse those, whose infidelity is great and whose hypocrisy is more severe. All those present in the Masjid said Amen. [And I and all supporters also say Amen with sincerity].” Muawiyah interrupted his discourse and went home.³

23. Muawiyah sent message to Imam Hasan (a.s.) to help him in war against Khawarij. Imam (a.s.) said: “Very nice! To fight with you was more lawful for me. I left it for the good of the Ummah, now you want me to fight the Khawarij with you?”⁴

24. Ibne Abbas said in his speech in Basra: “O people, be prepared to hasten to your Imam. And make haste towards the path of Allah and perform Jihad with your wealth and lives. As you are with the chief of believer to fight those, who regard shedding blood of believers as lawful, and fight the breakers of pledge (and unjust) who neither read the Quran nor know its command, and nor are they followers of truth.”⁵

25. Ammar said in his speech in Siffeen: “O Muslims, do you want to fight one, who was inimical to God and the Prophet and who rose up in battle and one, who trespassed on Muslims, and who hastened for assistance of polytheists. See that one, when Almighty Allah made His religion dominate and made His Messenger victorious he came to the Prophet and embraced Islam, whereas by God, he did it not due to inclination, on the contrary it was due to fear.

When the Prophet passed away, we recognized him for his enmity to Muslims and friendship of sinners. Know that it is Muawiyah. Curse him as

¹ *Muruj Zahab*, 2: 59 [3/20]; *Waqatus Siffeen*, 132 [Pg. 118]; *Sharh Nahjul Balagha*, 1:283 [3/188, Letter 46]; *Jamharatul Rasail*, 1:542.

² The following is mentioned in *Sharh Nahjul Balagha*, but in *Mustatraf* and *Ittihaf* it is mentioned: Qeela.

³ *Al-Mustatraf*, 1:157 [1/130]; *Al-Ittihaf*, 10 [Pg. 36].

⁴ *Sharh Nahjul Balagha*, 4:6 [16/14]; *Al-Wasiyya*, 31.

⁵ *Waqatus Siffeen*, 130-131 [Pg. 116-117].

Allah has cursed him. And fight him as he wants to put out the light of God, and he is the supporter of enemies of God.”¹

26. It is mentioned in the speech of Malik Ashtar in Siffeen: “Know that you are on the right and they are on falsehood. They are fighting on the side of Muawiyah and you are on the side of fighters of Badr and nearly one hundred persons from there are present among you and you fight him with other companions of Prophet.

Most of your standards had been on the side of Messenger of Allah (s.a.w.a.) and the standards of Muawiyah were with polytheists against Messenger of Allah (s.a.w.a.). So, no one over here doubts in fighting him, except those whose heart is dead. You would indeed get one of the two good deeds: martyrdom or victory.”²

27. Imam Hasan (a.s.) said in his address to Muawiyah: “You confronted the Prophet in all the battles of Badr, Uhud and Khandaq and I know the lap in which you are born...”³

Sibte Jauzi writes in *Tadkiratul Khawas*:⁴

Asmai and Kalabi have written in *Mathalib* that: The meaning of the statement of Imam Hasan (a.s.): “I know the lap in which you are born...” is that it is said that Muawiyah was born through the loins of four persons from Quraish:

Ammara bin Walid bin Mughira Makhzumi, Musafir Ibne Amr, Abu Sufyan and Abbas bin Abdul Muttalib, who were friends of Abu Sufyan and were intimate with Hind, because Ammara bin Walid was the most handsome person in Quraish and Kalabi says regarding Musafir bin Abu Amr that most people believe that Muawiyah was born from his seed, since he was the lover of Hind.

When Hind became pregnant with Muawiyah, Musafir fearing that it should be exposed that Muawiyah was his son, fled to Hira and began to live near the ruler of that place till Abu Sufyan came to Hira and Musafir saw him, while he had become emaciated in his love for Hind.

Musafir inquired from Abu Sufyan about the news of people of Mecca as it was said that after Musafir left Mecca, he had married Hind. Abu Sufyan informed him about his marriage to Hind and the illness of Musafir became more serious on hearing this news and he became thinner.

¹ *Tarikh Umam wal Mulook*, 6:7 [2/12]; *Waqatus Siffeen*, 240 [Pg. 214]; *Al-Kamil fit Tarikh*, Ibne Athir, 2:136 [2/371, Events of the year 37 A.H.].

² *Waqatus Siffeen*, 268 [Pg. 238]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:484 [9/191]; *Jamhara Khutubul Arab*, 1:183 [1/359, No. 247].

³ Ref: *Tadkiratul Khawas*, Sibte Ibne Jauzi, 200 & 201 [Pg. 115]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 2:102 [6/288, Sermon 83].

⁴ *Tadkiratul Khawas*, 116 [Pg.202].

The physician diagnosed that he should be branded. So they brought those, who provided this treatment. When he was being branded, the person branding him passed flatulence and Musafir said: The donkey farts in fear when the branding iron is in fire to brand him. Till Musafir died in the love of Hind.

Kalabi says that Hind was a wanton female and was much inclined to Sudanese men; when she gave birth to a black baby, she killed it. In the same way he says: There was a verbal fight between Yazid bin Muawiyah and Ishaq bin Taba in the presence of Muawiyah when he was the caliph.

Yazid said: "Nice for you that all Bani Harb will go to Paradise," hinting at the fact that Ishaq's mother had relations with some persons from Bani Harb. Ishaq replied: "It is good for you that all Bani Abbas would be in Paradise." Yazid did not understand his implication, but Muawiyah understood it.

After Ishaq went away, Muawiyah asked Yazid: "Why before you know what people say about you, you start talking ill of them?" Yazid replied: "I wanted to condemn him." Muawiyah said: "He also aimed the same." Yazid asked: "How?" Muawiyah replied: "Don't you know that during period of Ignorance, some people thought I was born through the seed of Abbas." Thus, Yazid came to know the truth and he regretted his statement.¹

Shobi says: "At the time of the conquest of Mecca, the Messenger of Allah (s.a.w.a.) hinted at this to Hind. After the Prophet had declared her blood lawful to be shed, Hind came to His Eminence to pay allegiance.

She asked: "On what should I pay allegiance to you?" His Eminence, replied: "On the conditions that you will not commit fornication." Hind said: "But do free married women like me commit fornication?" His Eminence recognized her and glanced at Umar and smiled.²

Ibne Abil Hadid writes in *Sharh Nahjul Balagha*:³

Hind was notorious for fornication and wantonness in Mecca.

Ziyad bin Abih, in reply to Muawiyah, when he ridiculed him about his mother Sumayyah, wrote: "As for your ridicule about my mother, Sumayyah; if I am the son of Sumayyah, you are the son of a group of persons."⁴

¹ "And when they repented and saw that they had gone astray, they said: If our Lord show not mercy to us and forgive us we shall certainly be of the losers." (Surah Araaf 7:149)

² *Tafseer Baidhawi*, 3/60; *Behaarul Anwaar*, 13/204.

³ On the basis of some reports there were relations between Umar and Hind; so the Prophet glanced at Umar. Ref: *Nurus Thaqayn*, 5:309; *Mustadrakul Wasail*, 14/279.

⁴ *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:111 [1/366, Sermon 25].

⁴ *Sharh Nahjul Balagha*, Ibne Abil Hadid, 4:68 [16/183, Letter 44].

28. Ibne Asakir in *Mukhtasar Tarikh Damishq*,¹ narrates from Abdul Malik bin Umair that: Jariya bin Qudama Saadi came to Muawiyah. Muawiyah asked: “Who are you?” He replied: “Jariya bin Qudama.”

Muawiyah made fun of him and said: “I don’t think that you are Jariya, you are not more than a wasp.” He replied: “Don’t say like this. You have compared me to the wasp, whose poison is burning and its saliva is sweet. By God, Muawiyah (in the Arabic language) means a bitch, which howls with the dogs. And Umayyah (slave girl) is the diminutive of Ummah (slave-girl).”

It is narrated from Fazl bin Suwaid that Jariya bin Qudama came to Muawiyah. Muawiyah asked: “Are you not the same, who supported Ali Ibne Abi Talib, and instigated dissension and created mischief in the Arab countries and tribes and shed blood?”

Jariya said: “Leave Ali alone. Since I adopted affections towards him, I did not have enmity to him. And during the period of his companionship, I did not commit any dishonesty.”

Muawiyah said: “Woe upon you O Jariya, how much you became degraded with your family that they named you as Jariya (slave girl).” He said: “You are more degraded in your family that they named you as Muawiyah (bitch)...”

Suyuti has mentioned this issue in detail in *Tarikhul Khulafa*.²

Ibne Abde Rabb says in *Al-Iqdul Farid*: Muawiyah said to Jariya: “How degraded you are with your family that they named you as Jariya (slave girl)?” He said: “How humiliated you are that they named you as Muawiyah, which means a bitch!”³

Shareek bin Awar, who was a fellow with extremely ugly appearance came to Muawiyah and the latter said: “You are ugly, and handsome is better than ugly. And your name is Shareek, but God has no partner; and the name of your father is one-eyed and correct is better than one-eyed; then how did you become the chief of your tribe?”

Shareek replied: “You are named as Muawiyah; and that is a bitch, who summons dogs around her through her howls; and your father is named as Sakhr (rock) and ‘Sahal’ (level ground) is better than Sakhr; and you are the son of Harb (battle); and peace (*Silm*) is better than war; and your grandfather is Umayyah (small slave girl) which is diminutive of Umma (slave girl); then how did you become chief of believers?” Then he came out from there intoning the following couplets:

¹ *Mukhtasar Tarikh Damishq*, [5/365].

² *Tarikhul Khulafa*, 133 [Pg. 186].

³ *Iqdul arid*, 2:143, in *Mujawiyatul Umraa wa Radd Aliahim*, [3/214].

“Can Muawiyah, son of Harb abuse me, whereas my sword is wielded and I have a sharp tongue? And around me are owners of awe and furious lions, who get peace by hitting the spears. Due to ignorance, he ridicules me for ugliness, whereas beautiful women are employed as singing girls.”¹

Allamah Amini says: When Muawiyah heard these painful statement regarding his name, and how often when his name is mentioned, its meaning comes to mind, and he had no other option as he was named as such by his mother, Hind. He could not regard his mother to have erred, therefore he gave a million dirhams to Abdullah bin Ja’far Tayyar to name one of his sons as Muawiyah,² thinking that if this name is sued by Bani Hashim, he would be saved from humiliation.

But this foolish man did not know that the status of Bani Hashim is not lesser than that of the folks of the cave, that a dog in their company did not besmirch their sanctity. Then how can this name besmirch the sanctity of that lofty status of which Almighty Allah permitted that His name should be recited therein?

30. Maula Ameerul Momineen (a.s.) says in one of his sermons: “By God, Muawiyah is not a greater politician than me; on the contrary he is a deceiver and trickster. If deceit hadn’t been disliked, I would have been the most clever person. But every deceit is sin and every sin is a kind of disbelief and denial. And on Judgment Day, there is a flag in the hand of every deceiver, through which he would be recognized.”

Ibne Abil Hadid in his *Sharb*,³ has mentioned meaningful statements, which comprise of many benefits: one of them is the statement of Hafiz Abu Uthman and Abu Ja’far Naqib regarding Muawiyah:

“Muawiyah is an inmate of Hell not due to his opposition to Ali (a.s.) and also not for fighting against him; on the contrary since he did not have proper religious beliefs and did not have true faith, he and his father were leaders of hypocrites, and his heart did not accept Islam even for a moment; on the contrary it was only verbal. Numerous statements are narrated from Muawiyah, all of which prove his corrupt beliefs...”

Muawiyah in the scale of justice

It is a fact that only one testimony is sufficient to demolish the rank of this fellow, and debasing him to the lowest level of degradation; what to say about all of them? Because these statements are not issued only by senior companions – all of whom are regarded as just by Ahle Sunnat – on the contrary they are issued from those about whose piety and probity no one has any doubt.

¹ *Al-Mustatraf*, 1:72 [1/57].

² *Tajul Uroos*, 10:260.

³ *Sharh Nahjul Balagha*, Ibne Abil Hadid, 2:572-589 [10/211-260, Sermon 193].

Especially when in these testimonies, there is testimony of the infallible Imam and rightful caliph. One, who through the clarification of Quran is pure of all blemish and is the criterion of truth. Who is always with Quran and the Quran is always with him. And the two would never split till they arrive at the Cistern of Kauthar. And before all this are the testimonies, which Holy Prophet (s.a.w.a.) mentioned about him.

On the basis of this, for the sake of reconciling the testimonies of the past scholars without any kind of interpolation and changes from our side, Muawiyah by their clarification is condemned for the following reasons:

1. He was a fellow with a blind heart, without any reasoning or guide and he followed his base desires.
2. His leaders were deviation and misguidance and he followed them.
3. His corruptions and mischiefs are not less than the mischiefs of infidel and polytheist families.
4. His return is to the fire of Hell and his abode is Fire.
5. He is accursed, son of accursed. He was a fornicator son of a fornicator; hypocrite son of hypocrite; freed slave son of freed slave; idol son of idol; vile conduct hypocrite. A veil was cast on his heart [and he did not understand truth]. He lacked sense. He was a coward and a degraded fellow.
6. He made haste to follow misguidance and was lost in the wilderness of deviation.
7. He was extremely mired in heresies and misguidance of his ancestors and he followed them blindly.
8. He was neither from the people of Quran nor he judged on its basis.
9. He was treading the path of loss and denial.
10. His profligate being was always in pursuit of mischief and corruption and paths of salvation were closed for him.
11. He regarded others as degraded and trespassed on rights of others.
12. He was a shameless transgressor and so degraded that all felt ashamed to cultivate his company; and every reasonable person who accompanied him is regarded as foolish.
13. He was the son of Hind, the liver-eater, liar, unjust, leader of deviation and enemy of Prophet.
14. He was always inimical to God, Sunnah, Quran and Muslims; and he was the leader of heretics.
15. He was such a heretic that everyone was frightened of his mischief and he was always terrorizing Muslims.
16. He was dishonest transgressor like the Shaitan, who comes from the front, from behind and from the right and the left to misguide man.
17. Almighty Allah did not give him any precedence in Islam.

18. He was the breaker of pledge and had disregarded the Book of Allah.
19. In his childhood, he was the worst of children and in his maturity he was the worst of men.
20. He was the last resort and refuge of hypocrites.
21. He accepted faith under compulsion and exited from it intentionally. He did not have faith since the beginning and his hypocrisy was not a new matter.
22. He was always at war with God and His Prophet, and a party from the parties of polytheists and was an enemy of God, Prophet and believers.
23. He was the greatest liar and the most misguided fellow in the world and most remote from the Messenger of Allah (s.a.w.a.) from the aspect of rank and position.
24. He was an accursed deviator, who possessed no precedence in religion and did not have any positive contribution to the spread of Islam.
25. He fought wars against God and the Prophet and he was inimical to them; he was dishonest with Muslims and he supported the polytheists.
26. When Almighty Allah gave precedence to His religion and bestowed assistance to His Messenger, he embraced Islam, which by God, was due to fear and not because of inclination. And when Messenger of Allah (s.a.w.a.) passed away, he was famous for his enmity to Muslim and friendship with transgressors and corrupt.
27. He intended to put out the light of God and was the supporter of the enemies of God.
28. He caused deviation of innumerable persons and dragged them to Hell, and everlasting degradation remained on him.
29. His Islam had no difference with the time of his polytheism and idolatry in piety and righteousness, guidance and following the right path.

This is the true picture of Muawiyah from the elders of religion and scholars since the early period of Islam, and the pages of history are black with his misdeeds, crimes and corruptions, which are narrated about him.

All of them are supported with the following statements and are clear degradations from the ranks of righteous. As these acts prove his inattention to commands and prohibitions of Almighty Allah and disregard limits and boundaries of religion and Shariah and are remote from Sunnah of God and trespass divine limits.

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ^{④٥}

“And whoever exceeds the limits of Allah these it is that are the unjust.”¹

¹ Surah Baqarah 2:229

1. Muawiyah and drinking wine

Leader of the Hanbalis, Ahmad bin Hanbal in his *Musnad*¹ narrates from Abdullah bin Buraidah: “I went with my father to meet Muawiyah. After dinner, wine was served. Muawiyah drank it and offered it to my father. My father said: I have not drank it since the time the Prophet prohibited it. Muawiyah said: During my youth I was the most handsome man of Quraish and luckiest of them; and no one enjoyed life more than me.”

Ibne Asakir has narrated from Amr bin Qays in his *Tarikh Medina Damishq*.² During the time Muawiyah was residing at Antartus³ Ubada came to him and with his back to Muawiyah’s chamber he faced the people and said: I paid allegiance to Messenger of Allah (s.a.w.a.) that I would not fear the condemnation of any critic on the path of God, you should know that yesterday Miqdad bin Aswad loaded his ass secretly, at this time they brought some consignments and people gestured to them.

Ubada said: Know that the load of that ass comprises of liquor, by God! Neither is it lawful for the owner of this chamber to give you something from that nor it is allowed for you to ask for something even though they may stab at your sides and compel you.

Then a man came to Miqdad when in his hand was a rope, he was pulling the donkey with it and saying: “O Muawiyah, this donkey is from my own property, so do whatever you want with it”, till he entered the chamber.

Allamah Amini says: It is possible that some people may think that the practice of imbibing liquor was started by Yazid bin Muawiyah, even though no free reasoning accepts such a thing from a father like Muawiyah, that he did not pass them on to a profligate son, like Yazid, the transgressor and specialist of all destructive arts.

But this report informs us that this degradation was inherited by Yazid from his debased father, who openly transported wine in the presence on Muslims, on a train of camels and the second time on his donkey and this was known to all Muslims, but no one dared to condemn him. Such instances are numerous and they cannot be calculated.

On the basis of this, Muawiyah and his son, Yazid, are same from the aspect of profligacy and shamelessness and that which degraded Muawiyah in the view of righteous persons of community, and they did not see any excellence in him.

Muawiyah in this great sin of drinking liquor, was emulating his father, Abu Sufyan, who was also a habitual drunkard and imbibing liquor was among his most apparent sin. It is mentioned in the tradition of Abu Maryam Saluli, wine

¹ *Musnad Ahmad*, 5:347 [6/476, Tr. 22432].

² *Tarikh Medina Damishq*, 7:213 [26/200; No. 3081; *Tahdhib Tarikh Damishq*, 7/216].

³ It is a place at the Syrian seashore and the last province of the Syrian state; the first coastal province being Homs. [*Mojamul Buldan*, 1/270].

seller of Taif that: Abu Sufyan came to him, drank liquor and became intoxicated and committed fornication with Sumayyah, mother of Ziyad.¹

On the basis of this, the house of Muawiyah was, from the beginning a shop of liquor, a center of fornication and a house of wantonness and drinking liquor was a well known practice of this household, and no kind of moral advice had any effect upon them.

Not only are they remote from the following statement of Messenger of Allah (s.a.w.a.): “I have cursed the following persons in connection with liquor: One, who drinks it, one, who serves it, one, who sells it, one, who buys it, one, who carries it, one, who pressed grapes to make wine and one, who spends its earnings.”²

Not only were they away from it, on the contrary they were more mired in this sin. They were also away from the following statement of Prophet: “Almighty Allah has prohibited Paradise for three persons: A habitual drunkard, disobedient to the parents and the cuckold.”³

And the following statement of His Eminence: Almighty Allah made a pledge that He would give the imbiber of wine to drink *Teanatal Khibal*. They asked: O Messenger of Allah (s.a.w.a.), what is *Teanatal Khibal*? He replied: “Sweat of the inmates of Hell,” or he said: “their extract”⁴.

Other numerous traditions that warn about chastisement of drinking wine, all include Muawiyah, his father and his son.

2. Muawiyah and Usury

1. Malik bin Anas, Nasai and others have narrated from Ata bin Yasar that: Muawiyah sold a vessel full of dinars or dirhams at more than their face value.

Abu Darda said: “I heard Messenger of Allah (s.a.w.a.) prohibit this. It should be sold only at its actual value.”

Muawiyah said: “I don’t see any problem in it.”

Abu Darda said: “Who can justify from the act of Muawiyah? I am informing him of the view of Messenger of Allah (s.a.w.a.) and he is informing me of his point of view! Next time I will not stay at the place where you are present.”

¹ Sharh Nahjul Balagha, Ibne Abil Hadid, 4:70 [16/187]; Al-Iqdul Farid, 3:3 [5/5].

² Sunan Abu Dawood, 2:161 [3/326, Tr. 3674]; Sunan Ibne Majah, 2:174 [2/1122, Tr. 3380 & 3381]; Jami Tirmidhi, 1:167 [2/589, Tr. 1295].

³ Musnad Ahmad, [2/181, Tr. 5349]; Sunan Nasai, [2/42, Tr. 2343].

⁴ Targheeb wa Tarheeb, 3:101-110 [3/248-267]; Sunanul Kubra, Nasai, 4/186, Tr. 6818; Mojamul Awsat, Tibrani, 1/226, No. 343].

After that he came to Umar bin Khattab and reported the incident. Umar wrote to Muawiyah: “Sell for equal weight or value.”¹

2. Baihaqi and others have narrated from Hakim bin Jabir from Ubadah bin Samit that: I heard the Messenger of Allah (s.a.w.a.) say that: Gold should be sold at its equal value in silver and silver should be sold in exchange of equal value of gold, till he even mentioned salt and said: Salt should be sold for equal quantity of salt. Muawiyah said: “What he said is nonsense.” Ubadah said: “I make God as witness that I heard it directly from the Prophet.”

In *Sunanul Kubra*, Nasai adds: Ubadah said: “By God, it is not important for me that I should be present where Muawiyah is.”

It is mentioned the words of Ibne Asakir that Ubadah said: “I don’t wish to stay at the place where you are located.”²

Allamah Amini says: Unlawfulness of usury and that it is one of the greatest of sins, is a basic fundamental of Islam and is proved in Quran, Sunnah and consensus; Almighty Allah says:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُولُونَ إِلَّا كَمَا يَقُولُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ
الْمَئِسِّ طَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

“Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise. That is because they say, trading is only like usury; and Allah has allowed trading and forbidden usury.”³

And He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذُرُّوا مَا بَقِيَ مِنَ الرِّبَا وَإِنْ كُنْتُمْ مُّؤْمِنِينَ فَإِنَّ لَمْ
تَفْعَلُنَا فَإِذْنُوا بِمَحَرَّبٍ مِّنَ اللَّهُ وَرَسُولِهِ

“O you who believe! Be careful of (your duty to) Allah and relinquish what remains (due) from usury, if you are believers. but if you do (it) not, then be apprised of war from Allah and His Apostle.”⁴

And widely narrated traditional reports are recorded in large numbers regarding unlawfulness of usury, in such a way not even a Muslim living in wilderness or some remote place can say that he never heard about its

¹ *Muwattah*, 2:59 [2/634, Tr. 33]; *Sunanul Kubra*, Nasai, 7:279 [4/30, Tr. 6164].

² *Musnad Ahmad*, 5:319 [6/436, Tr. 22217]; *Sunanul Kubra*, Nasai, 7:277 [4/29, Tr. 6159]; *Tarikh Medina Damishq*, 7:206 [26/176, No. 3071]; *Mukhtasar Tarikh Damishq*, 11/302].

³ Surah Baqarah 2:275

⁴ Surah Baqarah 2:278-279

prohibition; what to say about one, who claims rulership over believers? Among such reports are the following:

1. It is narrated through numerous channels that the Messenger of Allah (s.a.w.a.) cursed the usurer, the giver of usury and one, who witnesses the deal.¹

2. In his *Mustadrak*,² Hakim Haskani has narrated directly from Abu Huraira in an authentic tradition that: “It is obligatory on Almighty Allah not to admit following four persons in Paradise and deprive them from its bounties: habitual drunkard, usurer, one, who appropriates property of orphan and one disowned by parents.

Bazzaz has mentioned in his *Musnad*,³ narrating in a chainless tradition that: “Usury has seventy odd forms and polytheism is also as such.”

4. Baihaqi has narrated in doubtless report⁴ directly from Abu Huraira that: “Usury is of seventy kinds, and its least is equivalent to committing fornication with ones mother.”

5. Ibne Abi Dunya and Baihaqi⁵ have narrated from Anas that: Messenger of Allah (s.a.w.a.) spoke to us regarding usury and regarding it to be a greater sin, said: “One dirham you take as usury is equal to committing thirty-six fornications.”

These were some examples from traditions against usury that Mundhari has compiled in his book of *Targheeb wa Tarheeb*.⁶

6. Senior tradition scholars have narrated in a chainless tradition from Abu Saeed Khudri – these words are from *Sahih Muslim* – “Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, will be exchanged for equal value; thus whoever increases it or asks for more, has committed usury; and the giver as well as taker of usury are equal.”⁷

7. In the same way, it is narrated from Abu Saeed in another traditional report without chains of narrators that: “Do not sell gold for gold, except like for like, and don’t increase something of it upon something; and don’t sell silver except like for like, and don’t increase something of it upon something, and do not sell for cash something to be delivered later.”⁸

Islamic jurists have also on the basis of this, given a clear verdict about

¹ *Sahih Muslim*, 5:50 [2/407, Tr. 105 & 106]; *Sunan Abu Dawood*, 2:83 [3/244, Tr. 3333].

² *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, [2/43, Tr. 2260].

³ *Musnad Bazzaz (Al-Bahrul Zakhari)*, [5/318, Tr. 1935].

⁴ *Shabul Eimaan*, [4/394, Tr. 5520].

⁵ *Shabul Eimaan*, [4/395, Tr. 5523].

⁶ *Targheeb wa Tarheeb*, 2:247-251 [3/3-14].

⁷ *Sahih Muslim*, 5:44 [3/399, Tr. 82, Kitabul Musaqa]; *Sunanul Kubra*, 7:277-278 [4/28 & 29, Tr. 6157 & 6158].

⁸ *Sahih Muslim*, 5:42 [3/395, Tr. 75; *Sahih Bukhari*, 3:288 [2/762, Tr. 2068].

usury. It is mentioned in the book of *Al-Fiqha Alal Mazahibul Arba*:¹

“Among scholars of religion there is no dispute about illegality of usury; and it is without any doubt a greater sin as proved from Quran, Sunnah and statements of Muslim scholars.

In the same way, it is mentioned in that book:

“As for usury with increase – that they transact two things of same material without it being transaction, on the contrary it is completed at that same time only – according to consensus of all four schools of jurisprudence, it is unlawful.”

This is the religion, which exists in the view of God and Messenger, but Muawiyah regarded himself so high that he says: “God and Messenger said as such and I say so and so,”

God and Messenger have prohibited usury in harshest terms and Muawiyah regarded it lawful, and according to the traditional report narrated about usury it prevents and severely falsifies it and falsifies one who narrates it, so much so that due to this, a senior companion of Prophet leaves the place of his residence and shifts to some other location.

Thus, what can be said about one who is inimical to God and Messenger, and who makes their unlawful, lawful and trespasses their limits? And what can be said regarding one, to whom verses are Quran are recited but he arrogantly insists on his sin; as if he has not heard it at all.

If Jahiz, for the sake of Muawiyah’s opposition to definite Sunnah in the matter of joining Ziyad’s paternity to Abu Sufyan, whose details will be mentioned at a later stage,² regards Muawiyah as a disbeliever; thus because of what all was mentioned here and other instances, he would be the worst disbeliever.

3. Muawiyah recited complete Prayer during journey

Tibrani and Ahmad³ have narrated through authentic chains of narrators from Ibad bin Abdullah bin Zubair: When Muawiyah came to us in order to perform Hajj, we entered Mecca with him. We prayed two unit Zuhr Prayer with him. After that he went to Darul Nadwa.

He says: At that time Uthman used to recite the Prayer in full, whenever he came to Mecca, he used to recite the Zuhr, Asr and Isha Prayer as four units, and when he went to Arafat and Mina, he recited the shortened Prayer; and after the completion of rituals of Hajj in Mina, he recited it in full till leaving Mecca.

When Muawiyah prayed the Zuhr Prayer in two units and went to Darun Nadwa, Marwan bin Hakam and Amr bin Uthman became enraged at him that no one has said worse condemnation. Muawiyah said: “But, what did I do?” They

¹ *Al-Fiqha Alal Mazahibul Arba*, 2:245.

² *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 1074.

³ *Musnad Ahmad*, [5/58, Tr. 16415].

replied: "Do you not know that you recited the Prayer in full in Mecca?" Muawiyah said: "Woe upon you, should I have done other than this? I myself prayed with Messenger of Allah (s.a.w.a.), Abu Bakr and Umar in full."

They said: "Indeed your cousin recited it complete and opposing him is a defect on you."

After that Muawiyah always recited Asr Prayer of four units.

Allamah Amini says: Note this, to what extent is the share of religion for Bani Umayyah, and how they played with the commands and symbols of religion? And how much they dared to act against God and to distort His practice? How they innovated in the Prayer, which is most excellent pillar of the upright religion of Islam?

And see how the son of Hind, who was habituated drinker of liquor and took usury, how he leaves the Sunnah of Prophet, which he had himself seen His Eminence, doing, and Abu Bakr and Umar had also acted according to that; and only because his cousin, Uthman distorted divine commands.

And Marwan bin Hakam, one, who was driven away by Messenger of Allah (s.a.w.a.) and the son of driven away; lizard son of lizard, and accursed son of the accursed by the tongue of Prophet and since his friend Amr bin Uthman did not like him follow Sunnah of Prophet.

So he omitted that Sunnah and easily replaced it by emulating his cousin; and revived the heresies of his relatives, and killed the Sunnah of Prophet and had no regard to what the whole world had heard from Ibne Umar, that Prayer during a journey is two units, and whoever opposes the Sunnah becomes a disbeliever. Thus, kudos to such a caliph of Muslims and a thousand kudos!!¹

4. Heresy of Adhan in the Eid Prayers

In *Kitabul Umm*, Shafei has narrated through the chains of Zuhri that:² "During the periods of the Prophet, Abu Bakr, Umar and Uthman, Adhan was not recited in Eid Prayers, till Muawiyah created a heresy in it in Shaam, and after that when Hajjaj became the governor of Medina, he started this heresy in Medina as well."

In *Al-Mahalli*, Ibne Hazm writes:³

"Bani Umayyah delayed coming out for Eid Prayer and initiated the heresy of preceding the Prayer with sermon, and reciting the Adhan and Iqamah in the Eid Prayer."

Allamah Amini says: Adhan and Iqamah are recommended only for obligatory daily Prayers and all scholars of religion have consensus on it.

¹ Ref: *Sunan Baihaqi*, 3:140.

² *Kitabul Umm*, 1:208 [1/235].

³ *Al-Mahalli*, 5:82.

In *Kitabul Umm*, Shafei writes:¹

“Adhan is only recommended for daily Prayer, since it is not narrated that Adhan was recited for Messenger of Allah (s.a.w.a.) for other than daily ritual Prayer.”

In *Neelul Autar*, Shaukani says:²

“It is concluded from the traditional reports on this point that Adhan and Iqamah are not lawfully sanctioned for Eid Prayers. Iraqi says: All scholars have acted according to this. In *Al-Mughni*, Ibne Qudamah writes:³ Regarding this, I did not find any opposition worth attention.”

Numerous traditional reports are recorded regarding Eid Prayers of Prophet and its method, and that there are evidences that His Eminence, prayed it without Adhan and Iqamah, whose examples we present below:

1. It is narrated from Jabir bin Abdullah that: “I was in company of Prophet on the day of Eid. He recited the Prayer before the sermon and without Adhan and Iqamah.”⁴

2. It is narrated from Jabir bin Samra that: “I recited the Eid Prayer, not once or twice, but a number of times with the Prophet without Adhan and Iqamah.”⁵

This is the Shariah which Almighty Allah has promulgated in Eid Prayers and during the period of Messenger of Allah (s.a.w.a.) they acted according to this practice only. And during the times of Abu Bakr and Umar also it was followed in the same way, till the leader of hypocrisy invented that vile heresy, and he inserted something which was not present in religion and as a result of that, whoever acts according to it is in the fire of Hell.

What kind of caliph is this; who in both the worlds, has dragged the Ummah to misfortune?

This heresy of Muawiyah and his like regarding the matter of religion as unworthy and absence of following it, in obligations and recommended acts, is the source; and he did what he thought was good and according to his inclination, without paying any attention to opposition to religion, when he saw a thin chance to earn fame and a door to vent his selfish desires, he acted according to that.

For example, he thought that recitation of Adhan before Eid Prayers would be calling people to gathering; and it would increase the glory of the Eid Prayer and he paid no attention that religion of God is not the place to resort to analogy.

¹ *Kitabul Umm*, 1:208 [1/235].

² *Neelul Autar*, 3:364 [3/336].

³ *Al-Mughni*, [2/235].

⁴ *Sahih Bukhari*, in detailed form; 2:111 [1/332, Tr. 935]; *Sahih Muslim*, 3:18 [2/284, Tr. 4, Kitab Salatul Eidain].

⁵ *Sahih Muslim*, 3:29 [2/285, Tr. 7]; *Sunan Abu Dawood*, 1:179 [1/298, Tr. 1148].

On the contrary it comprises of exigencies about which only God knows. And if such thinking had any validity, definitely Holy Prophet (s.a.w.a.) would have mentioned it. Thus, leave him so that he may drown in the cesspool of his sins and errors, and those who make haste to deviation and misguidance. God knows what his destination and abode is.

5. Friday Prayer on a Wednesday

A man from Kufa, returning from Siffeen, entered Damascus astride his camel. A native of Damascus claimed that the she-camel belonged to him and that it was taken from him in Siffeen. They came to Muawiyah to solve the dispute. The Damascus man brought 50 witnesses that the she-camel was his. And Muawiyah also judged in his favor and ordered the Kufian to hand over the she-camel to that man.

The Kufian said: "May God bless you, this is a male camel, not a female." Muawiyah said: "The verdict is delivered." After the people dispersed, he recalled that man and asked what the cost of the camel was and paid him twice that amount, gave him gifts as well and said: "Tell Ali (a.s.) that I rose to fight you with a hundred thousand persons, who don't know the male camel from the female."

They were so obedient to Muawiyah that when on way to Siffeen, he recited the Friday Prayer on a Wednesday they did not object. During the battle, they sacrificed themselves on him and respected him so much; and easily accepted the statement of Amr Aas: Ali is the killer of Ammar bin Yasir, since he brought Ammar to assist him. And so obedient they were that as per his orders, they made it a practice to curse Ali (a.s.), a practice, on which children grew up and the elders died on it.¹

Allamah Amini says: These dark pages from the history of Muawiyah comprise of instances some which were mentioned throughout this book.

For example establishing the practice of cursing Ali (a.s.).

Amr Aas interpreted the statement of Messenger of Allah (s.a.w.a.) to Ammar that: "You shall be killed by a rebellious group," that since Ali (a.s.) had brought Ammar in the midst of fighting, he is the killer of Ammar.

In this incident becomes clear the condition of the supporters of Muawiyah, and the extent of their intelligence and religion. Statement of Muawiyah regarding them and his belief regarding his companions is before us. He recognized them correctly and from such debased and foolish men, due to lack of intelligence and weak will, and not being aware of the laws and commands of religion, he took advantage of them easily.

¹ *Murujuz Zahab*, 2:72 [3/42].

Sometimes he gathered them to fight against the rightful Imam and sometimes to testify that Ali (a.s.) was the killer of Uthman and sometimes to testify to falsehoods, in which mostly he deceived them; like the incident of Hujr bin Abi and its like.

What is important for us at this point: First: His wrong judgment about a female camel, which did not exist, and what was present there was a male camel. Muawiyah saw and he knew that it was a male, in spite of that he delivered an invalid judgment due to testimony of fifty persons, all of whom were liars, and then completed it with audacity.

Once judgment is issued there is no possibility of reversing it. Whereas he knew what the fact was and he boasted that he brought a hundred thousand persons to fight the rightful Imam. Although he came only with the help of these cowardly people to fight the Imam, on the contrary he rose up to fight Holy Prophet (s.a.w.a.), his holy religion and his sanctified Book.

Second point of importance: Changing the time of the Friday Prayer enroute to Siffeen – that unlawful journey which was disapproved by God and Messenger – from Friday to Wednesday. As yet the secret behind this is not known that whether he missed Friday and thought that Wednesday was Friday? And it is odd that no one from the huge army recognized that it was not Friday; and none of them reminded him.

Or it was hard for Muawiyah to bear the practice of Prophet on Friday, excellence of Friday and its rituals, which are mentioned and that His Eminence, and the Muslims after him have deemed it as Eid and through it, became distinguished from all religions?

The son of Hind did not easily permit that a practice from Prophet should be continued and acted upon and he did not leave any such practice without distorting it; and from this aspect he made those distortion because of his enmity to Prophet. How often he played with the religion of God, and oppressed the Muslims.

Perhaps, as it is narrated that Wednesday was supposed to be the toughest and most inauspicious day,¹ he recited the Friday Prayer on Wednesday in order to remove its inauspiciousness, and paid not care that this would be cause of distorting the divine Sunnah, a practice which cannot be distorted in any case; and Friday is the chief of the days and the best day on which the sun rises.²

Muawiyah justified advancing the time of Friday Prayer from noon [when the sun reaches its zenith] with Zuha [when the sun is at the zenith before its

¹ Ref: *Thimarul Quloob*, 521 & 522 [Pg. 649 & 650, No. 1094].

² Hakim, [In *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 1/413, Tr. 1030]; and Tirmidhi [in *Sunan Tirmidhi*, 2/359, Tr. 488]; Nasai [in *Sunan*, 1/517, Tr. 1663]; Abu Dawood [in *Sunan*, 1/274, Tr. 1046 & 1047] have narrated it.

decline].¹ Whereas the legal time fixed for it is decline of sun and not other than that. Since Friday Prayer is in place of Zuhr Prayer and its time is also same as the time of Zuhr Prayer and Sunnah of Holy Prophet (s.a.w.a.) was also as such.

It is narrated by Salam bin Akwa that: “We prayed the Friday Prayer at the time of decline of the sun, and when after the Prayer we returned home we walked behind the shadows [the shadow was preceding us].”²

In the same way, he says: “I prayed the Friday Prayer with Holy Prophet (s.a.w.a.), when the walls didn’t cast any shadows.”³

It is narrated from Anas bin Malik that: “The Messenger of Allah (s.a.w.a.) recited the Friday Prayer when the sun was inclined to the west.”⁴

A chapter on this is mentioned in *Sahih Bukhari*:⁵ “The time of Friday Prayer is at beginning of declination of the sun.”

In *Bidayah al-Mujtahid* of Ibne Rushd it is mentioned that:⁶

“Majority of scholars state that the time of Friday Prayer is same as the time of Zuhr Prayer, that is decline of sun; and they do not regard it lawful after the sun has declined. But some regard it lawful and this is the point of view of Ahmad bin Hanbal.”

Qastalani says:

“The belief of majority of scholars is that Friday Prayer before decline of sun is not correct, but Ahmad bin Hanbal, reasoning through traditional reports, whose authorities are not proved, believes that Abu Bakr, Umar and Uthman prayed the Friday Prayer before decline of sun; and thus he regards it correct before decline of the sun.”⁷

The chains of narrators of this traditional report reaches upto Abdullah bin Saidan Salman, because of which they regard it to be fabricated.⁸

On the basis of this practice and Sunnah it is proved that practice regarding time of Friday Prayer same as practice in Zuhr Prayer and advancing of time by Muawiyah is against the practice of Prophet and going out of his practice and is going against the past practice as all his acts were.

¹ *Fathul Bari*, 2:309 [2/387]; *Neelul Autar*, 3:319-320 [3/295-296].

² *Sahih Muslim*, 3:9 [2/266, Tr. 31, Kitabul Jumua]; *Sunan Baihaqi*, 3:190.

³ *Sahih Muslim*, 3:9 [2/266, Tr. 32, Kitabul Jumua]; *Sunan Baihaqi*, 3:191.

⁴ *Sahih Bukhari*, [1/307, Tr. 862]; *Musnad Ahmad*, [3/582, Tr. 11890].

⁵ *Sahih Bukhari*, [1/306].

⁶ *Bidayah al-Mujtahid*, 1:152 [1/160].

⁷ *Irshadus Sari*, 2:164 [2/648].

⁸ *Fathul Bari*, 2:309 [2/387]; *Al-Kamil fee Zoafa Rijaal*, [4/222, No. 1031].

6. Heresy of marrying two sisters at one and the same time

Ibne Mudhir has narrated from Qasim bin Muhammad that some people asked Muawiyah regarding lawfulness of having sex with two slave girl sisters. He replied: “There is no problem in that.”

Noman bin Bashir heard this and asked Muawiyah: “Have you have given this verdict?” “Yes,” he said. He said: “Then, you should consider whether it would be allowed if concerns your sister?” He said: “By God, I wish to have understood this before; tell them not to do that as it is not lawful.” Then he said: “Indeed, relationship is relationship, and there is no difference between freedom and other than that [that is just as marriage to two sisters at one and the same time is not allowed, in slaves also the same rule is applicable].”¹

Allamah Amini says: Uthman opened this terrible door and it is regarded as his heresy and none of the past senior personalities, whose views are valued have supported that.

Till the time Muawiyah arrived and he built upon these weak foundations and acted according to the heresies of his cousin, Uthman and abandoning the Book of Allah and Sunnah of Prophet continued this act, which was opposed to the upright religion of God. We explained this in detail in the section on the heresies of Uthman so that no doubt remains.

7. Muawiyah's heresy with regard to blood money

In *Kitab al-Diyaat*, Zahhak has narrated from Muhammad bin Ishaq that:²

“I asked Zuhri regarding blood money of a Zimmi Kafir, which was fixed during the Messenger of Allah (s.a.w.a.); as we have developed dispute regarding that. He replied: Between the east and the west no one is more knowledgeable than me about it. During the time of Messenger of Allah (s.a.w.a.) and the tenures of Abu Bakr, Umar and Uthman, it was a thousand dinars, till Muawiyah gave to the kin of the killed five hundred dinars and transferred five hundred dinars to Public Treasury.

In *Al-Bidaya wan Nihaya*, Ibne Kathir says.³

Zuhri says: The practice was that the blood money of Zimmi was equal to the blood money of a Muslim; and Muawiyah was first of those who halved it; and took the other half for himself.

Allamah Amini says: Blood money of a Kafir Zimmi during the time of the Prophet as Zuhri has thought, was not a thousand dinars; and other than Abu Hanifah, no scholar has said that it was a thousand dinars. And the first of those

¹ *Durre Manthur*, 2:137 [2/477].

² *Kitab al-Diyaat*, 50.

³ *Al-Bidaya wan Nihaya*, 8:139 [8/148, Events of the year 60 A.H.].

who fixed it as a thousand dinars was Uthman.¹ In any case, Muawiyah innovated three heresies in this matter:

1. That he fixed the blood money to be a thousand dinars.
2. He divided it between the heirs of the deceased and the Public Treasury.
3. That he deemed the share of Public Treasury to be half. Supposing a thousand Dinars was the practice and Public Treasury had right in it. Thus, kudos to the caliph, who does not know one command of the Shariah from different aspects! Or perhaps he knew it, but played with it in any way he liked! And he didn't believe in any value for the command of Allah and did not see any limit for Almighty Allah so that he may not trespass it; and he says with ease: "In my view..." and he has no care what he attributes to God, and has no concern with the end result of heresies in religion. Almighty Allah says:

وَلَوْ تَقُولَ عَلَيْنَا بَعْضَ الْأَقَوِيلِ لَا خَذَنَا مِنْهُ إِلَيْنِينَ ثُمَّ لَقَطَعْنَا مِنْهُ
الْوَتِينَ

“And if he had fabricated against Us some of the sayings, we would certainly have seized him by the right hand, then We would certainly have cut off his aorta.”²

8. Omitting *Takbeers* in recommended Prayers

Tibrani – and in book of *Shark Muwattah*, it is mentioned: Tabari – has narrated from Abu Huraira that: The first to omit the Takbeer of Prayers was Muawiyah. And Abu Ubaid has narrated that the first to do that was Ziyad.

In *Fathul Bari*, Ibne Hajar says:³

These two are not contradicting each other since Ziyad emulating Muawiyah did not recite the Takbeers and Muawiyah also in emulating Uthman omitted them.⁴ But, some scholars have interpreted that he recited softly.

It is mentioned in the book of *Wasail Ilaa Masamiratul Awail* that:⁵

“The first one to omit the recitation of Takbeers was Muawiyah. When he recited *Samiallaahu liman Hamidah*, without reciting the Takbeer, he went into prostration.”

Shafei in *Kitabul Umm*, has narrated from Ubaid bin Rafaa that:⁶ Muawiyah came to Medina and in the Prayer, he did not recite *Bismillaah* and in the acts of

¹ Ref: *Al-Umm*, Shafei, 7:293 [7/321]; Ref: *Al-Ghadeer*, 8/240-248.

² Surah Haqqah 69:44-46

³ *Fathul Bari*, 2:215.

⁴ Ahmad in *Musnad* [5/597, Tr. 19380] has narrated from Imran as will soon come in the text.

⁵ *Wasail Ilaa Masamiratul Awail*, 15.

⁶ *Kitabul Umm*, 1:94 [1/108].

Prayer did not recite the Takbeers. After the conclusion of Prayers, Muhajireen and Ansar protested against him:

“O Muawiyah, you have cheated in Prayers. What happened to *Bismillaah*? Why did you not recite the Takbeers while bowing and standing up?”

He prayed again and recited what they had objected to.

Allamah Amini says: These traditional reports prove that *Bismillaah*, since the time of revelation of Quran till that date was a part of Surah and the Ummah acted according to it. And it was a confirmed ritual which everyone accepted. So, when Muawiyah omitted *Bismillaah*, Muhajireen and Ansar said: You have stolen it! And Muawiyah was unable to justify that *Bismillaah* is not part of Surah.

On the contrary, he repeated the Prayer with addition of *Bismillaah*; or recited it in other Prayers. And if at that time, the view was prevalent that *Bismillaah* was not part of Surah, Muawiyah would have argued through it; but this is a new and heretical view in justification of the acts of Muawiyah and his like from Bani Umayyah, still follow him after the path of guidance is made clear from the path of deviation.

As for recitation of Takbeer at every bending and straightening, it was also a practice of Prophet, which all companions knew. So, they objected against Muawiyah for not reciting it; and four caliphs acted according to that and there is consensus of scholars also upon it. These Takbeers are recommended in their view, other than Ahmad bin Hanbal in one of the two statement narrated from him, and in the same way, some Ahle Hadith regard it obligatory. Some of those traditional reports narrated about it are as follows:

1. Matraf bin Abdullah says: I and Imran bin Husain prayed behind Ali Ibne Abi Talib (a.s.). when he went into prostration he recited the Takbeer; when he arose from Sajdah, he recited the Takbeer; and when he arose he recited the Takbeer. After the Prayer, Imran bin Husain held my hand and said: ‘This Prayer has reminded me of the Prayer of the Messenger of Allah (s.a.w.a.)’ or said: ‘He has recited the Prayer of Muhammad for us.’

In another quotation, Matraf has narrated from Imran that: “I prayed behind Ali (a.s.); he reminded me of the Prayer I had recited behind the Messenger of Allah (s.a.w.a.) and the two caliphs. Matraf says: I also went and prayed with him. I saw that he recited Takbeer in every prostration and bowing. At that time I asked Imran:

“O Abu Najeed, who was the first to omit the Takbeers?”

He replied: "Uthman bin Affan, when he became old, and his voice weakened, he omitted them."¹

2. Akrama says: I saw someone at the Place of Ibrahim, who was reciting Takbeer at every bowing and prostration; and at every standing up and sitting down. I informed Ibne Abbas about it. He said:

"May your mother die, is this not the same Prayer of the Messenger of Allah (s.a.w.a.)?"²

It is mentioned in another version from Akrama that: In Mecca I prayed behind an old man. In his Prayer, he recited 22 Takbeers. I mentioned this to Ibne Abbas that he was a foolish man. He said:

"May your mother sit in your mourning. This is the Sunnah of Holy Prophet (s.a.w.a.)."²

Allamah Amini says: It is concluded from these reports that distortion of this holy Sunnah was through Bani Umayyah and at their forefront by Muawiyah, has become so common among the people that slowly they had forgotten the Sunnahs and one who performed them was regarded as foolish and they were amazed at him as if he had brought something that was not a part of religion.

All this was as a result of the shameless acts of Muawiyah and his party. They did whoever they wanted. Thus, may they remain far from divine mercy. Those, who became remote from the Sunnah of Prophet.

3. It is narrated from Ali bin Husain bin Ali Ibne Abi Talib (a.s.) that the Messenger of Allah (s.a.w.a.) recited the Takbeer every time he sat down and arose during his Prayer [in every act of Prayer] and he prayed in this manner till he passed away.³

This is the Sunnah of the God and His Messenger (s.a.w.a.) in the Takbeers of Prayer at every bending and straightening up, on which even the caliphs acted, and leaders of schools of jurisprudence also have this view and the consensus of Ummah is upon this only. But Muawiyah acted in opposition to it and changed it according to his view. And Umayyads also made it a practice as opposed to what the Prophet had said.

In *Fathul Bari*, Ibne Hajar says:⁴

All scholars have consensus on the legality of Takbeer at every act in Prayer, since most scholars regard it recommended, other than *Takbiratul Ahraam*. And

¹ *Sahih Bukhari*, 2:57 & 70 [1/272, Tr. 753; and Pg. 284, Tr. 792]; *Sahih Muslim*, 2:8 [1/374, Tr. 33, Kitabus Salat]; *Sunan Abu Dawood*, 1:133 [1/221, Tr. 835]; *Sunanul Kubra*, Nasai, 2:204 [1/227, Tr. 669].

² *Sahih Bukhari*, 2:57 & 58 [1/272, Tr. 754 & 755]; *Musnad Ahmad*, 1:218 [1/361, Tr. 1889].

³ *Al-Mudawwanul Kubra*, 1:73 [1/71]; *Nasbur Raya*, 1:372.

⁴ *Fathul Bari*, 2:215 [2/270 & 271].

it is narrated that Ahmad bin Hanbal and some Ahle Hadith regard all Takbeers obligatory.

In the same way, he writes:¹

Tahawi has said: Whoever does not recite it, according to consensus, his Prayer is not invalid and it is complete.² But this statement of his is incorrect as it was mentioned that Ahmad bin Hanbal regards it obligatory and in Maliki school, there is difference of opinion regarding invalidation of Prayer; thus there is no consensus, except what should be implied from consensus of past scholars.

9. Not reciting the Talbiya due to opposition to Ali (a.s.)

Nasai in his *Sunan*,³ and Baihaqi in his *Sunanul Kubra*:⁴ have narrated from Saeed bin Jubair that Ibne Abbas was in Arafat when he said to me: “O Saeed, why are the people not reciting Talbiya?” I replied: “They fear Muawiyah.”

Ibne Abbas came out of his tent and said: “Labbaik Allaahuma Labbaik, even though it might be opposed to the inclination of Muawiyah. O God, curse those who abandon the Sunnah of the Messenger of Allah (s.a.w.a.) for sake of malice towards Ali (a.s.).”

Sanadi says in the gloss on *Sunan Nasai*:

“They omitted it due to malice for Ali (a.s.).” That is since he was duty bound to follow the Sunnah of Prophet, they abandoned the Sunnah due to their malice to Ali (a.s.).

In *Tarikh Ibne Kathir*,⁵ it is narrated through authentic chains of narrators from Sufyan from Habib from Saeed from Ibne Abbas that:

He mentioned Muawiyah that how he was reciting the Talbiya with earnest at the time of sunset on Arafat day; but when he heard that Ali (a.s.) recited Talbiya on that occasion, he stopped reciting it.

Allamah Amini says: The proven Sunnah in view of Ahle Sunnat is that Talbiya should be recited till stoning of Jamrah Aqbah – now whether it should be at the beginning of stoning or at the end depending upon the difference that exists among them. Pay attention to some of the traditional reports mentioned in Ahle Sunnat books:

1. It is narrated from Fazl that: I moved towards Arafat in the company of Prophet; he was continuously reciting Talbiya till stoning Jamrah Aqaba, where he recited Talbiya while casting each stone and concluded Talbiya upon casting

¹ *Fathul Bari*, 2:216.

² *Sharh Maniul Aathaar*, [1/228, Tr. 1366].

³ *Al-Sunanul Kubra*, 5:253 [2/419, Tr. 3993].

⁴ *Sunanul Kubra*, Baihaqi, 5:113.

⁵ *Al-Bidayah wan Nihaya*, 8:130 [8/139, Events of the year 60 A.H.].

the last stone.¹

Tirmidhi says:² All folks of knowledge, whether from companions or other than them, acted according to this practice.”

2. It is narrated from Jabir bin Abdullah, Usamah and Ibne Abbas that: “The Messenger of Allah (s.a.w.a.) recited Talbiya continuously and did not stop till he stoned Jamrah Uqbah.”³

3. Ibne Abi Shaibah has narrated from Akrama that:⁴ “The Messenger of Allah (s.a.w.a.), Abu Bakr and Umar recited Talbiya till stoning of Jamrah.”

4. It is also narrated from Maula Ameerul Momineen (a.s.) that: “He recited Talbiya till stoning of Jamrah.”⁵

There is consensus of Ahle Sunnat on this Sunnah and their jurists have issued verdicts on its basis.

Ibne Hazm writes in *Al-Mahalli*:⁶

“Talbiya does not end till the last pebble is cast on Jamrah Uqbah.”

It is mentioned in the book of *Neelul Autar* that:⁷

“Talbiya continues till stoning of Jamrah Uqbah; and this is the view of most scholars.”

There is consensus of all Muslims during the past as well as present on this point; however Muawiyah trampled upon Sunnah of Prophet only because Ali (a.s.) was regular in practicing it. Malice towards Ali (a.s.) dragged him towards contradicting him even though it might lead to contradicting Sunnah of Messenger of Allah (s.a.w.a.) and destroying signs and embellishments of Hajj.

This is the belief of one, whom Ahle Sunnat consider as caliph of Muslims; and this is the level of his religiosity and his rank in acting according to Sunnah of Prophet. I am very sorry for a Muslim on whom such a caliph is having authority.

This is an occasion for me to pose a question that whether it was lawful for Ibne Abbas, while being in the plains of Arafat in consecration of Hajj, to curse Muawiyah, the enemy of Ali (a.s.) and one, who abandoned Sunnah of Prophet?

Did the learned one of Ummah not know that all companions of Prophet are equitable? And that cursing any companion, whoever it might be, is not allowed? Did he not know that Muawiyah was a jurist (*Mujtahid*) and that a jurist, who commits an error earns a single reward? I don’t know, but Ibne Abbas does not

¹ *Sahih Bukhari*, 3:109 [2/605, Tr. 1601]; *Sahih Muslim*, 4:71 [3/104, Tr. 266-267, Kitabul Hajj].

² *Sunan Tirmidhi*, [3/260, Tr. 3552].

³ *Sahih Bukhari*, 3:114 [2/605, Tr. 1602]; *Sunan Ibne Majah*, 2:244, [2/1011, Tr. 3039].

⁴ *Al-Musannaf*, [4/342, Tr. 14]; *Al-Mahalli*, 7:136.

⁵ *Al-Mahalli*, 7:136.

⁶ *Al-Mahalli*, 7:135.

⁷ *Neelul Autar*, 5:55 [4/361].

exaggerate and he doesn't utter any nonsense.

This foolish Muawiyah; how much did he commit injustice on divine commands? Here he opposes Ali (a.s.) whereas his whole existence was useful of the knowledge of the Imam.

Saeed bin Musayyab says: "A man in Shaam saw someone committing fornication with his wife, and he killed both of them. Muawiyah did not know the ruling in this case. He wrote a letter to Abu Musa Ashari to inquire about it from Ali Ibne Abi Talib (a.s.). When he inquired from His Eminence, he did not mention that Muawiyah had asked about it.

His Eminence said: "Such a thing has not occurred in my territory. I adjure you to tell me the real matter."

Abu Musa said: "Muawiyah asked me to inquire from you." His Eminence said:

"According to my belief, if he cannot produce four witnesses, he should be punished."¹

Point worth noting

This inimical Umayyad conduct has continued among followers of Muawiyah generation after generation; therefore, only in order to oppose the Shia of Ameerul Momineen (a.s.) or to revive the practices invented on the basis of personal whims in the upright faith, they refrain from proven Sunnah and abandon it.

Just as sometimes Muawiyah did in order to revive some practice of the deposed Umayyad caliph, like reciting Prayer in full while on a journey, as was mentioned before;² and in other instances, and sometimes only to contradict and oppose Ali (a.s.), like in the case of Talbiya.

Shaykh Muhammad bin Abdur Rahman Damishqi says in *Rahmatul Ummah Fee Ikhtilaaf Aaimma* on the margins of *Al-Mizan* by Sherani:³

"The Sunnah in making a grave is that it should be leveled evenly, according to Shafei this viewpoint is preferable, and Abu Hanifah, Malik and Ahmad bin Hanbal say: Raising the grave is preferable since leveling the grave evenly has become a distinctive symbol of Shia."

Ghazzali and Mawardi say:

"What is lawful is that the grave should be leveled evenly; but since the Rafidhis (Shia) have adopted it as their symbol, we have chosen to raise surface of the grave."

¹ *Muwattah*, Malik, 2:117 [2/737, Tr. 18]; *Taisirul Wasul*, 4:73 [4/86]; *Sunan Baihaqi*, 8:231.

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 1057-1058.

³ *Rahmatul Ummah Fee Ikhtilaaf Aaimma* on the margins of *Al-Mizan* by Sherani, 1:88.

The author of *Al-Hidaya* – who is Hanafi – says:¹

“The legal and lawful position is that the ring should be worn in the right hand, but since the *Rafidhis* (Shia) do this, we wear the ring in the left hand.”

The first one to act against Sunnah of Prophet and to wear the finger in left hand was Muawiyah, as is mentioned in *Rabiul Abrar* of Zamakhshari.²

Hafiz Iraqi in the explanation of method of wearing the headgear with the end hanging [*Tahtul Hunak Amama*], writes:

Is leaving the tail of headgear hanging on the left hand which is our habit or on the right hand which is more noble? I could not find any evidence that the right is specified is other than one report, which Tibrani considers weak, and supposing authenticity of this report it is possible that His Eminence brought it from right hand and from left side took it up. But this act has become a symbol of the Imamiyah, so it is preferable that in order to avoid resembling them, one should abstain from it!³

In *Minhajus Sunnah*, Ibne Taymiyyah says regarding resembling the *Rafidhis* (Shia):⁴

“Some Islamic jurists have said: If a recommended act becomes a symbol of theirs, it should be forsaken, although abstaining from it is not obligatory, but since acting upon it would lead to resembling the *Rafidhis* (Shia), and the Sunni and *Rafidhis* (Shia) will not be distinguished, and exigency to be distinct from them, and opposing them; is more than recommended act; hence this act is shunned!”

After this he has shown this resemblance as resemblance to infidels, to abstain from their customs and symbols is obligatory.

Shaykh Ismail Burusawi writes in *Tafseer Ruhul Bayan*:⁵

“Author of *Iqda Durr wal Layali*⁶ says: On Ashura day, it is recommended to perform good deeds like giving Sadaqah, keeping fast and remembrance of God, and such acts, and it is not worthy that a believer, should on that day be with the accursed Yazid, and also to resemble the Shia, Rafidhis, Khawarij

That is, he should not regard it to be a day of rejoicing or mourning, since whoever applies antimony, has imitated the accursed Yazid and his relatives, even though there is an authentic traditions saying that it is recommended to apply antimony on Ashura day

But if a Sunnah act becomes the symbol of heretics, abstaining from it

¹ *Siratul Mustaqeem*, Bayazi, 3/206; *Sharhul Mawahib*, Zarqani, 5/13; *Minhajus Sunnah*, Ibne Taymiyyah, 2/143; *Tafseer Fakhre Raazi*, 1/212; *Fathul Bari*, 11/142.

² *Rabiul Abrar*, [4/24].

³ *Sharhul Mawahib*, Zarqani, 5:13.

⁴ *Minhajus Sunnah*, 2:143 [2/147].

⁵ *Tafseer Ruhul Bayan*, 4:142.

⁶ *Iqda Durr wal Layali fee Fazlus Shuhoor wal Ayyam wal Layali*, Shaykh Shahabuddin Ahmad bin Abu Bakr Hamawi, famous as Rissam.

would become recommended. Like wearing ring on the right hand is actually recommended and Sunnah, but since it has become a symbol of heretics and deviated people, in our time, it has become Sunnah to wear the ring on the small finger of the left hand, as is mentioned in *Sharh Qahistani*.

And whoever recites the martyrdom of Husain (a.s.) on Ashura day and the first ten days of Mohurrum, has imitated the Rafidhis, especially if words are used, which contradict honor and respect and is used for making the audience weep.

It is mentioned in *Karahiatul Qahistani* that: If one wants to recite the martyrdom of Husain (a.s.), it is preferable to begin with recitation of martyrdom of all the companions, so that one may not resemble the Rafidhis.

Hujjatul Islam Ghazzali says: “It is unlawful for the orator and everyone else to recite the martyrdom of Husain (a.s.) and arguments that occurred between companions, since it would lead to malice towards companions and their condemnation, whereas they are elders of faith and their conflicts should be interpreted as lawful; perhaps it was due to mistake in their jurisprudence and not for rulership and material gains.”

10. Heresy of reciting the sermon before Eid Prayers

Abdur Razzaq has narrated from Ibne Jarih from Zuhri that:¹ “The first to recite sermon of Eid Prayer before the Prayer, was Muawiyah.”

Ibne Mundhir has narrated from Ibne Sirrin that: “The first to start this heresy was Ziyad, and he did this in Basra.”

Ayaz says: “There is no conflict between these two quotations and the quotation, which says that it was Marwan, since both Marwan and Ziyad were agents of Muawiyah; thus Muawiyah started this and they emulated him.”

Allamah Amini says: It was mentioned previously² that Sunnah of the Prophet in Eid Prayer was that sermon came after the Prayer and Abu Bakr and Umar also acted in this way. Uthman also, in the beginning of his Caliphate recited it after Prayer. But he was unable to recite a nice sermon. So people used to disperse after Prayer and did not wait to hear the sermon.

Therefore, he was compelled to advance the sermon so that people would wait in order to join the Prayer. And after him, his agents and Bani Umayyah, who had imposed themselves as rulers of people, acted in this manner, even though their reason was different, since they used to curse Ali (a.s.) in the sermons, and people present there did not regard it lawful, they did not stay to hear the sermon, so they preceded the Prayer with the sermon that people be compelled to hear the sermon.

¹ *Al-Musannaf*, [3/284, Tr. 5646].

² *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 754-757.

The first to initiate the practice of abusing and cursing was Muawiyah; thus the evil of his act is more than that of Uthman, who distorted the Sunnah, because he was the follower of making heresies lawful, that is of Uthman, but he accompanied them with more terrible heresies.

How these heresies are compatible with authentic traditional reports narrated from Prophet that:

“Whoever has abused Ali has in fact abused me. And whoever abuses me is abused by God.”¹

And this statement of His Eminence: “Do not abuse Ali; as he is immersed in the being of Allah.”²²

Then again ponder upon Holy Quran, which regards purity of Ali (a.s.), Wilayat and love for His Eminence obligatory and that he was of the rank of the self of Prophet; and clear and unequivocal excellence of His Eminence, and reports, which are generally narrated about abusing a believer, like the statement of His Eminence: “Abusing a Muslim is transgression,”³ then make the deduction whether abusing the Maula is lawful. And whether any Muslim doubts that Ali (a.s.) was the first Muslim, and more superior to the Muslims and their chief and leader?!

11. Abandoning divine penalties

Mawardi and others have narrated that some thieves were brought to Muawiyah; he ordered that their hands should be cut off; till their last one said:

“O chief of believers, I give refuge to my right hand in your generosity; lest some tragedy befalls it, that it should be separated from my body. My hand was beautiful if it had remained concealed [or did not commit dishonesty], and every beauty is not without a wounded eye, which becomes cause of evil. No other goodness is there in the world, if my right hand is separated from my left hand.”

Muawiyah said: “What should I do with you when I have cut off the hands of your companions?” The mother of that thief said:

“O chief of believers, make this is a part of repentance of that sin, and release him.”

¹ Narrators have narrated this traditional report from chains all of whose reporters are trustworthy; and Hakim and Dhahabi have regarded it authentic. *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3/130, Tr. 4615 & 4616.

² *Hilyatul Awliya*, 1:68.

³ *Sahih Bukhari*, 1/27, Tr. 48; *Sahih Muslim*, [1/114, Tr. 116, Kitabul Imaan,]; *Sahih Tirmidhi*, [4/311, Tr. 1983]; *Sunan Ibne Majah*, 2/1299, Tr. 3939; *Sunan Nasai*, [2/313, Tr. 3567-3578]; Hakim, Darqutni and others have mentioned it in their Sihah and Musnad books.

So Muawiyah released him and this was the first penalty to be abandoned in Islam.¹

Allamah Amini says: Did Muawiyah find some specialty in this thief that he exempted him in this definite general command of Quran:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطُعُوهُ أَيْدِيهِمَا

“And (as for) the man who steals and the woman who steals, cut off their hands.”²

Or affection and kindness towards his mother led him to abandon this divine penalty, whereas Almighty Allah says:

وَمَنْ يَتَعَلَّمْ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ

“And whoever goes beyond the limits of Allah, he indeed does injustice to his own soul.”³

تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَلَّمْ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٩﴾

“These are the limits of Allah, so do not exceed them and whoever exceeds the limits of Allah these it is that are the unjust.”⁴

وَمَنْ يَعْصِي اللَّهَ وَرَسُولَهُ وَيَتَعَلَّمْ حُدُودَهُ يُدْخَلُهُ نَارًا أَخَالِدًا فِيهَا

“And whoever disobeys Allah and His Apostle and goes beyond His limits, He will cause him to enter fire to abide in it.”⁵

Or that Muawiyah is secure from chastisement on Judgment Day even though he may abandon divine limits? And whether intention of repenting makes committing the crime lawful? Strange!

And who can assure him that his sins would not prevent repentance or his great sins will not destroy his faith due his considering Islamic law as frivolous, and not cast him into the Hellfire?

And it is known from this story that intentional committing of sin in hope of repentance was a habit for Muawiyah.

Whereas such a belief destroys the systems of Shariah, sanctities of religion, symbols and Islamic manners. Since evil persons refrain from most crimes due to the fear off repercussions [definite consequences]; thus, if they get free from such

¹ Al-Ahkamul Sultaniya, 219 [2/228]; Tarikh Ibne Kathir, 8:136 [8/145, Events of the year 60 A.H.]; Mahaziratul Sabtawari, 164.

² Surah Maidah 5:38

³ Surah Talaq 65:1

⁴ Surah Baqarah 2:229

⁵ Surah Nisa 4:14

things, the system of governance in Islam would be rendered invalid and no one would be fearful of Islamic laws.

We agree that repentance in some instances is cause of forgiveness of sins, but who informed him that that repentance was accepted?

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ وَمِنْ قَرِيبٍ فَأُولَئِكَ
يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلَيْهِ حَكِيمًا ⑭ وَلَيَسْتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ
السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدُهُمُ الْمَوْتَ قَالَ إِنِّي تُبْتُ الْكُنْ وَلَا الَّذِينَ يَمْوِتونَ
وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ⑮

“Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns (mercifully), and Allah is ever Knowing, Wise. And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are unbelievers. These are they for whom We have prepared a painful chastisement.”¹

12. Muawiyah and unlawful garments

Abu Dawood has narrated through channels of Khalid that: Miqdam bin Mady Karb, Amr bin Aswad and a man from Bani Asad from natives of Qansareen came to Muawiyah; Muawiyah said to Miqdam: “Did you get the news that Hasan bin Ali (a.s.) has passed away?”

Miqdam said: “Verily we belong to Allah and Him we shall return.”

A man said to him:² “But, do you think it was a calamity?”

Miqdam: “Why I should not regard it as a calamity, whereas Messenger of Allah (s.a.w.a.) took him in his arms and said: This one is from me, and Husain is from Ali (a.s.)?”

The man from Bani Asad said: “The fire had flared up, which Almighty Allah put out.”

Miqdam said: “Today, I will not go away without enraging you; and say something that you don’t like.”

Then he said: “O Muawiyah, testify for me if I say the right thing and if I am wrong, falsify me.”

Muawiyah said: “I’ll do that.”

¹ Surah Nisa 4:17-18

² In *Musnad Ahmad*, 4:130 [5/118, Tr. 16738] instead of the word: ‘man’ the name of Muawiyah is clarified. Look at the honesty of Abu Dawood, who has removed the name of Muawiyah and replaced it with the word of ‘man’.

He said: "I adjure by Allah, do you not know that Messenger of Allah (s.a.w.a.) prohibited wearing silk?"

Muawiyah replied: "Yes, he has."

He said: "I adjure you by Allah, have you not heard that the Messenger of Allah (s.a.w.a.) prohibited wearing gold?"

Muawiyah replied: "Yes, he did."

He said: "By Allah, do you not know that Messenger of Allah (s.a.w.a.) prohibited wearing skins of wild animals and riding on them?"

Muawiyah replied: "Yes."

He said: "By Allah, O Muawiyah, I have seen all these things in your place."

Muawiyah said: "I know that I would definitely not be freed from your hand."¹

Allamah Amini says: No hope is there for the improvement of such a one, who committed all these sinful acts, and he admits to them, but why he did not abstain from them? If he had forgotten its command, it was reminded to him? On the contrary, in fact he had no concern for its command, as he was a satanic being and a follower of Firon, who had no fear of the final consequences of his acts and had no qualms in opposing the definite Sunnahs.

Thus, kudos to this caliph, who without the approval of Ummah had taken up rulership and without any knowledge and wisdom had usurped their kingship.

It is mentioned in the letter of Ameerul Momineen Ali (a.s.) to Amr Aas: "Undoubtedly, you have subordinated your religion to the worldly power, pomp and wealth provided to you by a person, whose apostasy and skepticism are not hidden from anybody. He and his ways are known to everybody. He sullies the reputation as well as the character of those, who keep company with him.

He tries to deceive sober and sedate people. For the sake of remnants and crumbs of bread left over at his table, you have attached yourself to him. You are following him like a dog, which follows a tiger, frightfully looks at its paws and waits to live upon the refuse, which it leaves of its kill.

In this way you have lost your self-respect and honor in this world and your salvation in the next. You have ruined your present and future. Had you followed the true path, you would have secured success in this world as well as in the Hereafter."

Ibne Abil Hadid writes in *Sharh Nahjul Balagha*:²

What His Eminence said that: "whose apostasy and skepticism are not hidden from anybody" is from the aspect that there was no doubt in deviation and sinfulness of this man, and every oppressor is misguided and is misguiding.

And the statement of His Eminence: "In this way, you have lost your self-

¹ *Sunan Abu Dawood*, 2:186 [4/68, Tr. 4131].

² *Sharh Nahjul Balagha*, Ibne Abil Hadid, 4:60 [16/160, Letter 39].

respect” is from the aspect that he was an excessive maker of jokes and was immersed in corruption and wantonness; he gathered friends around himself and spent nights in enjoyment. Muawiyah did not observe any manners and was not bound any laws and rules, till he staged an uprising against Ameerul Momineen (a.s.) and became needful of respect and sanctity.

Otherwise during the period of Uthman, he was extremely wanton and notorious for committing vile deeds, during the period of Umar, due to his fear, he refrained from such things to protect himself; but inspite of that he dressed in silk and used silver and gold utensils. He rode animals saddled with gold and silver studded saddles, covered with printed silk drapes.

At that time he was young, and was having the naughtiness and frivolity of youth and was intoxicated with rulership. It is narrated in books of biography that: During the time of Uthman, he drank wine in Shaam, but after the passing away of Ameerul Momineen (a.s.) and after his rulership was established, some say that he drank liquor; but he did that secretly and some say that he drank openly. But all have consensus that he enjoyed music and wanton enjoyments; and he rewarded the performers.

Read this and gain insight.

13. Declaring Ziyad as son of Abu Sufyan in 44 A.H.

Unlawfulness of wrongly attributing parentage was one of the fundamental principles of Islam till the year 44 A.H. Till that obscene and indecent day when the son of Hind, the liver eater invented that heresy; and trampled upon the statement of Messenger of Allah (s.a.w.a.) that the Ummah of Islam that the child is related to the husband and the fornicator is to be stoned to death.¹

This tradition, narrated from Abu Huraira, is mentioned in all Sihah Sittah books.² And all of them, other than Tirmidhi, have narrated it from Ayesha as well, as is mentioned in the book *Nasbur Raaya*, by Zaili.³

The whole Ummah regards this tradition authentic, whoever in Islam claims that someone else is his father rather than his own father, Paradise would be unlawful for him.⁴

And this statement of His Eminence: “Allah curses one, who claims to be the son of someone other than his father, or regards someone other than his master to be his lord. The child belongs to the husband and the fornicator should be stoned to death.”

¹ Ref: *Jawahirul Kalam*, 31/229.

² *Sahih Bukhari*, 2:199 [6/2499, Tr. 6432]; *Sahih Muslim*, 1:471 [3/256, Tr. 37, Kitabur Reza]; *Sunan Tirmidhi*, 1:150 & 2:34 [3/463, Tr. 1157]; *Sunan Nasai*, 2:110 [3/378, Tr. 5676 & 5677]; *Sunan Abu Dawood*, 1:310 [2/282, Tr. 2273]; *Sunan Baihaqi*, 7:402 & 412.

³ *Nasbur Raaya*, 3:236.

⁴ *Musnad Ahmad*, 5:38 & 46 [6/17, Tr. 19883, Pg. 29 Tr. 19953]; *Sunan Baihaqi*, 7:403.

And this tradition is regarding one, who relates himself to someone other than his father, whereas he knows that he is not the father, Paradise is unlawful for him.¹

But politics, confrontation and opposition of Muawiyah to the Sunnah and conduct of Prophet prevented him from hearing these unequivocal calls and he gave all shares to the fornicator and gave Ziyad to Abu Sufyan. That also at a time when he was a grown up man and Muawiyah in him malice to the followers of Ali (a.s.).

Ziyad was born from Ubaid a slave of Thaqif tribe and was born in the worst of the lap and brought up by the filthiest parents. Before being attributed to Abu Sufyan, he was called Ziyad bin Ubaid Thaqafi; and after that he took up the name of Ziyad bin Abu Sufyan.

Muawiyah himself wrote to him in a letter: From the chief of believers, Muawiyah bin Abu Sufyan to Ziyad bin Ubaid. So to say: Indeed, you are a slave, who have falsified the blessing and invited repercussions on yourself; but thankfulness is better for than denial.

Every tree is related to its root, and it takes shape from it; and from its branches its branches grow, but you don't have a mother; on the contrary you don't even have a father. You are as it is said: Yesterday you were a slave and today you have become a chief.

Rulership is a matter, which for the like of you, O son of Sumayyah, is that the pan of balance has not risen. When you get my letter, call people for your obedience and issue my commands immediately; and if you do that it would secure your life, otherwise you would have to face dire consequences and I can do that easily.

I swear that I would cast you to degradation and drag you from Fars to Shaam and sell you in the market of slaves and turn you back to your old self. And peace.²

When the Umayyad kingdom inclined to him he was called Ziyad bin Abih [Ziyad, son of his father] and Ziyad bin Ummah [Ziyad, son of his mother] and Ziyad bin Sumayyah.

Sumayyah, his mother was a slave girl of a village chief of Fars in Zandrood of Kaskar. When that chief fell ill and Harith bin Kalla, a Thaqafi physician cured him, he gave Sumayyah to that physician and he married her to his Roman slave named Ubaid, and Ziyad was born from him.

When he grew up, he purchased his father, Ubaid for a thousand dirhams and had him freed. His mother was a well known prostitute in Taif.¹

¹ *Sahih Bukhari*, [6/2485, Tr. 4385]; *Sahih Muslim*, [1/114, Tr. 115, Kitabul Eiman].

² *Sharh Nahjul Balagha*, Ibne Abil Hadid, 4:68 [16/182, Letter 44].

It is mentioned in the book of *Al-Iqdul Farid* that:²

Umar ordered Ziyad to deliver a speech. He delivered a nice sermon and at the side of the pulpit were seated Abu Sufyan and Ali Ibne Abi Talib (a.s.).

Abu Sufyan asked Ali (a.s.): “Are you amazed at the oratory of this youth?” “Yes,” He replied.

Abu Sufyan said: “He is your cousin (my son).”

Ali (a.s.) asked: “How is that?”

He replied: “I impregnated his mother, Sumayyah with his seed.”

Ali (a.s.) asked: “Then why don’t you call him your son?”

He replied: “Due to this man, who is seated on the pulpit – that is Umar – I fear that he would insult me.”

Muawiyah, reasoning through this statement of Abu Sufyan, related Ziyad to him and some witnesses testified to this. But this was in contradiction to the command of Messenger of Allah (s.a.w.a.) who said:

“The child belongs to the father and the fornicator should be stoned to death.”

Allamah Amini says: If Muawiyah attributed Ziyad to Abu Sufyan on the basis of this statement of Abu Sufyan, then attributing Amr Aas to him was worthier, since Abu Sufyan since the day of his birth regarded him as his son, and had said: “I have no doubt that I have impregnated his mother with his seed.”

Aas disputed with Abu Sufyan regarding this, but since Nabigha, his wanton mother regarded Abu Sufyan as a miser, she chose Aas as the father of her son.

Hassan bin Thabit has composed the following lines regarding this:

“Without any doubt your father is Abu Sufyan; which has become absolutely clear for us. So, if you wish to feel proud, you may pride over him and don’t pride over Aas bin Wael, the debased one.”

Yes, every fornicator was able to establish relations with Sumayyah, mother of Ziyad, Nabigha, mother of Amr, Hind, mother of Muawiyah, Hamama, mother of Abu Sufyan, Zarqa, mother of Marwan and their like as they were all well known prostitutes; and after that one can dispute the lineage of their sons.³

It is mentioned in the book of *Al-Iqdul Farid* that:⁴

¹ As if during the period of Jahiliyya prostitutes who were themselves illegitimate born, installed a flag atop their houses to be identified as commercial workers.

² *Al-Iqdul Farid*, 3:3 [5/6].

³ *Sharh Nahjul Balagha*, Ibne Abil Hadid, 2:101 [6/285, Sermon 83].

⁴ *Al-Iqdul Farid*, 3:3 [5/5].

“It is said that one day Abu Sufyan, when he was intoxicated, went to a professional sex worker and asked her: “Do you have a female for me?”

She replied: “I have only Sumayyah.”

Abu Sufyan said: “Although she stinks from her armpits, you may get her for me.”

Then he had sex with her and later Ziyad was born to her while she was the wife of Ubaid.

Ziyad, when he was almost fifty years old, even though he was having such degraded lineage and his father was not known, and he was called as Ziyad bin Abih, suddenly found himself to be the brother of the caliph of the time and the son of someone, who was regarded to be from the most noble family, and he knew that there was a great opportunity for him to scale great ranks.

So, he used all his devices to earn the approval of Muawiyah, who had conveyed this position to him. Muawiyah himself was such that his mother, Hind conveyed from five or six fornicators to this position of Abu Sufyan, as in the apparent sense and due to his resemblance with Abu Sufyan had attributed Muawiyah to him. Thus, Ziyad began to shed the blood of Shia, and Muawiyah assisted and supported him.

Extremism of this sinful man made him blind from the fornication of his father since he had a brother like Ziyad, who was strong and powerful and absolutely obedient to his commands; and he carried out every mischief that he commanded him – he considered all this as his benefits

So, he did not pay attention to the unlawfulness of this attribution in Shariah and paid no heed to the command of Prophet.

Yunus bin Abi Ubayy Thaqafi said to Muawiyah: “O Muawiyah, the Messenger of Allah (s.a.w.a.) ordered that: “The child belongs to the husband and the fornicator should be stoned to death.” But you have contradicted that and opposed the Sunnah of Messenger of Allah (s.a.w.a.).

Muawiyah said: “Repeat your statement.” Yunus repeated his statement. Muawiyah said: “O Yunus, by God, either you will complete this sentence or I would cast you to a place where I never cast an Arab.”¹

Look at the faith of this man about the Prophet (s.a.w.a.) and his humility to the statement of His Eminence, in spite of the fact that he has heard it a number of times, see how much importance he gives to the advice of His Eminence and how he maintains its sanctity! The judgment about this shameless act is upon scholars, writers and compilers having discernment and perception.

¹ *Al-Ittihaf*, Shubrawi, 22 [Pg. 67].

Saeed bin Musayyab says: “The first command¹ of Prophet (s.a.w.a.) that he (Muawiyah) openly went against was his command regarding Ziyad.”

Ibne Yahya says: “The first command of Prophet (s.a.w.a.) to be contradicted was the command regarding Ziyad.”

Ibne Baaja says: “The first calamity to befall the Arabs was the killing of Imam Hasan (a.s.),² grandson of Prophet and the claim of Ziyad (that is Muawiyah related Ziyad to Abu Sufyan and claimed that Abu Sufyan was Ziyad’s father).”³

Hasan Basri says: “Muawiyah had four traits, such that if he had even one of them, it would have sufficed for his destruction:

(1) Imposing himself upon the Ummah with the help of his fools, till they became companions of Prophet and people of excellence in Ummah, without advice of Ummah.

(2) After himself, designated his son as the caliph, who was always intoxicated with liquor, who dressed in silk and enjoyed music.

(3) Declared Ziyad to be the son of Abu Sufyan, although Holy Prophet (s.a.w.a.) had said: “The child belongs to husband and fornicator should be stoned to death.”

(4) Killing of Hujr bin Adi, woe be on him for killing Hujr bin Adi [he repeated this twice].⁴

In the presence of Muawiyah, Amr Aas and Marwan, Imam Hasan (a.s.), grandson of Prophet said to Ziyad:

“O Ziyad where are you and where is Quraish? I don’t find any correct relationship, and no branch growing from Quraish, no confirmed precedence, no honorable origin for you, on the contrary, your mother was a fornicatress, whom the wanton men of Quraish and Arabs rotated among themselves, when you were born, the Arabs did not know who your father was, till Muawiyah, after the death of his father, adopted you as his brother. You have nothing to pride upon. Only this Sumayyah is sufficient for you.

Whereas Messenger of Allah (s.a.w.a.) is sufficient for us. My father is Ali Ibne Abi Talib (a.s.), chief and master of believers, who did not turn his back to

¹ This was not the first Islamic command to have been broken, on the contrary since the day Saqifah till date, numerous commands of the Prophet have been contradicted.

² In the book of *Tarikh Damishq* and *Mukhtasar Tarikh Damishq*, Husain (a.s.) is mentioned instead of Hasan (a.s.).

³ *Tarikh Ibne Asakir*, 5:412 [19/179, No. 2309, and in *Mukhtasar Tarikh Damishq*, 9/78]; *Tarikhul Khulafa*, Suyuti: 131 [Pg. 182]; *Al-Awail*, Suyuti: 51.

⁴ *Tarikh Ibne Asakir*, 2:381; *Tarikh Tabari*, 6:157 [5/279]; *Kamil Ibne Athir*, 4:209 [2/499, Events of the year 59 A.H.]; *Tarikh Ibne Kathir*, 8:130 [8/139, Events of the year 60 A.H.].

the enemy even for an instant, and my uncles are Hamza, the Chief of the martyrs and Ja'far Tayyar, and I and my brother are chiefs of the youth of Paradise.”¹

Ziyad came to Muawiyah carrying lots of presents, great wealth and purses full of valuable and rare jewels, and Muawiyah was highly elated due to this; and when Ziyad saw Muawiyah’s joy, he mounted the pulpit and said: “By God, O chief of believers, I have inhabited the barren and dry lands of Iraq for you and gathered its wealth for you, and collected its treasures and rivers for you.”

Yazid bin Muawiyah rose up and said: “If you do that we would transfer you from relationship of Thaqif to paternity of Quraish, from a scribe to an orator from pulpits, and from son of Ubaid to son of Harb bin Umayyah.”

Muawiyah said: “Sit down, may my parents be sacrificed on you.”²

Saktwari writes in *Mahaziratul Awail*:³

The command of the Messenger of Allah (s.a.w.a.), which was openly contradicted was the claim of Muawiyah regarding Ziyad, is spite of the fact that Abu Sufyan had disowned him and had not regarded him as his son, and had regarded him to be without lineage.

Now, after he came to power, Muawiyah called him and made his confidant, and awarded governorship to him, and Ziyad bin Abih – that is son of his father, son of a fornicator – committed those atrocities, crimes and transgressions against the Ahle Bayt of the Prophet.

I don’t think that any senior scholars of faith would reject the statement of Jahiz that he mentioned in his treatise about Bani Umayyah:⁴

“At that point in time Muawiyah took over the rulership, and in that year, which is called as the Year of Congregation, he secured power on the rest of the folks of Shura and all Muslims from Muhajireen and Ansar paid allegiance to him.

But it was not the ‘Year of Congregation’ on the contrary it was the year of discord, force and oppression, and the year of forced domination, a year whom religious leadership (imamate) was changed into tyrannical rulership, the Caliphate was changed into a caesarean post, and became like a Roman leadership, and they exceeded all limits in transgression and sinfulness

They regularly committed such crimes and sins till they openly contradicted the command of Messenger of Allah (s.a.w.a.) and blatantly denied the Prophet’s order concerning: “The child belongs to the husband and the fornicator should be stoned to death,” in spite of the fact that the whole Ummah has consensus that

¹ *Al-Mahasin wal Masawi*, Baihaqi, 1:58 [Pg. 79].

² *Al-Mujtana*, Ibne Duraid, 37 [Pg. 24].

³ *Mahaziratul Awail*: 136 [*Al-Awail*, Hilal Askari/167].

⁴ *Rasail Jahiz - Ar-Rasailul Kalamiya*, 293 [Pg. 241].

Sumayyah was not the wife of Abu Sufyan and the latter had committed fornication with Sumayyah; and in this way Muawiyah changed from a transgressor into a disbeliever.”

If we investigate the crimes of Muawiyah, which caused his infidelity, we would conclude that this is the smallest, since most of his acts – if not all – were opposed to Quran and prophetic Sunnah.

14. Taking allegiance for Yazid: one of the four major crimes of Muawiyah¹

One of the serious crimes of Muawiyah – though his whole being was nothing, but transgression – is that against the approval of senior personalities of religion, and despite disapproval of Muhajireen, Ansar and surviving companions of Prophet, at the point of the sword and through threats, and enticements, he took allegiance for his son, Yazid.

From the time rulership was established for Muawiyah and his tyrannical kingdom was formed, he wanted to appoint his son, Yazid, as his heir-apparent, to take allegiance for him and to establish rulership in his Umayyad clan.

Therefore, throughout the seven years of his rule he persuaded people to give allegiance to Yazid; bestowed largesse on his near kindred and made people proximate for this purpose.²

Sometimes, he did this surreptitiously and at times openly; but all the time he was preparing the background for Yazid’s rule and removing obstacles from the way.

When Ziyad, who opposed this allegiance, died in 53 A.H., Muawiyah forged a declaration in his name calling for Yazid’s succession and circulated it among the people and through this, prepared way for Yazid’s allegiance as Madaini has also stated.³

Abu Umar writes in *Al-Istiab*:⁴

“During the lifetime of Hasan (a.s.), Muawiyah had hinted at the allegiance of Yazid, but he did not announce it openly, till he passed away and did not take any practical steps in this regard.”

Ibne Kathir writes in *Al-Bidayah wan Nihaya*.⁵

¹ Ref: Statement of Hasan Basri mentioned a short while ago.

² *Al-Iqdul Farid*, 2:302 [4/161].

³ *Al-Iqdul Farid*, 2:302 [4/161]; *Tarikh Tabari*, 6:170 [5/303, Events of the year 56 A.H.].

⁴ *Al-Istiab*, 1:142 [Part one/391, No. 555].

⁵ *Al-Bidayah wan Nihaya*, 8:86 [Events of the year 56 A.H.].

“In the year 56 A.H. Muawiyah called for allegiance to his son, Yazid as the heir apparent, but he had decided upon this during the lifetime of Mughira bin Shoba.”¹

Allegiance of Yazid in Shaam and assassination of Imam Hasan (a.s.) for this purpose

After groups from different parts of the kingdom gathered in Damascus at the command of Muawiyah, there was among them Ahnaf bin Qays.

Muawiyah summoned Zahhak bin Qays Fehri and said: “When I mount the pulpit and mention some exhortations and statements, you seek my permission to speak; when I give the permission, you mention divine praise and mention Yazid and extol his merits, and talk of the right that he has upon you; and then request me to appoint him as the caliph after me; because I have decided to appoint him as my heir apparent and have beseeched from Allah well being in that and other things.”

Then he called Abdur Rahman bin Uthman Thaqafi, Abdullah bin Masada Fuzari, Thawr bin Maan Salmi and Abdullah bin Asaam Ashari and ordered them that after Zahhak has spoken, all of them should arise and testify to his statements and invite him to pay allegiance to Yazid.

When Muawiyah recited the sermon, and as per directions of Muawiyah they spoke about the allegiance of Yazid...

After that Muawiyah appointed Zahhak as governor of Kufa and Abdur Rahman as governor of Jazira.

Then Ahnaf bin Qays stood up and said: O chief of believers, you are most aware about Yazid, how he spends his nights and days, his inner and outer being and his conduct. Thus, if according to you, Yazid is worthy of approval of God and for the well being of the Ummah, don’t take any advice from the people, but if you know something other this, don’t make him the master of the world, at a time when you are moving towards the hereafter as in that world only your good deeds shall be of any worth.

Know that if you give precedence to Yazid over Hasan and Husain (a.s.), inspite of knowing what personalities they are, and what beliefs they have, you will not have any excuse before Almighty Allah and would only have to say: “We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course.”²

Allamah Amini says: Since Muawiyah, from the beginning wanted to announce the allegiance of Yazid, he knew that as long as Hasan (a.s.), grandson of Prophet – as His Eminence had given a pledge that after Muawiyah, rulership

¹ Mughira bin Shoba died in 50 A.H. He had come to meet Muawiyah in the year 45 A.H. and resigned from governorship. That same year Muawiyah decided to appoint Yazid as his successor.

² *Al-Imamah was Siyasah*, 1: 138-142 [1/143-148].

would come to him and he did not have any right to leave it to anyone else – during his lifetime, the religious people of Ummah would never accept this humiliating allegiance, therefore he prepared the ground so that he may succeed in eliminating the Imam and trampled upon that pledge.

Abul Faraj says:¹ Muawiyah decided to take allegiance for Yazid and did not regard any hurdle greater than Hasan bin Ali (a.s.) and Saad bin Abi Waqqas. Therefore, he resorted to intrigue and had them poisoned to death.

Very soon,² it would be explained in detail that Muawiyah is the same, who had Imam Hasan (a.s.) assassinated.

Abdur Rahman bin Khalid³ in the allegiance of Yazid

Muawiyah said in a sermon addressed to the people of Shaam: O people of Shaam, indeed, I have reached old age and my death is near. Therefore, I have decided to appoint someone as heir apparent. So that he may take up your differences and I am also from you; so inform me about your view and reach consensus on one person.

People said: We have selected Abdur Rahman bin Khalid bin Walid. This was very distasteful for Muawiyah, but he concealed his disappointment, till Abdur Rahman fell ill. Muawiyah ordered a Jew physician, named Ibne Aathaal, who was having great rank with Muawiyah, to poison him to death. So he administered poison to Abdur Rahman, his belly bloated up and he died finally.

Allamah Amini says: This occurred in the year 46 A.H. – second year after he took allegiance for Yazid.

Saeed bin Uthman in the year 55 A.H.

Saeed bin Uthman bin Affan requested Muawiyah to grant him governorship of Khorasan. Muawiyah said: Ubaidullah bin Ziyad is the governor there.⁴ He said: “It was my father, who reared you and brought you up to perfection, and granted rank to you till through that generosity and attention you have reached this position, about which you should not be proud. However you did not prove to be thankful and value his favors on you. You gave precedence to Yazid over me, and took allegiance for him. By God, I am better than him from the aspect of father, mother and self.”

¹ *Maqatilut Talibiyin*, 29 [Pg. 80].

² *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 1096-1098.

³ He had seen the Prophet. Abu Umar writes in *Istiab* [Part 2, 829, No. 1402] that: He was a valiant fighter of Quraish, and possessed great merits and excellence, except for the fact that he had deviated from Ali (a.s.). In *Isabah* [3/68, No. 6207], Ibne Ja'far says: He was highly regarded in the view of the people of Shaam.

⁴ He went to Khorasan at the end of the year 53 A.H. and remained there for two years. *Tarikh Tabari*, 6:166 [5/297].

Muawiyah said: "As for your precedence over Yazid; by God, I don't like to have a house full of people like you in the place of Yazid. But leave this point and tell me what you want, so that I may grant it."

Saeed said: "O chief of believers, as long as you remain a defender of Yazid, he would never grow up, and I will not agree till I get what is my right; but now you grant me something from what God has bestowed to you."

Muawiyah said: "I give you the rulership of Khorasan."

Saeed said: "What value does Khorasan have?"

Muawiyah said: "It is only for you as you my near kindred."

Saeed came out of there elated, saying:

1. I mentioned the chief of believers and his kindness, so I said: May God give him a good recompense for what he bestowed on me. 2. Before this I spoke to him in anger, in which there were signs of worry. 3. So the chief of believers bestowed his grace to me, while before his bestowal, I was perplexed and not inclined to it. 4. He said: Khorasan is there for you; may God reward the chief of believers for this. 5. If Uthman had been there in his place today, he would not have bestowed more than this.

When they reported these verses to Muawiyah he ordered Yazid to see him off and present him with a dress. Yazid accompanied him for one Farsakh.¹

Muawiyah's letters for Yazid's allegiance

Muawiyah wrote to Marwan bin Hakam: Indeed, I have aged in years and my bones have weakened and I fear the conflict in the Ummah after myself. So I have decided to appoint someone after myself and I don't like to do this without your counsel. So inform the people and report to me their view.

Marwan announced this matter to the people. They said: He has thought right and taken a good decision and we agree that he should appoint someone for us and not be shortcoming in that.

Marwan conveyed the news to Muawiyah; the latter replied that he has selected Yazid. Marwan said to the people: "The chief of believers has selected someone for you and has not hesitated in that. He has appointed his son, Yazid, as his successor."

Abdur Rahman bin Abu Bakr said: "O Marwan, by God, you are a liar and Muawiyah has also lied. He has not wished good for the Ummah, on the contrary he has intended to make Caliphate like heirloom of Choesroes. That whenever one ruler dies, another king takes his place."

¹ *Al-Imamah was Siyasah*, 1:157 [1/164].

Husain bin Ali (a.s.) rose up and also rebutted Marwan and Ibne Umar and Ibne Zubair also opposed this.

Marwan informed Muawiyah about it and the latter had ordered his agents to introduce Yazid to the people and take allegiance on his behalf and send delegations to different places for taking his allegiance.

Another aspect

They say: After the passing away of Imam Hasan (a.s.), Muawiyah took the allegiance for Yazid without any delay and announced allegiance of Yazid in all the places. His governor in Medina was Marwan bin Hakam, to whom he wrote a letter and mentioned the allegiance of Yazid and ordered him to take allegiance for Yazid from Quraish and other people in Medina.

When Marwan read the letter of Muawiyah, he was not pleased at it; and Quraish also refused; so he wrote to Muawiyah: People have refused to pay allegiance for Yazid. Write to me your view about this. Muawiyah, who knew this from before, when he got Marwan's letter, he replied: "Leave the post of governorship of Medina."

And informed him that he has appointed Saeed bin Aas as governor of Medina. Marwan was enraged on reading Muawiyah's letter and along with his family and a large number of people, set out for Shaam, till he reached Damascus, and along with those people, entered Muawiyah's house till he reached Muawiyah.

After greeting Muawiyah as the caliph, he said: "By God, if I hadn't given an oath, I would have solved the issue of Caliphate decisively. So, O sons of Abu Sufyan, you make it strong and refrain from handing it over to children, since you command a lofty rank in the community and people do not like to oppose you."

Muawiyah was enraged at the statement of Marwan, but he controlled his anger. He took the hand of Marwan and said: "God has appointed a source for everything and an eligible one for every goodness, and made you highly regarded in my view and made you like your father. You are selected from among the senior leaders and at that time you became the chief of people."

So you are son of nobility.¹ Kudos to you and welcome to such a cousin. You have mentioned the martyred Caliph, indeed he was just as you have described; and as you mentioned, we are in a position, which has different aspects, and we have to choose one of them; and by God, we expect you to solve and decided the latter and ease the difficulty and to remove the darkness so that its difficulty becomes easy.

So you, after the chief of believers, are his equal and are in control of all the

¹ Compare these false and baseless praises to the statement of the Prophet regarding him: The driven away, son of the driven away; lizard son of lizard; accursed, son of accursed, if we want to do justice to Muawiyah's statement we should mention the Arabic proverb that one who is not worthy of something is being granted that. [Majmaul Amthal, 3/141, No. 4117].

affairs and right now his covenant is upon you. I appointed you as governor and increased your share in Public Treasury. I give precedence to your honor and I am not shortcoming in making bestowals to you and the chief of the believers is duty bound to make you needless and to please you.”

Then he fixed for him a thousand dinars every month and for each of his family members, hundred dinars.

Muawiyah's letter to Saeed bin Aas

Muawiyah wrote a letter to Saeed bin Aas, governor of Medina and ordered him to call the people of Medina for allegiance; and to inform him about those who accept or who refuse.

Saeed bin Aas called the people for allegiance, and ordered them to pay allegiance, and he was extremely tough in that. He scolded whoever refused to do so, but a large number of people, especially none of the members of Bani Hashim clan obeyed.

Ibne Zubair refused it most vociferously. Saeed bin Aas wrote to Muawiyah: So to say:

“You ordered me to call people for allegiance of Yazid, son of chief of believers and to inform him of their response. Now, I wish to inform that people, especially Bani Hashim, have refused to pay allegiance. They have issued statements which do not please me. One, who has openly declared his opposition is Abdullah Ibne Zubair. I am unable to suppress them unless you send an army for my assistance or that you come here in person to take allegiance. And peace.

At that time Muawiyah wrote letters to Abdullah bin Abbas, Abdullah bin Zubair, Abdullah bin Ja’far and Husain bin Ali (a.s.) and ordered Saeed bin Aas to deliver them and send their replies to him. And he wrote to Saeed bin Aas: I received your letter; and what you wrote to me that people, especially Bani Hashim and Ibne Zubair have refrained from paying the allegiance. I have sent letters to their leaders. Deliver those letters and ask for their reply and send me the same, so that I may decide what to do. You should take a stronger stance against this. Accord honor to them and keep away from inciting enmities, as this would make the matter more difficult, especially go in pursuit to Husain lest he should cause some harm to you, as he has right of relationship and greatness, which no Muslim can deny. And he is a furious lion and I don’t think that you enter into discussion with him you would emerge victorious. There is some who when he comes out, he does like a wild animal, and when he goes into concealment he does so in the same way – that is Ibne Zubair – so beware of him and continue to fear his severity. And there is no power other than that of Almighty Allah and if Allah wills I would come to you soon. And peace.”

Allamah Amini says: He mentioned what was not there in his heart. Yes, the truth was that Husain, his father and his brother, had the right of relationship

or right of nobility, which no Muslim can refuse. But Muawiyah and his supporters, after this certainty, and after what he had mentioned, denied it and continued in their enmity to Ahle Bayt (a.s.). They destroyed that relationship and denied that great right, and tied relationship to their near kindred.

“Go away, relationship will never be there when the conduct is having difference; because Salman for the sake of his love became from Ahle Bayt and the son of Nuh, despite being a son, was declared to be unrelated to Nuh (a.s.).”¹

Muawiyah’s letter to Imam Husain (a.s.)

“So to say: A matter regarding you has been reported to me, which I don’t think you are inclined to it. Anyone like you with this rank and position which Allah has bestowed on you will not refrain from loyalty to the caliph who is given allegiance. Thus, do not enter into dispute with your relations and fear God; and do not make this Ummah involved in discord and remain concerned with yourself, your religion and Prophet lest one whose faith is not complete should cause your humiliation...”

Reply of Imam Husain (a.s.)

Imam Husain (a.s.) wrote in reply: “So to say: I received your letter in which you stated that you have been informed of some matters, which you don’t think that I am inclined to. Know that, that except for Allah, no one guides to righteous deeds.

As for what you have stated that you have learnt about me, indeed none but the flatterers, tale-tellers and mischief maker in the society have conveyed you this information and the misleaders have lied. I neither want to wage war against you nor have I created an opposition to you. I am fearful in this matter regarding you from Almighty Allah and that I should make you and your companions helpless, that is the same group of rebels and the party of oppressors in that matter.

Are you not the killer of Hujr bin Adi, the brother of Kinda and his companions who were pious worshippers and thank-givers? Who did not like injustice and considered innovations as serious matters. They performed enjoining of good and prohibiting sinful deeds and did not fear the denouncement of sinful people. You killed them wrongfully in an oppressive manner in spite of the fact that you promised and vowed their security. Is this not an act of defiance before God and considering divine laws unimportant?

Are you not responsible for the killing of Amr bin Hamaq Khuzai, the companion of Holy Prophet (s.a.w.a.), pious servant of the Lord, who had become physically weak due to extreme piety and abstinence and whose complexion had paled due to the same? You had him killed after you accorded him oath of security and guaranteed him such safety that if a bird had understood

¹ A part of panegyric of Abu Faras.

it would have come down from the mountain peaks.

Have you not claimed regarding Ziyad bin Sumayyah, who was born on the bed of Ubaid Thaqif and proclaimed that he was the son of your father? While Messenger of Allah (s.a.w.a.) has stated: The child belongs to the father and the fornicator has to be stoned. You have willfully omitted the practice of the Messenger of Allah (s.a.w.a.) and followed your selfish desires without any guidance from Almighty Allah. At that time you imposed him on Muslims so that he may kill them and cut off their limbs, gouge out their eyes and impale them on date trunks. As if you are not from this community and they are not from you.

Are you not the killer of Hadhrami?¹ Ziyad wrote to you about him that he was on the religion of Ali (a.s.) and you wrote to him to kill anyone who is on the religion of Ali. He killed him as per your orders and had him cut up into pieces in spite of the fact that the religion of Ali is the same as the religion of his cousin (the Prophet) which has enabled you to occupy the position that you are now in, and if he hadn't been there, the greatness of your father and you would have had to bear difficulties of two journeys, journey of winter and journey of summer...

In you said your letter: 'Think about yourself, your religion and Ummah of Muhammad and do not create discord in the community and from involving them in mischief, while I did not consider anything as a greater mischief than your authority upon them. And I do not consider anything greater than this for myself, my religion and the Ummah of Muhammad that I should openly confront you. Thus, if you do it, it would be nearness to Allah and if you refrain from it, I shall seek divine forgiveness for my religion and petition Him for divine opportunity in activities.

You have inter alia said: If I rise up against you, you would also act against me and if I take a step against you, you would step against me. So do what you can against me as I am hopeful that your deceit would not cause us any harm though there is no one more harmful than you, because you are bent on your ignorance and have become greedy to break covenants. By my life, you have not fulfilled any condition and by killing these persons after having accorded them guarantee of safety and oaths of security you have broken your covenant.

Thus, you killed them in spite of the fact that they did not wage any war or killed anyone. You killed them only because they narrated our merits and considered our right important.

So, O Muawiyah, good news to you for retaliation and be sure of the accounting (in the hereafter). You should know that there is a book of Allah which does not leave any big or small act but that it shall be accounted for. And Almighty Allah would not overlook how you have taken people into confidence and wrongfully implicated and killed the holy men and you exiled them from their homes to alien lands and forced people to give oath of allegiance to your

¹ The incident of killing of Hadhrami is mentioned in detail in *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 1113.

young drunkard son who plays with dogs.

I do not see you except that you are harmful for yourself and you have destroyed your religion and deceived your subjects and gave ear to the talks of foolish and ignorant persons and harassed the pious and religious people. And peace.”¹

Allegiance of Yazid in Medina

In the year 50 A.H., Muawiyah went for Hajj and in 56 A.H. he performed the Umrah and in both journeys he was in pursuit of taking allegiance for Yazid and took extremely serious steps in this regard. He held discussions among people and companions. But, historians have mixed up the details on these two journeys and have not made his stance clear.

First journey

Ibne Qutaibah writes:² It is said that: Muawiyah prayed to God for well being and did not mention the allegiance of Yazid till the year 50 A.H. he came to Medina and people came to welcome him. When he settled down in his house, he invited Abdullah bin Abbas, Abdullah bin Ja’far bin Abi Talib, Abdullah bin Umar and Abdullah bin Zubair, and ordered the sentry not to allow anyone else. When the meeting was convened, Muawiyah said:

“Praise be to Allah, who has commanded us to praise and promised rewards for it. I recite excessive thanks, so that He may bestow excessive blessings on me. And I testify for the oneness of God and messengership of Holy Prophet (s.a.w.a.). So to say: I have reached old age and my death is near. And I will have to say Labbaik to the call of the Lord anytime. So I have decided to appoint Yazid as my caliph upon you, and I wish to know your view about it.

I have called you here as you are elders of Quraish, the best of them and sons of the best of them. And I have not invited Hasan and Husain, even though I think of them in good terms and I am very fond of them, because they are sons of Ali (a.s.), may God have mercy on chief of believers. So you must reply positively.”

At that time Abdullah bin Abbas, Abdullah bin Ja’far, Abdullah bin Zubair, cousin of the Messenger of Allah (s.a.w.a.) and Abdullah bin Umar spoke up. And they rejected the Caliphate of Yazid.

Muawiyah said: I have issued my statement and you have also expressed your view. Indeed, the fathers have gone and the sons remain and my son in my view is dearer than their sons; although if you dispute about my son, he would respond to you. From the beginning, the kingdom was for the descendants of Abde Manaf. After the Messenger of Allah (s.a.w.a.) only Abu Bakr and Umar, who were not the source of Caliphate, took over the Caliphate, but those two had nice conduct.

¹ *Al-Imamah was Siyasah*, 1:131 and in another edition: 148 [1/155]; *Jamhartul Rasail*, 2:67.
² *Al-Imamah was Siyasah*, [1/148].

After that the kingdom returned to descendants of Abde Manaf, and it would remain among them till Judgment Day. So Ibne Zubair and Ibne Umar, God has expelled you from it. But these two cousins of mine [Ibne Abbas and Ibne Ja'far] are not excluded from counsel [and they have right express their view].

Then without any further mention of allegiance of Yazid, he returned from Medina and did not reduce any allowances etc. He returned to Shaam and did not mention Yazid's allegiance till 51 A.H.¹

Another form of discussion in the first journey

Muawiyah came to Medina on way to Hajj² and ordered them to summon people to the Masjid for an important matter. People gathered in the Masjid and opponents of allegiance sat around the pulpit. Muawiyah recited the praise and glorifications of God. Then he spoke about the excellence of Yazid and his recitation of Quran and said:

O people of Medina, I have decided to take allegiance for Yazid and there is no village and hamlet, except that I have sent someone there to take his allegiance. All people have pledged their allegiance. I have delayed taking allegiance from Medina, since I thought that Medina was the capital of Islam and I have no fear from the people of that place. And those, who refused to pay allegiance were most eligible from them. By God, if I knew of anyone better than him, I would have taken allegiance for him.

At that point Imam Husain (a.s.) rose up and said: "By God, you have ignored someone, who is superior to him from the aspect of parents and self."

Muawiyah said: "I think you want to imply yourself. "

"Yes," said Imam Husain (a.s.), may God guide you."

Muawiyah said: "I say in your reply: As for superiority about the mother, yes, I swear by my life, your mother is superior to his mother, and if it had not been that she was just a lady from Quraish it would have sufficed; what to say when she was the daughter of Messenger of Allah (s.a.w.a.). And the religion and precedence of Lady Fatima Zahra (s.a.) is not concealed from anyone. So, I swear by God, your mother is superior to his mother. As for the father; thus, I entrusted the judgment to God [entrusted the arbitration to God]; and God gave precedence to his father over your father and the matter of arbitration was decided in Muawiyah's favor."

Imam Hasan (a.s.) said: "Your ignorance is sufficient that you gave precedence to the world over the hereafter."

¹ *Al-Imamah was Siyasah*, 1:142-144[1/148-150]; *Jamhara Khutubul Arab*, 2:233-234 [2/246-248].

² According to the consensus of all Muawiyah performed the Hajj in 50 A.H.

Muawiyah said: "As for what you said that you are better than Yazid, by God, Yazid is better than you for the Ummah of Muhammad."

Husain said: "This statement is invalid. Yazid, who is an alcoholic and who enjoys music; is he better than me?"

Muawiyah said: "Refrain from abusing your cousin! Because if your defects were mentioned before him, he would not have abused you."

Then Muawiyah turned to the people and said: "O people, all know that when the Messenger of Allah (s.a.w.a.) passed away he did not mention to anyone about Caliphate and Muslims finally decided to appoint Abu Bakr as the caliph and allegiance to him was guided and he also acted according to the Book of Allah and Sunnah of the Prophet and at the time of his death decided to appoint Umar as caliph and Umar also acted according to Book of Allah and Sunnah of Prophet.

At the time of his death, he decided to leave the decision of Caliphate to a six-member committee. Thus, Abu Bakr did something, which the Messenger of Allah (s.a.w.a.) did not do and Umar did what Abu Bakr did not do; and each of them acted according to the view of Muslims.

In the same way, I have also decided, because of the dispute present among people, and for their well wishing, I have taken allegiance for Yazid."¹

Second journey of Muawiyah and allegiance for Yazid during this trip

Ibne Athir says: After taking allegiance for Yazid from people of Shaam and Iraq, Muawiyah came to Medina accompanied by a thousand riders and the first to meet him near Medina was Husain bin Ali (a.s.).

When Muawiyah saw him, he said: "No welcome to you and you will not be pleased as you are like a camel, whose blood boils and it bleeds and Almighty Allah has made it bleed."

Imam Husain (a.s.) said: "Beware, I am not as you say."

Muawiyah said: "You are worst than that."

When Ibne Zubair confronted him, he (Muawiyah) told him as well: "No welcome to you and you will not be pleased, as you are cunning, filthy and degraded; and like a beast, which shrieks and lashes itself with its own tail. By God, soon it would be seized by the tail and its back will be broken. Remove him from me." Then he hit at his beast and rode away.²

¹ *Al-Imamah was Siyasah*, 1:149-155 [1/157-163]; *Tarikh Tabari*, 6:170 [5/303, Events of the year 56 A.H.] and the wording is from Ibne Qutaibah.

² Ref: *Lisanul Arab*, 1/352 & 540; *Majmaul Bahrayn*, 1/616; *Majmaul Amthal*, 1/457, No. 1369. Reference: *Al-Faiq*, Zamakhshari, 3/246; *Lisanul Arab*, 8/36.

Abdur Rahman bin Abu Bakr saw him and Muawiyah said: "No welcome to you and may you not be pleased. You are an old man, who has lost his mind." Then he ordered them to move from there. He had the same type of encounter with Ibne Umar. After that he entered Medina finally. He did not pay attention to these people. They gathered before his house, but in spite of rank they were having, he did not permit them to enter. They did not get what they had expected from Muawiyah.

So they left for Mecca and remained there. In Medina, Muawiyah recited a sermon, praised Yazid and said: "In spite of his excellence and eligibility, who can deserve Caliphate more than him? I don't think that some of you would give your opposition till trouble comes upon you and destroys you. Indeed, I have warned you if it is of any use to you."

Then he came to Ayesha and she had heard that Muawiyah had spoken to Imam Husain (a.s.) and his companions and had threatened them that if they don't give allegiance, he would kill them. Muawiyah complained about them to Ayesha. Ayesha advised him saying: "I have heard that you threatened them with death."

He replied: "O mother of believers, they are dearer to me than Yazid, but I have taken allegiance for Yazid and all, except them have given the pledge of allegiance. Now, do you expect me to break the pledge, which all have given?"

Ayesha said: "Be nice to them, so that they give you what you want."

He said: "I will do that."

Ayesha said interrupting Muawiyah: "Do you not fear that I will order someone to eliminate you for killing my brother [Muhammad bin Abu Bakr]?"

Muawiyah said: "I am not at all afraid, O mother of believers; since I am secure in your house."

"Yes," said Ayesha.

Muawiyah stayed in Medina for some time, then moved to Mecca. Some people said: "We would meet him and try to convince him against what he aims at."

Therefore, they met him at Batne Marr.¹ And the first to meet him was Husain (a.s.). Muawiyah said: "Welcome to you O son of Allah's Messenger and chief of the youths of Muslims."

Then he gave him a mount and he mounted and they continued the journey. He did the same with others as well and he was covering the journey with them

¹ Batn Marra, a place near Mecca on route to Shaam. Batn Marr is an area in Marra Zahran, which is also called as such. Today, it is known as Wadi Fatima. Ref: *Majmaul Bahrayn*, under the term 'marr'; *Kalimatut Taqwa*, 3/237; *Farhang Fiqhe Farsi*, 2/115.

and not with others. Till they reached Mecca. They were the first to enter and last to leave. Every day he made presents to them and did not mention anything till pilgrimage was concluded and they all packed up to depart.

Those opponents said to each other: "Don't get deceived, he has not done this for the sake of affection towards you; on the contrary he is having some aims. So prepare the reply. They reached consensus that Ibne Zubair would speak to him. Muawiyah summoned them and said: "You have seen my conduct and good behavior with you. You know that Yazid is your brother and your cousin. And I want you to prefer him for the name of caliph, but you dismiss and appoint and gather and distribute the monies, and no one would oppose you."

All of them remained silent. Again Muawiyah said: "Why don't you reply?" Then he said to Ibne Zubair: "You reply, as I think that you are their speaker."

Ibne Zubair said: "Yes, we give you the choice of three things."

Muawiyah said: "Mention them."

Ibne Zubair said: "Either you act according to the conduct of Messenger of Allah (s.a.w.a.), or Abu Bakr or Umar."

Muawiyah asked: "What did they do?"

Ibne Zubair said: "The Messenger of Allah (s.a.w.a.) left the world, without appointing anyone as caliph. And people themselves chose Abu Bakr."

Muawiyah said: "There is no one among you like Abu Bakr, and I am apprehensive of your disputes."

Ibne Zubair said: "You are right, then act like Abu Bakr, as he appointed someone other than his own family and who also not from Bani Umayyah. And if you want, you can do like Umar did, of leaving Caliphate between six persons, none of them being from his sons or Bani Umayyah."

Muawiyah asked: "Do you have any other suggestion?"

"No," said Ibne Zubair.

Muawiyah asked others: "What is your opinion?"

They all replied: "Same as that of Ibne Zubair."

Muawiyah said to Ibne Zubair: "I wanted to make you understand that excuse of anyone, who warns should be accepted, I would deliver a sermon among the people, and if one of you arose and falsified me, or utters a word in refutation of my statements, his neck would be slashed with the sword, before he can utter another word, so everyone should worry about his life."

He summoned his chief bodyguard and ordered him to put two men with wielded swords over each of them and if any of them utter a word, either in support or opposition, he should be eliminated immediately. After that he went to

the Masjid with them, and Muawiyah mounted the pulpit; he praised and glorified Allah and then said:

“These persons are leader of Muslims and their chosen ones; no matter is settled without their advice. They approve the allegiance and they have given pledge in favor of Yazid; you also give allegiance in the name of God.”

People paid allegiance and were waiting for the allegiance of those people till Muawiyah moved towards Medina. People said to them: “We thought that you will not pay the allegiance? Why did you agree and give allegiance?”

They said: “By God, we did not give allegiance.”

They asked: “Then why did you not deny his statement?”

They said: “We wanted to, but we feared that we would be killed.”

The people of Medina also gave allegiance. After that Muawiyah returned to Shaam and became aloof from Bani Hashim. Ibne Abbas came to him and said: “What has happened that you have become aloof from us?”

He replied: “Your chief – he implied Husain (a.s.) – did not give allegiance to Yazid and you did not reject his conduct.”

Ibne Abbas said: “O Muawiyah, I have the power to go to one of the coastal provinces and tell the people you know what, and instigate them to rise up against you.”

Muawiyah said: “O Aba Abbas, on the contrary you will definitely agree to it, give the allegiance and wear the garment of obedience.”¹

Allamah Amini says: One, who is in pursuit of truth regarding this shameless allegiance, knows well that this allegiance was taken under the thunder of threats and clouds of generosity; and with the help of allegations, you will see Muawiyah that he promises one person and kills another; he gives governorship to one and spreads the dinner table for another; and bestows to degraded persons untold wealth.

But there was someone among the people, who was unaffected by any of these things; but they did not listen to him and obey him: Those, who have no obedience, have no view. But, leadership, guidance, and the secret of martyrdom and nobility, after all this and in spite of that severe darkness, always expressed the reality, clarified truth and refuted falsehood, whether anyone gave ear to him or not, whether anyone followed him or not, he acted upon his duty, and he raised his voice for the welfare of Muslims and demands of present, and Muawiyah’s

¹ *Al-Iqdul Farid*, 2:302-304 [4/161-163]; *Al-Kamil*, Ibne Athir, 3:21-218 [2/511], Events of the year 56 A.H.]; *Zelul Amali*, 177 [3/175]; *Jamhartul Rasail*, 2:69, No. 72, quoting from Ibne Athir.

allegations towards him and his followers in any matter did not make him turn away.

Muawiyah's threats and warnings did affect him. He did not care for any condemnation in the path of Allah till Muawiyah breathed his last in a state of perpetual degradation. Whereas Imam Husain (a.s.) went to his Lord while he had fulfilled his duty and his symbolism had become everlasting. More than that he achieved the pleasure of Allah, the Mighty and High.

Yes, when Imam Husain (a.s.) went to meet his Lord, which was the sacrifice of this allegiance, as his brother was poisoned to death for this same allegiance. An cursed allegiance, which brought innumerable calamities upon the Ummah; destruction of the Kaaba, plunder of Medina during the Battle of Harra, and the daughters of Muhajireen and Ansar were humiliated in the worst manner.

More terrible than all of this was the carnage of Kerbala, which made the heart of Ahle Bayt of the Prophet bleed and the wails continue to arise from houses of prophethood, and lamentations rise up, and injured eyes and flowing tears:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رُجُونٌ ﴿١٩﴾

“Surely we are Allah’s and to Him we shall surely return.”¹

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَتَيْ مُنْقَلِبٍ يَنْقَلِبُونَ ﴿٢٦﴾

“And they who act unjustly shall know to what final place of turning they shall turn back.”²

Yes, this shameless allegiance was concluded without Yazid having least eligibility and experience; and occupied the throne of Caliphate and in that position to imbibe liquor, enjoy music and singing, play with dogs. People knew his conduct since the beginning, and they informed others about this. Only the testimony of the group from Medina, which went to Shaam is sufficient for Yazid’s indictment.

Among them was Abdullah bin Hanzala, Ghaseelul Malaika, Abdullah bin Abi Amr Makhzumi, Mundhir bin Zubair and all of them were nobles of Medina, who met Yazid. He accorded respect to them and gave them costly presents and they witnessed the conduct of Yazid and everyone, except Mundhir returned to Medina and communicated Yazid’s defects and foul deeds, and said:

“We are coming from a man, who has no faith, who imbibes liquor, plays the tambourine, has singing girls, games with dogs, and spends the night with

¹ Surah Baqarah 2:156

² Surah Shoara 26:227

criminals and thieves. We make you witness that we have dismissed him from Caliphate and withdrawn our allegiance;” and people also emulated them.¹

Abdullah bin Hanzala, a respectable companion, due whose excessive worship, he was called as ‘the monk’ and who was martyred in the battle of Harra, said: “O people, fear Allah, who has no partner. By God, we have not come from him (Yazid), except fearing that stones shall rain upon us from the heavens. He (Yazid) commits incest, drinks wine and omits prayers. By Allah, even if I had no one else on my side, I would have fought him with ferocity solely for the sake of Almighty...”²

When he returned to Medina, people asked: “What is the news?” He replied: “I return from one, by Allah, whom I would challenge for a fight if I have no support, except from my sons.”³

Mundhir bin Zubair said when he returned to Medina: “Yazid presented me with a hundred thousand, but this does not prevent me from informing you that by God, he drinks liquor becomes intoxicated with it and omits the Prayer.”⁴

Utbah bin Masud asked Ibne Abbas: “Will you pay allegiance to Yazid, who imbibes wine, enjoys songs and openly commits sins?” He replied: “Mind you, what happened to the statement I gave you? And that one may come after him who drinks liquor or worse than that, and you may take precedence in paying allegiance to him. By God, I forbid you and I know that you will do that till those from Quraish are killed – that is Abdullah bin Zubair.”⁵

Yes, from the beginning there was no veil over the shameless deeds of Yazid, that they should have remained concealed from the acquaintances and strangers, except that the most proximate person to him; that is his father, Muawiyah.

He overlooked all these things, and thought that it would remain concealed from Muslims; and he mentioned the eligibility and excellence of Yazid all the time; but the truthful tongue, and the perfect human being, of beautiful greatness, exposed him through those statements.

Muawiyah himself in a letter that he wrote to Yazid, has clarified about his defects when he says: “Know that, O Yazid, the first thing which intoxication would take away from you is the identification of time of thankfulness for God for the unlimited blessings and uncalculated blessings.

¹ *Tarikh Tabari*, 7:4 [5/480; Events of the year 62 A.H.]; *Al-Kamil*, Ibne Athir, 4:45 [2/588, Events of the year 61 A.H.]; *Tarikh Ibne Kathir*, 8:216 [8/235, Events of the year 62 A.H.]; *Fathul Bari*, 13:59 [13/70].

² *Tarikh Ibne Asakir*, 7:372 [27/429, No. 3270; and *Mukhtasar Tarikh Damishq*, 12/127].

³ *Tarikh Ibne Asakir*, 7:372 [27/429, No. 3270; and *Mukhtasar Tarikh Damishq*, 12/127]; *Al-Kamil*, Ibne Athir, 4:45 [2/588, Events of the year 62 A.H.]; *Al-Isabah*, 2:299 [No. 4637].

⁴ *Al-Kamil*, Ibne Athir, 4:45 [2/588, Events of the year 62 A.H.]; *Tarikh Ibne Kathir*, 8:216 [8/236, Events of the year 62 A.H.].

⁵ *Al-Imamah was Siyasah*, 1:167 [1/174].

And omitting obligatory Prayer in its time is a serious calamity and a great tragedy. This is the greatest calamity of intoxication. After knowing well the evil acts, committing sins, slander and disgrace are its signs. So, do not feel secure to expose your secret and don't regard your acts to be correct.”¹

Thus, with attention to these disgraceful acts and the debased qualities, which the Ummah has recognized from Yazid, Hasan Basri regarded his appointment as Caliphate from Muawiyah as one of the four great sins of Muawiyah, as was mentioned in the saying mentioned previously.²

15. Muawiyah's crimes in history

Some of his numerous crimes and transgressions, which are incalculable, and to mention all of them would require a number of volumes, are presented herewith as examples: One of them was his habit of cursing Maula Ameerul Momineen (a.s.). He used to curse Ali (a.s.) in the Qunut of Prayer, as was mentioned in detail before.³

And deemed this act to be a running practice in Friday Sermons and Sunnah of Prophet, who recited sermons after Prayer was changed and sermon was placed before Prayer so that people are compelled to hear the curse on Ali (a.s.), as was mentioned in detail.

Muawiyah always exhorted his agents to follow this disgraceful heresy and encouraged people for this; he condemned those, who restrain from it and he did not lend ear to any good counsel.

1. Muslim and Tirmidhi have narrated from Aamir bin Saad bin Abi Waqqas that: Muawiyah ordered Saad to curse Ali (a.s.) and asked: “Why don't you curse Abu Turab?”

He replied: “As long as I remember the three merits, which the Prophet mentioned about him, such that even if I had one of them, I would have prized it more than red haired camels, I cannot curse him.” Then he narrated the Tradition of Manzilah, standard at Khyber and Mubahila.”⁴

Tabari has narrated from Ibne Abi Fasih: When Muawiyah went to fulfill the rituals of Hajj, he circumambulated the Kaaba and Saad was with him. After the rituals, he went to Darun Nadwa and made him sit beside him on the throne and began to curse and abuse Ali (a.s.).

Saad rose up saying: “You made me sit on your seat and started cursing Ali? By God, if I had one of the qualities of Ali (a.s.), I would have preferred it more

¹ *Subhul Aashi*, 6:387 [4/374].

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 998.

³ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 174.

⁴ Ref: *Sahih Muslim*, 7:120 [5/23, Tr. 32, Kitab Fazailus Sahaba]; *Sahih Tirmidhi*, 13:171 [5/596, Tr. 3724]; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:109 [3/117, Tr. 4575].

than all on which the sun shines..." then he said: "By God, as long as I am alive, I will never step into the house, where you are present." After that he rose up and left.

Masudi, after the mention of the tradition of Tabari says: In the book of Ali bin Muhammad bin Sulaiman Naufili, which is regarding traditional reports, it is narrated from Ibne Ayesha and others, I found another explanation of this report:

When Saad issued these statements and rose up to go away, Muawiyah passed flatulence for him and said: "Sit down to listen to your reply. Now, there is no one more disgraceful than you. If it is as you say then why didn't you support Ali (a.s.), why didn't you pledge allegiance to him? If I hear what you heard from the Prophet I would have served Ali (a.s.) till end of my life."

Saad said: "By God, I am more eligible than you for this position." Muawiyah said: "Banu Azra also do not accept you; [what to say of others?]." According to another saying Saad was born from the seed of a man from Bani Azra.¹

Allamah Amini says: Muawiyah's claim that he was unaware of these widely narrated traditional reports was false. Since they were not secrets, which only some special persons were aware of; on the contrary the Messenger of Allah (s.a.w.a.) had declared them publicly for all to hear.

As for the tradition of the standard

This incident took place during the Battle of Khyber, in which Ali (a.s.) had a distinguished position, because the Prophet had said:

"Tomorrow I would give the standard to one, who loves Allah and His Messenger and whom Allah and His Messenger love."

All craned their necks to see to whom the great standard is given. Till Ameerul Momineen Ali (a.s.) arrived and received the standard of victory from the Prophet. And the statement of His Eminence was applicable for him. All the people of the army realized that the Prophet had not intended anyone other than Ali (a.s.).

Just suppose in the Battle of Khyber, Muawiyah was a part of the army of polytheists, but did he had not hear that statement? And this report was well known in the army as some of them had heard it directly and some had heard it from others, so it was well known to all of them.

¹ *Murujuz Zahab*, 1:61 [3/24]; a part of it is mentioned by Sibte Ibne Jauzi in his *Tadhkira*, 12 [Pg. 18].

As for the Tradition of Manzilah

Holy Prophet (s.a.w.a.) mentioned this tradition on numerous occasions, among them being: the Battle of Tabuk as was mentioned in its detail.¹ In that battle the senior companions had participated and all of them had known this clear excellence. And if excuse is mentioned for Muawiyah that on that day he was a polytheist, its reply is same as we mentioned with regard to the Battle of Khyber.

Other instances of this tradition

It is the day of Ghadeer, where Muawiyah was also present and he heard it along with a hundred thousand persons, but he did not pay attention to it. Since he had not believed in it. That is why after that he fought against Ali (a.s.), was inimical to him and had ordered him to be cursed, as he was the enemy of God and Messenger of Allah (s.a.w.a.).

The loud and clear call of Prophet calling towards Ali (a.s.): “O God, love those, who love him and be inimical those, who are inimical to him; help those, who help him and degrade those, who insult him;” still resonates through the world.

Another instance of this tradition

It is the day of pledge of brotherhood, as Ahmad bin Hanbal has narrated through chains from Mahdij bin Zaid Bahili.² The Messenger of Allah (s.a.w.a.) established the pledge of brotherhood between Muhajireen and Ansar: Ali (a.s.) wept and the Messenger of Allah (s.a.w.a.) asked: “Why are you weeping?”

He replied: “You did not make me anyone’s brother.”

He said: “I have reserved you for myself.”

Then he said: “You are for me as Harun was to Musa (a.s.).”

Another instance

On the day, when the Messenger of Allah (s.a.w.a.) was in the house of Umme Salma, when Ali (a.s.) sought permission to enter. His Eminence said: “Umme Salma, do you recognize him?” “Yes,” she replied.

His Eminence said: “This is Ali, whose flesh is mixed with my flesh and whose blood is merged in my blood. And he is for me as Harun was to Musa (a.s.), except that no prophet would come after me.”³

In addition to that: Basically Muawiyah is himself the narrator of this tradition and he narrated it during the lifetime of Ali (a.s.) and Ahmad bin Hanbal

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 316-320.

² *Manaqib Ali*, [Pg. 197, Tr. 257].

³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 287-290.

has mentioned in his book of *Manaqib*, quoting it from Abu Hazim as is mentioned in *Riyazun Nazara*.¹

As for the incident of Mubahila

It is correct that Muawiyah was not present during that and he was a disbeliever at that time, but the Holy Quran has clearly mentioned it, if the son of Harb has not separated from Holy Quran and Sunnah. In addition, this event is universal and no one can claim not to have heard it. Now, let us accompany the son of Sakhr and suppose that he did not know it till Saad mentioned it, but what excuse can he give when he reads it in Quran:

وَإِنْ طَّاْبَتْنِي مِنَ الْمُؤْمِنِينَ افْتَنَّلُو أَفَأَصِلُّهُ إِبْيَانَهَا

“And if two parties of the believers quarrel, make peace between them.”²

And what excuse he has after the statement of Messenger of Allah (s.a.w.a.) regarding Ammar before Battle of Siffeen that: “A rebellious group would slain you.”?

And what excuse can he present after listening it from a companion, who was one of the ten given glad tidings of Paradise? And after the evidence was established, there remained no scope for him to doubt it.

It becomes clear from this discussion that: He utters a lie for the second time that: “If I had heard these merits of Ali (a.s.) from Messenger of Allah (s.a.w.a.), I would have served him for the rest of my life,” since as long as he lived he never gave up his deviation during lifetime of Ali (a.s.) and after the martyrdom of His Eminence he continued to be inimical to Ali (a.s.) and cursed His Eminence and ordered others to do the same and established it as a permanent practice. Till his shameful deeds were exposed and his gluttony dispatched him to Hell.

Yes, he insisted on his sins, and responded to the tradition of Saad with passing of flatulence. Now is such an act, not ridiculing the narrator of that holy report? Or it was because Saad did not support his oppression? I don’t know. But the concealed infidelity of Muawiyah does not negate any of these possibilities. How he committed this shameful act in spite of the fact that he was a ruler and naturally the gathering was full of people yet he did not feel ashamed?

“From where the faces of Bani Umayyah became ashamed that the pleasure of sins has removed the veil of shame from their faces.” (Couplet)

2. After the passing away of Hasan bin Ali (a.s.), Muawiyah set out for Hajj and came to Medina and decided to curse Ali (a.s.) from the pulpit of Prophet.

¹ *Riyazun Nazara*, 2:195 [3/142].
² Surah Hujurat 49:9

They said: "Saad bin Abi Waqqas is present in Medina and we don't think that he would approve this. Send someone to him and seek his view."

He sent someone and asked for his view. Saad said: "If he does that I will go out of the Masjid and never enter it again." Muawiyah did not curse Ali (a.s.) till Saad died. After his death he cursed Ali (a.s.) from the pulpit and ordered his agents to curse him from the pulpits.

Umme Salma, wife of Prophet wrote to Muawiyah: "Do you curse God and Messenger of Allah (s.a.w.a.) from your pulpits? Since you curse Ali Ibne Abi Talib (a.s.) and his followers and I testify that God and Messenger of Allah (s.a.w.a.) are affectionate to Ali (a.s.)." But Muawiyah paid no heed to her.¹

3. Muawiyah said to Aqil Ibne Abi Talib: "Ali did not honor the ties of relationships and he spurned you; but I have honored them and given gifts to you; I will not be satisfied with you till you curse him from the pulpit." Aqil said: "I will do that." He mounted the pulpit and after praise and glorification of Allah, and benedictions on Prophet, said:

"O people, Muawiyah bin Abu Sufyan ordered me to curse Ali Ibne Abi Talib; so I curse the one, whom all God, angels and all people curse." Then he came down from the pulpit.

Muawiyah said: "You did not specify that which of the two you cursed?" Go back and clarify that." He said: "By God, I did not say a word more or less, and the statement refers to the intention of the speaker."²

4. Mughira bin Shoba, during the time he was the governor of Kufa, always after the sermon he used to talk ill of Ali (a.s.) from the pulpit and curse him and his Shia. And it is definite that he cursed Ali (a.s.) excessively from the pulpit of Kufa and always said:

"The Prophet did not marry his daughter to him because of his affection for Ali (a.s.); on the contrary it was in response to the favors of Abu Talib upon him."³

5. Ibne Saad has narrated from Umair bin Ishaq that: Marwan was our governor in Medina; and every Friday he used to curse Ali (a.s.) from the pulpit. And Hasan bin Ali (a.s.) heard, but did not say anything. Then Marwan sent someone to tell Hasan (a.s.): "To Ali, to Ali and to Ali and to you, to you and to you. [you and your father are the targets of this curse]. And your simile is that of a mule that when they ask him: Who is your father, it says: My mother is a mare."

¹ *Al-Iqdul Farid*, 2:301 [4/159].

² *Al-Iqdul Farid*, 2:144 [3/215]; *Al-Mustatraf*, 1:54 [1/43].

³ *Musnad Ahmad*, 1:188 [1/307, Tr. 1634]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:360 [4/69, Sermon 56].

Imam Hasan (a.s.) said: “Tell Marwan from my side, by God, I would not forget a word of what he says, and our promised hour is with God. If what you said is right Almighty Allah will reward you, and if you are false, the retribution of God is the severest.”¹

When these lizard sons of lizard were asked: “Why do you curse Ali (a.s.) from the pulpits?”

They said: “Our rule shall not be established without this.”²

Allamah Amini says: Muawiyah and his agents, were always following this practice till the infants grew up on this and the elders died on this habit. Perhaps, in the beginning there were some who did not commit this indecent act, and some noble persons abstained from it, but Muawiyah’s strictness continued this heresy and the force of agents who were inimical to Ahle Bayt (a.s.), and their greed for making this oppressive rule established and in continuing this accursed practice, led to the scenario for this practice to become well established in all the lands.

And it became a general calamity and all submitted to it willy nilly. This practice continued from the time of martyrdom of Ameerul Momineen (a.s.) till Umar Ibne Abdul Aziz stopped it after it had continued for forty years in all Islamic dominions from Shaam to Rayy, Kufa, Basra, Medina the capital of Islam, in the divine sanctuary of holy Mecca, in the east and west of the Islamic territories, in all gatherings of Muslims.

Yaqut Hamawi says in *Mojamul Buldan*:³ Ali (a.s.) was cursed from all pulpits of the east and west in Islamic lands, but he was cursed only once in Sajistan and they refrained from it till their share was increased, no one was cursed from the pulpit and what is a higher nobility is that they refrained from cursing the brother of Holy Prophet (s.a.w.a.) from the pulpits of Mecca and Medina?

Cursing His Eminence became a practice and during the reign of Bani Umayyah seventy thousand pulpits were installed from which Ameerul Momineen (a.s.) was cursed and they made it a definite practice obligatory to be followed. And they indulged in this with all enthusiasm. Till Umar bin Abdul Aziz due to exigency or politics of the time, stopped this, and it was felt as if he had brought something deadly upon them or had committed a serious sin.

What Masudi has mentioned in *Murujuz Zahab*,⁴ and from *Tarikh Yaqubi*,⁵ and *Kamil* of Ibne Athir,⁶ and *Tarikhul Khulafa*,⁷ Suyuti and what others say is

¹ *Tarikhul Khulafa*, 127 [Pg. 177].

² *Sawaiqul Mohriqa*, 13 [Pg. 55].

³ *Mojamul Buldan*, 5:38 [3/191].

⁴ *Murujuz Zahab*, 2:167 [3/205].

⁵ *Tarikh Yaqubi*, 3:48 [2/305].

⁶ *Al-Kamil fit Tarikh Ibne Athir*, 7:17 [3/256, Events of the year 99 A.H.].

⁷ *Tarikhul Khulafa*, 161 [Pg. 226].

that: Umar bin Abdul Aziz prohibited cursing His Eminence in the sermons, and he ordered his agents that they should instead say:

رَبَّنَا اغْفِرْ لَنَا وَلَاخُوَانِنَا الَّذِينَ سَبَقُونَا بِالإِيمَانِ

“Our Lord! forgive us and those of our brethren who had precedence of us in faith...”¹

Some say that in its place he ordered the recitation of the following verse:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

“Surely Allah enjoins the doing of justice and the doing of good (to others)...”²

Some say that he ordered the recitation of both verses. And after that this was recited in the sermons.

But it is not correct to say that he completely forbade the cursing of Imam Ali (a.s.), or condemned those who spoke ill of His Eminence; or punished those who committed these shameful acts. No such instance is mentioned. But we see in the pages of history that he punished those who cursed Uthman and Muawiyah. As Ibne Taymiyyah has mentioned in his book of *Al-Sarimul Maslul* that:³ “But I have not found if he had punished anyone for having cursed Ali (a.s.).”

Leave aside the rank of Ameerul Momineen (a.s.) near Almighty Allah, his precedence in defending Islam, establishing it, and in spreading justice and equity, and making firm the obligations and recommended deeds of religion, calling people to God, Prophet and the upright religion of Islam; his efforts in these directions, till he met Almighty Allah, while he had borne untold hardships in this path.

Leave aside His excellence and good morals, and the verses revealed in his honor, and traditional reports of Holy Prophet (s.a.w.a.) in his praise, but was he not from the Muslims; whose cursing is unlawful on the basis of widely narrated traditions and famous verdicts? One tradition of the Prophet is sufficient that: “Abusing a Muslim is transgression.”⁴

In addition to this, even if we disregard such a pure birth, sacred origin, his lineage and personal merits and accomplishments of Ali (a.s.); but according to the belief of Ahle Sunnat themselves, His Eminence is one of the ten persons whom Messenger of Allah (s.a.w.a.) gave glad tiding of Paradise. Or at least he is

¹ Surah Hashr 59:10

² Surah Nahl 16:90

³ *Al-Sarimul Maslul*, 272 [Pg. 574].

⁴ *Sahih Bukhari*, [1/27, Tr. 47]; *Sahih Muslim*, [1/114, Tr. 116, Kitabul Eimaan]; *Sunan Tirmidhi*, [4/311, Tr. 1983]; *Sunanul Kubra*, Nasai, [2/313, Tr. 3568-3571].

one of the companions who all are regarded as just.¹ And they argue through their words and deeds, and do not regard talking ill of them lawful. They condemn the Shia severely since they think that the Shia talk ill of some companions and they have explained rules about them. Yahya bin Moin says:

“One, who speaks ill of Uthman, Talha or one of the companions of Prophet, is Dajjal; and his reports are rejectable, and the curse of God, angels and all the people be on him.”²

It is narrated from Ahmad bin Hanbal, leader of Hanbalis that:³

“The best person of the Ummah, after Holy Prophet (s.a.w.a.) is Abu Bakr and after him, Umar and after him, Uthman and after him Ali. Some have stopped at Uthman. These are the rightfully guided and the guiding caliphs.

After them, the companions of Prophet are the best of the community and no one is allowed to talk ill of them and to criticize them. One, who does this, his punishment is obligatory; and the ruler has no right to forgive him; on the contrary he should penalize him and make him repent. If he repents, it should be accepted, if he does not he should be punished again; and be imprisoned till he dies or repents.”

It is narrated from him that: “What have they got to do with Muawiyah? We beseech God for security.”

And he says: “If you see someone talk ill of the companions of the Prophet, have doubts about his faith.”

And Abu Bakr bin Abdul Aziz writes in *Al-Muqna*: “If a Rafidhi abuse the companions, he is a disbeliever and marriage with him is not allowed.”⁴

Ahle Sunnat have raised a great clamor about cursing Abu Bakr and Umar. Jardani writes in *Misbahuz Zulam*:⁵

“Most scholars believe that one, who curses Abu Bakr and Umar, is a disbeliever.”

Ibne Taymiyyah writes in *Sarimul Maslul*.⁶

Ibrahim Nakhai says: “It is said that cursing Abu Bakr and Umar is a greater sin.”

¹ Nawawi in *Shark Muslim*, in the gloss on *Al-Irshad*, 8:22 [12/216] says: “All companions are selected ones from the people, elders of the Ummah and are better than those who came after them. All of them were equitable and leaders; and there was no transgressor among them and the people after them got mixed up; and transgressors are present among them.”

² *Tahdhibut Tahdhib*, 1:509 [1/447].

³ *Musnad Ahmad*, [1/186, Tr. 936].

⁴ *Sarimul Maslul*, 272, 574 & 575.

⁵ *Misbahuz Zulam*, 2:23 [2/56, Tr. 362].

⁶ *Sarimul Maslul*, 581.

If we suppose these verdicts without evidence, are established principles of jurisprudence and no researcher has any right to argue with the givers of verdict, and ask for their source from Quran and Sunnah, or principles and rules, or analogy or guess work; especially when some of those sources are rare in Islam, but are these laws specialties of other than Ahle Bayt (a.s.) and they don't include them?

Perhaps there is someone among them who acted in contravention with decorum and says against this query: Yes, these rules do not include Ali (a.s.) and his sons: Hasan, and Husain, since the son of Hind always spoke ill of them, and he cursed them and threatened others to do the same.

On the other hand it is not possible to apply those laws to him, since he is the scribe of revelation, although throughout his life as a Muslim, he did not write anything other than some letters to leaders of tribes, at the end of the life of the Prophet. And since he is the maternal uncle of believers, because he was the brother of Umme Habiba, wife of Prophet.

But they don't call anyone as such other than him, like brothers of wives of Prophet, like Muhammad bin Abu Bakr, except that he was a fighter in the army of Imam Ali (a.s.) and Muawiyah was his enemy. Thus, in fact all these are ancient enmities, which have blinded their eyes.

قَدْ بَدَتِ الْبُغْضَاءُ مِنْ أَفْوَاهِهِمْ۝ وَمَا تُخْفِي صُدُورُهُمْ۝ أَكْبَرُ طَقْلَةٍ لَّكُمْ
الْأَلْيَتِ إِنْ كُنْتُمْ تَعْقِلُونَ^⑩

“Vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still; indeed, We have made the communications clear to you, if you will understand.”¹

And to all this add the fact that Ameerul Momineen (a.s.), in view of Ahle Sunnat and according to consensus of all sects of Islam, is one of the righteous caliphs; against abusing whom they have numerous severe verdicts. And as you saw some regard the abusers of Abu Bakr and Umar as disbelievers, and regard those who curse Uthman as heretics; in the same way it is mentioned in a tradition on which all have consensus that:

“It is obligatory on you to act according to my Sunnah and the practice of the rightly guided caliphs.”

Come with me so that we may ask them what justification they have for Muawiyah and the Umayyads and their followers in committing this shameful crime? And ask them why they overlook those, who expelled His Eminence from the command of caliphs, companions and even the command of Islam?

¹ Surah Aale Imran 3:118

They regarded as lawful abusing and cursing him in every gathering, in such a way that no one preceded them in this? How they degraded the rank and position of the pure Imam, who was having all the three ranks: Caliphate, companionship and Islam? They didn't admit to any value for him and did not honor any of his right, and did not leave any nobility for him.

In spite of the fact that he was the self of Prophet, husband of his daughter, father of his grandsons, and first of Muslims, one through whose sword Islam was established and through him it was spread, and through whose sword dust was removed from the face of religion. One, who was always with truth and the truth was with him; and who is always with Quran and the Quran is with him; and the two shall not separate till they reach the Prophet at the Cistern of Kauthar.

And one, who did not alter the truth even for a moment or even to the slightest extent. In case they prohibit cursing the adulteress and folks of Hell and talking ill of the sinners and drunkards, such as those who were driven out by the Prophet and those cursed by him and those who ridiculed the Shariah, who invalidated the Islamic laws and distorted the Sunnah and opposed the Quran and followed base desires.

إِنَّا إِلَيْهِ رَجُونَ ﴿١٩﴾

“Surely we are Allah’s and to Him we shall surely return.”¹

Yes, the fact is what Amir bin Abdullah bin Zubair said to his son, who abused Ali (a.s.):

“My son, refrain from abusing Ali (a.s.) as Bani Umayyah insulted him for 60 years, but Almighty Allah exalted his rank.”²

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتَمَّمَ نُورَهُ وَلَوْ كَرِةً
الْكُفَّارُونَ ﴿٢٣﴾

“They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse.”³

16. Muawiyah’s battle against Imam Ameerul Momineen Ali (a.s.)

In the dark pages of the history of Muawiyah, no matter how much we try to overlook, we cannot disregard this open fact that since Maula Ameerul

¹ Surah Baqarah 2:156

² *Al-Mahasin was Masawi*, 1:40 [Pg. 55].

³ Surah Taubah 9:32

Momineen (a.s.) was definitely a Muslim and an incomparable believer, to distress and confront him is unlawful according to declaration of Quran:

وَالَّذِينَ يُؤْذُنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا كُتَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا
مُّبَيِّنًا^①

“And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin.”¹

And the whole Islamic Ummah has consensus on that statement of Holy Prophet (s.a.w.a.) that: “One, who abuses a believer Muslim and one, who battles against him, is a disbeliever.”²

Muawiyah is guilty of both crimes; he abused Ali (a.s.), the chief of Muslims and also fought against him. Muawiyah distressed the foremost Muslim of the Ummah and therefore distressed Holy Prophet (s.a.w.a.), and according to the Holy Quran became eligible for a painful chastisement:

وَالَّذِينَ يُؤْذُنَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

“And (as for) those who molest the Apostle of Allah, they shall have a painful punishment.”³

And one who distresses the Prophet, has in fact distressed Almighty Allah and Allah has cursed him in the world and the hereafter:

إِنَّ الَّذِينَ يُؤْذُنَ اللَّهُ وَرَسُولَهُ لَعَنْهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا
مُّهِينًا^④

“Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace.”⁴

In addition to that, Ali (a.s.) according to all viewpoints and all justifications that exist in the matter of Caliphate, was the caliph of Muslims at that time, because he had also attained that position according to declaration of Prophet and people of the say had reached consensus on his Caliphate.

Even Muhajireen and Ansar had pledged allegiance to him, and all companions, except for a few, who could be counted on the fingers of the hand,

¹ Surah Ahzab 33:58

² Ref: *Sahih Bukhari*, [1/27, Tr. 48]; *Sahih Muslim*, [1/114, Tr. 116, Kitabul Imaan].

³ Surah Taubah 9:61

⁴ Surah Ahzab 33:57

did not approve him, and those few numbers also were deviated from the right path and they could not weaken the arm of community and to confront the viewpoint of all Muslims, and had no role in the formation of the government.

Some of them did not pay allegiance due to malice; and some others were seeking influential posts in his government and greed for material wealth led them to refrain from the allegiance; some were having personal objectives and vested interests, and thus, they did not pay the allegiance.

In any case, Ameerul Momineen (a.s.) was the rightful Muslim caliph at that time and whoever opposed him and staged an uprising against him, is liable for execution. He has divested from Islam and has insulted the kingdom of God; he has no argument against Almighty Allah.

Holy Prophet (s.a.w.a.) has clearly declared: “Adverse occurrences lie ahead; thus, if someone from the Ummah of Muhammad wants to create disunity, strike off his head, no matter who it is.”

It is mentioned in another version: “If you see anyone creating disunity among Muslims, you should eliminate him.”

In the same way, he said: “If the whole Ummah unites on the rulership of one individual and a person arrives and wants to create dissension among you, you should eliminate him.”¹

And he said on another occasion: “One who leaves the obedience of the rightful ruler and has left the community of Muslims, and then died, his death is that of the period of Ignorance.”²

And he said: “One, who insults the divine ruler has in fact insulted Almighty Allah.”³

And Muawiyah himself narrates from Messenger of Allah (s.a.w.a.) that he said: “One, who separates from the Muslim community, will enter Hellfire.”⁴

And he said: “You should listen to and obey your ruler even if he was an Ethiopian (black) slave, whose head looks like a raisin.”⁵

And clear traditional reports of Prophet regarding Muawiyah do not accept any justification and clearly say that he is the leader of the disobedient and oppressors, since when he was an idol-worshipper, he was at the head of the clans [who fought against Islam in Battle of Ahzab] and how similar are his beginning and his end?

¹ *Sahih Muslim*, 6:23 [4/127, Tr. 60, Kitabul Ijara].

² *Taisirul Wasul*, 2:39 [2/47] quoting from the first and the second caliph.

³ *Sahih Tirmidhi*, 9:69 [4/435, Tr. 2224]; *Taisirul Wasul*, 2:39 [2/47].

⁴ *Al-Mustadrak alas Sahihain*, Hakim Nishapuri, 1/118, [1/205, Tr. 407].

⁵ *Sahih Bukhari*, Chapter of hear and obey [6/2612, Tr. 6723]; *Sahih Muslim*, 6:15 [4/116, Tr. 47, Kitabul Imarah] and the above version is from *Sahih Bukhari*.

It is from this aspect that Holy Prophet (s.a.w.a.) ordered Ameerul Momineen (a.s.) to fight against Muawiyah and said: “The killer of Ammar is that same unjust rebellious group; and no one disputes the fact that Ammar was martyred at the hands of Muawiyah’s army. But Muawiyah was not someone to be influenced by these statements, and this did not stop him from shedding the blood of Ammar and other righteous ones.

In addition to that if we suppose that the worthless allegiance of people of Shaam for Muawiyah caused him to be the other caliph; even then according to the statement of the Messenger of Allah (s.a.w.a.) the blood of that second caliph is liable to be shed as it is mentioned in the tradition that:

“If people give allegiance to two persons, eliminate the second one.”

He said: “After me there would be caliphs and they shall be numerous.” He was asked: “What do advice us in such circumstances?” He replied: “Honor the allegiance to the first of them and if he is not there, then to the next; and give them their rights.”

The following definite¹ authentic traditions support the traditions of Prophet regarding Muawiyah even though their chains of narrators are weak. Holy Prophet (s.a.w.a.) said: “If you see Muawiyah on my pulpit, kill him.”²

This report strengthens the report of Manawi in *Kunuzud Daqaiq* that:³ “Kill one, who disputes with Ali (a.s.) in the matter of Caliphate, whoever that might be.”

On the other hand, when two groups: companions of Ameerul Momineen (a.s.) and the corrupt party of Muawiyah confronted each other, the Holy Quran says regarding them:

وَإِنْ طَائِفَتَيْ مِنَ الْمُؤْمِنِينَ اقْتَشَلُوا فَأَصْلِحُوهَا بَيْنَهُمَا فَإِنْ بَغَثَ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوهُ أَتَتْبِعُ حَلْقَ تَفْعِيلَ أَمْرِ اللَّهِ

“And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah’s command.”⁴

Scholars of jurisprudence, like Shafei, have reasoned through this same verse about fighting the folks of rebellion [people within the community].⁵ And

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 920.

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 964-966, & 1021.

³ *Kunuzud Daqaiq*: 145 [2/114].

⁴ Surah Hujurat 49:9

⁵ *Sunan Baihaqi*, 8:171.

according to clarification of Holy Prophet (s.a.w.a.) the party of Muawiyah was rebellious; on the basis of this fighting him was obligatory.

Muhammad Ibne Hasan Shaibani Hanafi (d. 187 A.H.) says: “If Muawiyah had not fought Ali (a.s.) from the aspect of such trespass and injustice, we would not have learnt the process and rules of fighting the rebels of the community.”¹

Qurtubi says in his book of *Tafseer*:²

“This verse proves that it is obligatory to fight against internal rebels, whose trespass against the Imam or Muslims is known.”

Zeali writes in *Nasabur Raaya*:

“On Ali’s turn the truth was with him, its evidence is statement of Prophet (s.a.w.a.) to Ammar: “You would be killed by a group of rebels. And there is no dispute that he was fighting on the side of Ali (a.s.) and the supporters of Muawiyah slain him.

Imamul Harmain says in *Irshad*: Ali (a.s.) is an imam, who is truly having mastership (*Wilayat*), and one, who fought him is the trespasser. If we like we can speak about them in good terms; we can say that their intentions were not wrong and they made a mistake.

But scholars have consensus that Ali (a.s.) was on the right in the Battle of Jamal (against Talha, Zubair, Ayesha and their supporters) and the Battle of Siffeen (against Muawiyah and his forces), and Ayesha later expressed regret her stance against Ali (a.s.).”³

Ayesha was right that: The Ummah has not abandoned any verse of Quran as it deserted the verse:

وَإِنْ طَآفُتِينَ مِنَ الْبُوْمِنِيْنَ اقْتَلُوَا فَأَصْلِحُوَا بَيْنَهُمَا ۝ فَإِنْ بَغَتْ إِحْدِهِمَا عَلَى الْأُخْرَى فَقَاتِلُوَا إِلَيْهِ تَبِعُّهُ حَتَّىٰ تَفْعَلَ آمْرُ اللَّهِ

“And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah’s command.”⁴

She herself was the first to ignore this verse and disobey its command. She came out of her house and left aside her secure environment and adopted the

¹ *Al-Jawahirul Maziya*, 2:26.

² *Al-Jamiul Ahkamul Quran*, 16:317 [16/208].

³ Zeali has narrated the statement in the same way from *Irshad*, but if you refer to *Irshad*, you will see that the statement has been expurgated from the book. Ref: *Al-Irshad*: 433 [Pg. 365].

⁴ Surah Hujurat 49:9

stance of Jahiliyya and fought against the Imam of her time. Perhaps she regretted it later, but of what use was that?

That is why Ameerul Momineen (a.s.) regarded fighting the people of Shaam obligatory and he said: “Either I fight them or become a disbeliever in the Quran, which Muhammad brought; I have no other option.”¹

The Messenger of Allah (s.a.w.a.) himself ordered Ameerul Momineen (a.s.), Abu Ayyub Ansari and Ammar bin Yasir to fight three groups: the oath breakers (*Nakiseen*), the unjust (*Qasiteen*) and apostates (*Mariqeen*), as mentioned in the traditional report before.²

And all scholars has consensus that the unjust (*Qasiteen*) implies Muawiyah and his supporters.

Thus, to fight whom and to kill whom was obligatory by what justification pretext, though it be false, regard fighting against Ameerul Momineen Ali (a.s.) lawful? Whereas he was the follower of the book of Allah and Holy Prophet (s.a.w.a.) and Quran and Sunnah of Prophet was before him and he should have referred to them before fighting.

Allah, the Mighty and High says in the Holy Quran:

فَإِنْ تَنَازَّعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ

“Then if you quarrel about anything, refer it to Allah and the Apostle, if you believe in Allah and the last day.”³

وَمَنْ لَّمْ يَحْكُمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكُفَّارُ ﴿٤﴾

“And whoever did not judge by what Allah revealed, those are they that are the unbelievers.” (Surah Maidah 5:44)

وَمَنْ لَّمْ يَحْكُمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥﴾

“And whoever did not judge by what Allah revealed, those are they that are the unjust.” (Surah Maidah 5:45)

مَنْ لَّمْ يَحْكُمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَسِقُونَ ﴿٦﴾

“And whoever did not judge by what Allah revealed, those are they that are the transgressors.”⁴

¹ *Nahjul Balagha*, 1:94 [Pg. 84, Sermon 43]; *Kitabus Siffieen*, 542 [Pg. 474]; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:115 [3/124, Tr. 4597]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:183 [2/208, Sermon 35].

² *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 314 & 316.

³ Surah Nisa 4:59

⁴ Surah Maidah 5:47

On the basis of this, the battle could not first solve the dispute between Islamic Ummah before referring to definite divine verses and clear practice of Prophet. So, Maula Ameerul Momineen (a.s.) since the beginning of the issue, with explanation exhausted the argument and referred the dispute to Holy Quran, which was his equal; and said to the group of Muawiyah; Know that I call you to the Book of Allah, the Mighty and Sublime and Sunnah of His Prophet (s.a.w.a.).¹

And in a letter to Muawiyah and the Quraishites present with him, he wrote: “I call you to the Book of Allah and His Messenger and against shedding the blood of this Ummah.”²

But they paid no attention to the statement of Imam (a.s.) till he was compelled to fight and then due to fear of battle they hid themselves behind Quran. Imam (a.s.) informed Muawiyah about this event and said: “As if I can see you in battle for two days, like heavily loaded camels, you are lamenting and you along with some of my companions are inviting me by the Quran that only your tongue mentions its respect and deny it with your heart.”³

This prediction of His Eminence of the day when soldiers of Muawiyah raised Quran on spears in deceit and made the Book of Allah a shield against rout. That day Ameerul Momineen (a.s.) said regarding them:

“O people, I am most worthy to have responded to the call of Quran; as for Muawiyah, Amr bin Aas, Ibne Abi Muit, Habib bin Muslma and Ibne Abi Sarah are not religious and they have nothing to do with Quran; I know them better than you. I have grown up with them since childhood. These are the worst of the children and the worst elders. Their statement is truth, but having a false objective, by God, they have not raised the Quran, because they know it and act according to it. This act of theirs is deceit and they want to make you uncertain and weak.”⁴

Holy Prophet (s.a.w.a.) did not spare any effort to destroy mischiefs, especially these ignorant and oppressive mischiefs. Throughout his call he introduced the rank of Ameerul Momineen (a.s.) and explained them that any distress caused to Ali (a.s.), whether it was fighting against him, or abusing him or not assisting him etc, are all un-preferred acts.

He called and motivated people for the Wilayat of Ali (a.s.) and to follow him and he urged them to remain with him. And this was after Allah, the Mighty

¹ *Tarikh Umam wal Mulook*, 6:4 [5/8, Events of the year A.H.].

² *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:19 [3/210, Sermon 48].

³ *Sharh Nahjul Balagha*, Ibne Abil Hadid, 3:411 [4/50, 15/83, Letter 10; 16/134, Letter 32].

⁴ Ref: Statements of the Imam mentioned above [*Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 967-969, 975], because one who is looking for truth will be satisfied with it.

and High had mentioned the Wilayat of Ali and deemed his obedience along with Wilayat and obedience of Almighty Allah and Holy Prophet (s.a.w.a.) and says:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا إِنَّمَا يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ
وَهُمْ رَكِعُونَ ﴿٤﴾

“Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.”¹

يَأَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَئِكُمْ مِنْكُمْ نُكْرَمٌ

“O you who believe! obey Allah and obey the Apostle and those in authority from among you.”²

But the Book of Allah and Sunnah of the Prophet did not satisfy Muawiyah, and he committed all the crimes against Ameerul Momineen (a.s.) and he disregarded all the laws and rules of Shariah and became one of the oppressors, or rather the chief of them:

وَآتَاهُمُ الْقُسْطَنْدُونَ فَكَانُوا لِيَهْتَمَّ كُلُّهُمْ

“And as to the deviators, they are fuel of hell:”³

Yes, the following statements of Messenger of Allah (s.a.w.a.) did not satisfy Muawiyah:

1. Statement of Holy Prophet (s.a.w.a.) that: “Ali is in relation to me as Harun was to Musa (a.s.), except that there is no prophet after me.”

2. “Of whomsoever I am the master, this Ali is also his master. O God, love those, who love him and be inimical to those, who are inimical to him, and help those, who assist him, and degrade those, who insult him.”

3. And his statement: “Whoever obeyed me has in fact obeyed Almighty Allah; and whoever disobeys me, has in fact disobeyed Almighty Allah. And whoever obeys Ali, has in fact obeyed me; and whoever disobeys him has in fact disobeyed me,”

4. And his statement: “I leave among you two heavy things: the Book of Allah and my progeny - my Ahle Bayt. These two shall not separate from, each

¹ Surah Maidah 5:55

² Surah Nisa 4:59; Ref: Detailed discussion mentioned on Pg. 153-157 and Pg. 299-303 of *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi.

Sahih Bukhari, Chapter of Tafsir, [4/1674, Tr. 4308] Kitabul Ahkam [6/2611, Tr. 6718]; *Sahih Muslim*, 6:13 [4/114, Tr. 31, Kitabul Imarah].

³ Surah Jinn 72:15

other till they meet me at the Cistern of Kauthar on Judgment Day. So mind how you treat them after me.”

5. And his statement: “One, who wants to live according to my conduct and religion, and to die like me and on my religion, and to stay in perpetual Paradise, which my Lord has promised me, he should follow Ali Ibne Abi Talib (a.s.), because he would not take you out of the path of guidance.”

6. And his statement: “O Lord, people have made a pledge to me regarding Ali Ibne Abi Talib (a.s.) and said he is the standard of guidance and the light house [symbol]¹ and is the leader of my supporters, and the light for one, who obeys me.”

7. And his statement: “The title of the scroll of deeds of the believer is love and affection of Ali Ibne Abi Talib (a.s.).”

8. When Holy Prophet (s.a.w.a.) glanced at Ali, Fatima, Hasan and Husain, he said: I am inimical to your enemies and am affectionate to those, who are friendly to you.”

9. And his statement: “Ali is from me and I am from him; and he is the master of all believers after me.”

10. And his statement: “You are the guardian of all believers after me.”

11. And his statement: “Ali is the chief of believers, leader of the pious and guide of the successful ones to Paradise. One, who testifies for him is successful; and one, who falsifies, suffers loss. If a man worships God for two thousand years between Rukn and Maqam, till he becomes emaciated, but harbors malice to Aale Muhammad (a.s.), and meets Almighty Allah in this conditions, Allah would throw him headlong into the fire.”

12. And his statement to Ali (a.s.): “Your love is present only in the heart of believers and your malice is present only in the hearts of hypocrites.”

13. And his statement, while holding the hands of Hasan and Husain (a.s.): “One, who is affectionate to me, these two and their father, would be with me and in my grade on Judgment Day.”

14. And his statement: “Ali is with relation to me as my head is to my body.”

15. And his statement: “By the one, in whose hands is my life, one, who harbors enmity to Ahle Bayt (a.s.); Almighty Allah would throw him into the fire of Hell.”

¹ Just as light is present in the light house that shows the way, in the same manner Ali (a.s.) also guides to the faith and separates the believer from the hypocrite.

16. And his statement: “O Ali, glad tidings to one, who is affectionate to you, and who speaks the truth about you; and woe be on one, who harbors malice to you and speaks falsehood regarding you.”

17. And his statement: “One, who loves me, should love Ali as well. And whoever is inimical to Ali (a.s.) is having malice towards me as well. And whoever harbors malice to me, is in fact hateful of God; and whoever bears malice to Allah, Almighty Allah would cast him into the Hellfire.”

18. And his statement: “Don’t abuse Ali (a.s.) as he is enamored with the being of God.”

19. And his statement: “This one is the chief of the righteous and the killer of transgressors; one, who assists him, would be assisted by God; and one, who insults him, would be degraded by Allah.”

20. And his statement: “One, who distresses Ali, has in fact distressed me,”

21. And his statement: “One, who loves Ali, has loved me. And one, who bears malice to Ali (a.s.), has in fact borne malice to me.”

22. And his statement: “Three qualities regarding Ali were revealed to me: he is the leader of Muslim, chief of the pious and guide of the white faced ones.”

23. And his statement: “One, who abuses Ali (a.s.), has in fact abused me; and one, who abuses me, has in fact abused Allah, the Mighty and Sublime. And one, who abuses Almighty Allah, Allah would cast him headlong into the fire of Hell.”

24. And his statement: “If a person worships Allah for seven thousand years, then presents himself to God on Judgment Day with malice of Ali Ibne Abi Talib (a.s.), denial of his rights and disloyalty to his Wilayat, Almighty Allah would humiliate him.”

25. And his statement: “His morals and conduct are same as my morals and conduct and his blood is my blood; and he is the treasure trove of my knowledge. If a person worships Almighty Allah for a thousand years between Rukn and Maqam; and after that he goes to meet Almighty Allah with malice to Ali Ibne Abi Talib (a.s.) and my progeny, Allah would cast him headlong into the fire.”

26. “O Ali, if members of my Ummah fasts so much that their backs get bent and pray so much that they become frail; but they harbor malice to you; Almighty Allah would cast them headlong into the fire.”

27. “No one would pass the Siraat Bridge, except those having permission from Ali (a.s.).”

28. “No one can pass the Siraat Bridge, except through Wilayat of Ali (a.s.) and his Ahle Bayt (a.s.), which is a sign of release from Hellfire. He would guard

the entrance to Paradise and admit his friends into it and send his enemies to Hell.”

29. And his statement: “Recognition of Aale Muhammad (a.s.) is the proof of salvation from Hellfire; and affection for Aale Muhammad (a.s.) is the permit to cross the Siraat Bridge; and Wilayat of Aale Muhammad (a.s.) is security from divine chastisement.”

30. And his statement: “O people, I advise you to be affectionate to my brother and cousin, because only the believer loves him and only the hypocrite is inimical to him.”

31. And his statement: “After me some people would fight against Ali (a.s.); Almighty Allah is responsible to fight them; thus, one, who cannot fight them with hands; he should fight with the tongue; and if he cannot oppose them with the tongue as well, he should oppose them with the heart. And there is nothing lesser than this.”

32. And his statement to Ali (a.s.): “O Ali, you and your Shia would be presented on Judgment Day, while you would be pleased with Almighty Allah and He would be satisfied with you. And your enemies, would be angry and they would enter with their heads held up by the iron collars.”¹ Ali asked: “Who is my enemy?” He replied: “One, who declares immunity from you and those, who curse you.”

33. And his statement: “The simile of my family among you is as the simile of the Ark of Nuh (a.s.) for the creatures. That whoever boarded it, was saved, and whoever abandoned it, was drowned.”

34. And his statement: “Always keep love for us Ahle Bayt (a.s.) in your heart, because whoever meets Almighty Allah while he is affectionate to us, he would enter Paradise through our intercession. By the one in whose hands my life is, acts of the servant without recognizing our rights would bring no gain to him.”

35. And his statement: “If a man prays between Rukn and Maqam, and keeps fast, and after that meets Almighty Allah while being inimical to Ahle Bayt of Muhammad, he would be made to enter Hell.”

36. And his statement: “God has made love for my family as recompense of my prophethood on your neck; and tomorrow on Judgment Day, I would ask you regarding them.”

37. And his statement: “Hold the criminals; so that they may be asked about the Wilayat of Ali (a.s.).”

¹ “Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft.” (Surah Yasin 36:8)

38. And his statement: “I and my Ahle Bayt are a tree in Paradise, whose branches are in the world; thus, one who remains attached to us and obeys us, he has made a way to Almighty Allah.”

39. And his statement while he had pitched a tent in which Ali, Fatima, Hasan and Husain (a.s.) were in that tent: “O Muslims, I am friendly with one, who is affectionate to those present in the tent; and I am inimical to their enemies. Except for those with a pure nature and legitimate birth, no one is affectionate to them; and except for the unfortunate and illegitimate born, no one is their ill wisher.”

40. And his statement: “When on Judgment Day Allah, the Mighty and High would gather from the first of the human beings till the last, and the Siraat Bridge would be fixed over Hell, no one would cross it, except one, who has received permission to cross it through the Wilayat of Ali Ibne Abi Talib (a.s.).”

This is Maula Ameerul Momineen (a.s.) and these were a drop from the ocean of statements regarding love and hatred to him, which have reached us from Holy Prophet (s.a.w.a.)

Now, which companion is equitable, who met Holy Prophet (s.a.w.a.) and heard such statements from him, and saw that the personality and conduct of Ameerul Momineen (a.s.) was according to those statements, yet, he remained aloof from him and selected a path other than following him; and wished him to be struck with calamities and hardships; and who confronted him with tongue and acts and made him a target of his hatred and malice?

Perhaps no Muslim, except one, whom blind prejudice has prevented from guidance, and made him fall into the abyss of sensual desires and destructive lust; such as these would be found, and perhaps you will not find someone like Muawiyah bin Abu Sufyan; who ridiculed Quran and Sunnah of Prophet and confronted them. And this is an act, which the disobedient ones of the world of Islam committed.

That is why we see that when Saad bin Abi Waqqas – one of the ten persons who is said to have received glad tidings of Paradise – narrated the tradition of Prophet regarding Ameerul Momineen (a.s.) to Muawiyah, he responds by passing flatulence, as was mentioned previously.¹

When Abu Zar Ghiffari, that man who was so truthful that Holy Prophet (s.a.w.a.) praised his truthfulness, he narrates the statement of Prophet, that the abode of Muawiyah is Hell fire. In response he made fun of Abu Zar and ordered them to imprison him.²

¹ This traditional report was mentioned on Pg. 1013-1014 of *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi.

² Ref: *Sharh Nahjul Balagha*, Ibne Abil Hadid, [8/255, Sermon 130].

When Abdur Rahman bin Sahal Ansari tore up the skins of liquor intended for Muawiyah, and objected against his alcoholism, and this was reported to Muawiyah, he said: "Leave him, he is an old fellow who has lost his mind."¹

By this statement, he ridiculed forbidding of evil. Alas, if I only knew, what he is ridiculing? That decent companion? Or those, whom Abdur Rahman accused of imbibing liquor? Or a religion, which brought this law? None of them is unlikely from the son of Hind, the eater of liver. Perhaps he had also not submitted to this definite command of the divine religion.

The day when Amr Aas quoted to Muawiyah the statement of Messenger of Allah (s.a.w.a.) to Ammar: "O Ammar you would be killed by an unjust party," Muawiyah said: "You are an old fool. The tradition condemns your own self? Did we kill Ammar? No, Ali and his companions killed him as they brought him and threw him amidst our spears."

Then he said: "You would instigate the people of Shaam against me, but you should mention whatever you heard from Messenger of Allah (s.a.w.a.)."

Was Muawiyah joking with Amr? Or it was lack of sense that he thought that Ameerul Momineen (a.s.) is the killer of Ammar? If it is as such, what would he say regarding Hamza and Ja'far Tayyar?² Were they also killed by Messenger of Allah (s.a.w.a.) since he cast them amidst spears and swords of polytheists? Don't be amazed if he says: "Messenger of Allah (s.a.w.a.) killed those two."!

Or Muawiyah befooled his followers and people of Shaam and controlled them to achieve his aims through this deceit and he was able to drag them wherever he liked. Through analysis of the acts that Muawiyah committed, we conclude that all possibilities mentioned above are logical and acceptable.

Moreover, what is his implication from the statement: "You instigated people of Shaam against me..."? If narration of tradition causes people to be displeased with someone, he should ban Sunnah of Prophet and prevent it? Or that Muawiyah wanted to cast a veil on Sunnah? Or that since prophetic Sunnah and its lofty meanings was not favoring the political line and according to his wish, hence it should be opposed? Muawiyah, who was most inimical to religion and Almighty Allah had sealed his heart, all this is expected from him.

In another incident when Ubadah bin Samit narrated the tradition of unlawfulness of usury,³ which Quran has spoken clearly against, Muawiyah said: "Keep quiet regarding this tradition."

He replies: "I am talking about it even though it might not please Muawiyah."

¹ Ibne Hajar has mentioned this in *Al-Isabah*, 2:401.

² Ameerul Momineen (a.s.) mentioned this same argument in reply to the statement of Muawiyah is mentioned in *Tarikh Khamis*, 2/277.

³ *Tarikh Medina Damishq*, 7:212 [8/866 and in *Mukhtasar Tarikh Damishq*, 11/307].

At another time when Ubadah was narrating a tradition from the Prophet, Muawiyah said: "He does not mention any important thing." So he regarded it as something, which should not be paid any heed.

In spite of this waywardness and irreligiosity, is it possible that Muawiyah should admit to verses of Quran that are revealed about Ali (a.s.)? He did not believe in any statement of Prophet regarding Ali (a.s.) when he stood up to confront him. When he criticized and abused him and concealed his merits and distressed him and made serious accusations against him, and fought war against him and did not pay allegiance to him, and staged an uprising against him, it is clear that he did not admit to the rank and respect of Ali (a.s.).

Is it possible for a Muslim to mention such nonsense which the son of Hind wrote to Ameerul Momineen (a.s.)?

"Medina is a city of Hijrah of Messenger of Allah (s.a.w.a.) regarding which it is said: Medina keeps away filths, as iron ore is purified.¹ You have left it. By my life, his statement was true and his promise was right. Medina had separated impurities from itself and kept away those not worthy to live there. Then you resided in Iraq and were deprived from auspiciousness of two sanctuaries. Instead of Medina, you chose Kufa, and changed the neighborhood of Prophet for neighborhood of Khurnaq and Hira."

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ أَمِنَةً مُطْهَىًّةً يَأْتِيهَا رِزْقُهَا رَغْدًا مِنْ كُلِّ مَكَانٍ
فَكَفَرُوا بِأَنْعُمٍ اللَّهُ فَآذَاقَهَا اللَّهُ لِبَاسَ الْجُنُونِ وَالْخُوفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١٠﴾

"And Allah sets forth a parable: (Consider) a town safe and secure to which its means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's favors, therefore Allah made it to taste the utmost degree of hunger and fear because of what they wrought."²

"Before that you condemned the two caliphs of Messenger of Allah (s.a.w.a.) during their lifetime and did not assist them; and instigated people against them, and didn't pay allegiance to them. Demanded something for which Almighty Allah did not regard you eligible. You wanted to play dice to take high and for getting high place; you were not able to get that; you claimed something for which you had no ability.

By my life, if at that time you had taken over the rule, discord would have erupted in Islamic society and your rulership had no result, except creating dispute among Muslims, because you regard yourself superior to others, and you an arrogant man, whose hand and tongue trespasses the rights of people.

¹ *Sahih Bukhari*, 2/223 Chapter of Medina; *Awaliul Layali*, 1/429; *Mustadrakul Wasail*, 10/208.

² Surah Nahl 16:112

Now, I am coming to fight you with Muhajireen and Ansar all of whom are armed with Syrian swords and spears, so that we may drag you all to annihilation. I complain to Almighty Allah about you; thus, keep the well being of Muslims in mind and hand over the murderers of Uthman to me, as they are your close confidants.

If you don't accept and continue in your deviation, you should know that this verse is revealed regarding you and people of Iraq, who are with you are given the simile of those, who deny the blessings. Inhabited province which was in peace and security and which got sustenance from all sides, but they were thankless to the divine bounties and Almighty Allah due the acts they committed, sent them fear and hunger."

In another letter to His Eminence, he writes:

"If you turn your back and don't accept it, you will have increased your deviation, because it is a long time since your mind has weakened and you aspired for something, which was not your right; and were miserly to someone, who is better than you. As a result others were victorious and you got nothing, except disappointment."

In yet another letter to His Eminence, he writes:

"Leave aside fictions and don't narrate so many traditions and don't attribute lies to Prophet. Stop deceiving your supporters. You have deceived them and there is nothing, which was made clear to them. They would leave your side soon and understand what you narrated to them was false."

In yet another letter to His Eminence, he writes:

"How numerous are pollutions, which have dirtied your heart and veils, which have fallen on your eyes, greed had become your specialty and jealousy is in your nature."

In yet another letter to His Eminence, he writes:

"Leave aside your jealousy, because this is the same period when jealousy would give you no benefit. Don't spoil the prominent precedence of your Jihad. Because that has negative consequences. Your precedence through confrontation about something, for which you have no right. If you do this, you will yourself be at a disadvantage and you will only spoil your past good deeds."

By my life, as if clear lightning has destroyed you and this is due to the bloods, which you have shed and opposed the folks of truth, thus, recite Surah Falaq, and seek refuge of God from yourself as you are that same one, who is jealous, when you are jealous."

And he wrote in a letter to His Eminence:

"Since the pillars of Islam have become strong, you have risen up in enmity to them, then through injustice, you have creates mischiefs in it and plotted against it; attacked it from inside and outside; instigated people, and when it sought your assistance, you failed to help out.

It asked you before everything occurred, you should come to its help, but you deserted it. It is long since Muslims are being distressed by you. You were jealous to Abu Bakr and you tried to plot against him to destroy his rule. You sat at home and deceived some people, till they delayed paying allegiance.

After that you were displeased with allegiance of Umar and were jealous to him as well. But he ruled for a long time and you were elated at his murder; you rejoiced at his death and expressed joy, till you tried to eliminate the son, who had avenged the death of his father. After that no one was more jealous than you to your cousin Uthman..."

In another letter, he audaciously writes:

"So to say: We and you were a single power and were united friends, till you, O son of Abu Talib, vied for Caliphate, at that time, your behavior changed, and when the debased man of Hijaz and wayward one of Iraq, and fools of Egypt, and uncultured people of southern Iraq, took over your turn, you thought that you were stronger than your enemies.

By God, those fools would disperse from around you during the battle and leave you alone. You killed Uthman bin Affan. You committed so much audacity that Almighty Allah punished you for this demeanor, and this caused negative consequences to you.

You killed Talha and Zubair and abhorred your mother, Ayesha. You took up residence in Iraq. You had vain hopes in yourself and others, and you thought that all warriors of the world would come to your assistance.

You only understand your desires, but when Muhajireen of Shaam, who are remaining Muslims from the early period would pay a visit to you and besiege you from every side, the knowledge of Almighty Allah regarding you shall be realized. And peace be upon the saints of Allah."¹

Which human being, debased and uncultured and an ordinary man of this Ummah can imagine the least religious faith for the writer of these shameful statements? Or with estimation of a strand of hair see shame and self-respect in this man?

Or with relation to Quran, which regards all members of Ahle Bayt (a.s.) free of every filth; and Ali (a.s.) is the chief of the progeny. The Quran introduces him as self of Prophet, and Wilayat and obedience of Ali is mentioned along with Wilayat and obedience of God and His Messenger. Do you find in this man even the least amount of humility?

Nothing can be expected from a person who has sucked at Hind, the liver eater and who grew up in the lap of Hamama, and matured under the flag of lewdness and fornication [and in brothels of Hijaz] and one born in the clan of

¹ The details of this letter are mentioned in *Sharh Nahjul Balagha* of Ibne Abil Hadid. *Sharh Nahjul Balagha*, 3:41, 413, 448; & 4:50, 51, 201 [15/82, 87, 186; 6/134-135; 17/252-253]. And in dispersed from in *Jamhartul Rasail*, 1:398-483.

Umayyah and the fruit of that accursed tree of Quran. Only he could say these careless statement and commits excess in making allegiance against Maula Ameerul Momineen (a.s.).

مَا يَكُفِّلُ مِنْ قَوْلٍ إِلَّا لَدَنِيهِ رَقِيبٌ عَتِيدٌ^⑤

“He utters not a word but there is by him a watcher at hand.”¹

Muawiyah was a senseless and ignorant man and he paid no heed to the statement of Prophet regarding Ali (a.s.); statement, which the whole Islamic Ummah regards definite:

“O Ali, you are the great truthful one (*Siddiq Akbar*), and that criterion (*Faroog*), which separates truth from falsehood; and you are the chief of Islam.”²

And statement of His Eminence (s.a.w.a.): “Ali is with Quran and Quran is with Ali (a.s.); and these two would never separate till they arrive to me at the Cistern of Kauthar on Judgment Day.”³

And hundreds and thousands of other traditional reports, which are issued from Holy Prophet (s.a.w.a.).

Enmity of that rebellious irreligious fellow towards Ameerul Momineen (a.s.) had reached to such a level that he was unable to bear his name and he prohibited the mention of his name.

It is narrated that Ali Ibne Abi Talib (a.s.) asked about Abdullah bin Abbas: “Why has Abul Abbas not come?”⁴ They replied: “He has got a child.”

When Ali (a.s.) led the Prayer they said: “Come, let us go to him.” They went to him and congratulated him at the new arrival and said: “Give thanks to Almighty Allah for the birth of a son, what have you named him?”

He replied: “Can I take precedence over you?” So Ali (a.s.) asked the child to be brought, took him in arms and prayed for him. Then he gave him back to his father and said: “Take him, O Abal Amlaak, I have named him Ali and given him the agnomen of Abul Hasan.”

When Muawiyah came to power he said to Ibne Abbas: “You have no right to call him by this name. I give him the agnomen of Abu Muhammad.”

And this same agnomen remained for him.⁵

Such was the conditions that when Bani Umayyah heard that a child is named as Ali, they used to kill him.⁶ In this way people changed the names of

¹ Surah Qaf 50:18

² *Al-Hawi al-Fatawa*, Suyuti, [2/196].

³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 310-311.

⁴ Abul Abbas was the Kunniyat of Abdullah Ibne Abbas.

⁵ *Al-Kamil*, Mubarrad, 2:157 [1/497].

⁶ *Tahdhibut Tahdhib*, 7:319 [7/281].

their sons. Zainuddin Iraqi has mentioned this fact.¹

17. Shameless acts and crimes of Muawiyah

1. When Naeem bin Suhail bin Aliya was martyred, his cousin named Naeem bin Harith bin Aliya came to Muawiyah and his body was near Muawiyah and said: This deceased is my cousin, so give him to me so that I can bury him. Muawiyah replied: "We will not bury his body, because they do not deserve to be buried. By God, they did not allow us to bury the body of Uthman, till at last we did this secretly."

Naeem said: "By God, if you don't allow us to bury him, he has left you and I will join them." Muawiyah said: "Woe upon you, you can see that I don't bury the elders of Arab at that time ask my permission to bury your cousin?"

Then he said: "If you want to bury him, bury him, if you want leave him, leave him." At that time he gave him the body of his cousin and he buried it.²

2. When Abdullah bin Budail was martyred, Muawiyah and Abdullah bin Aamir came to him. Abdullah, who was his friend placed his head gear on his face and expressed grief on him. Muawiyah said: "Take it away from his face."

Abdullah replied: "By God, as long as I am alive I would not allow you to mutilate his body."

Muawiyah said: "Take away your turban from his face, I have given you to him, and I will not mutilate his face."³

Expert of genealogy, Abu Ja'far Baghadi, in his book of *Mahbar*⁴ has quoted a letter of Muawiyah to Ziyad bin Salma as follows:

"Whoever is on the religion of Ali (a.s.); kill him and mutilate his body."

3. In the Battle of Siffen, Muawiyah had made a vow that he would take the women of Bani Rabia as prisoners, and kill the women who fought him.⁵

4. Mawardi has mentioned that: Umair bin Qara Laithi was a companion of Messenger of Allah (s.a.w.a.) who was present at Siffen and he fought with fervor against Muawiyah and the people of Shaam, till Muawiyah swore that if he managed to get him, he would pour molten lead into his ears.⁶

¹ This person, Abdul Rahim bin Husain Abu Fazal Zainuddin was known as Hafiz, who passed away in the year 806 A.H.

² *Kitab Siffen*, Ibne Muzahim, 293, Egypt [Pg. 259]; *Tarikh Tabari*, 6:14 [5/26, Events of the year 37 A.H.]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:489 [5/207, Sermon 65].

³ *Kitab Siffen*, Ibne Muzahim, 277, Egypt [Pg. 246]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:486 [5/197, Sermon 65].

⁴ *Al-Mahbar*, 479.

⁵ *Kitab Siffen*, Ibne Muzahim, 231, Egypt [Pg. 294].

⁶ *Al-Isabah*, Ibne Hajar, 3:35 [No. 6052].

These terrible crimes and definite unlawful acts are some of the evils of Muawiyah, which he committed during Battle of Siffeen, or which he intended to commit. Is this from Islam that he should prevent the burial of one who was martyred under the standard of truth on the side of Ameerul Momineen (a.s.), whereas Islam says: “The corpse of the believer should be buried at the soonest.”?

Whether righteous companions of Holy Prophet (s.a.w.a.), who trod the path of righteousness and after them, companions of companions, who followed them in righteousness were in the view of Muawiyah beyond the pale of faith? Or Muawiyah conducted with them according to his selfish base desires and nasty conduct and by these acts, wanted to cure the old wound that he harbored for supporting the truth.

He committed such debased acts, which have no connection with Islam. Was mutilating the body of a Muslim, who did not support the views of Muawiyah, lawful? Whereas even mutilating animals, like dogs and wild beast is unlawful in Islam.¹ Then, how Muawiyah regarded lawful mutilating all those who followed the religion of Ali (a.s.), whereas the faith of Ali (a.s.) is the religion of the Messenger of Allah (s.a.w.a.)!?

Muawiyah had made a vow that if he emerged victorious over the tribe of Rabia, he would take revenge from the women due their husbands’ support to Ali (a.s.). Should such a vow be made? This act is unlawful in Islam, and vow is only in instances of divine obedience and is performed in few instances.

According to what was mentioned above,² which Book and Sunnah would allow such a vow to one, who regards himself as a follower of those two? And regard it lawful to issue a statement of vow for this purpose?

Is it allowed in Shariah for someone to swear that he would pour molten lead into the head of a Muslim? A person, who is a just companion of Prophet and was not following carnal desires of Muawiyah, and had not submitted before his deviation? Basically there is possibility that one, who swears by Muhammad and Ali while they and their God are aloof from such oath?

Or perhaps Muawiyah had sworn by his ancestors, who were pillars of polytheism and idol worship and slaves of Hubal and who committed serious crimes which made them worthy for Hell fire.

وَسَيُعَذِّبُ الَّذِينَ ظَلَمُوا أَيْ مُنْقَلِبٍ يَنْقَلِبُونَ

“And they who act unjustly shall know to what final place of turning they shall turn back.”³

¹ *Sahih Bukhari*, [5/2100, Tr. 5196] in the chapter of mutilation according to Ibne Umar.

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 829.

³ Surah Shoara 26:227

18. Invalid accusations of Muawiyah

So far, you have seen who Muawiyah was and what un-Islamic and filthy acts he committed.

Does he have to his credit, even the least good acts so that his pan of good may have some weight or he committed every kind of negative acts which made the pan of negative deeds heavy? No matter how much we weigh his acts, his evil deeds would be more.

Alas, if the son of Hind had found some excuse for fighting Ameerul Momineen (a.s.), so that there might have been some justification. But that debased one does not bring any excuse to save himself. He has laid two very serious allegations against Maula Ameerul Momineen (a.s.), which expose Muawiyah's falsehood.

First allegation

Muawiyah attributed apostasy to Ameerul Momineen (a.s.) and claimed that he did not pray. While Islam spread through his efforts and Prayer was established at his hands. Through this trick, he deceived the stupid people of Shaam.

Jahiz says in the book of *Ar-Radde Alal Imamiyah*:

"Muawiyah always concluded his speech with the words: O God, Abu Turab has apostatized and had prevented people from guidance; so curse him severely and involve him in a painful chastisement."

And he wrote this to all provinces, so that they might pray in the same way. In this manner it became a wide spread practice to mention it from pulpits. This continued till the time of Umar bin Abdul Aziz.¹

This debased fellow intended to defame Ameerul Momineen (a.s.) during his lifetime through such false allegations. And after the martyrdom of His Eminence also he did not give up his deviation and oppression till the foolish subjects thought that this severe enmity of his to the Imam (a.s.) was on the basis of his piety and for the sake of God.

That is why after the martyrdom of Ali (a.s.) he wrote as follows to his agents: Peace be on you, praise be to Allah, except whom none is worthy of worship. So to say: Thanks be to Allah that He has taken away the load of your hardship and the killer of your Caliph from you.

Almighty Allah has deemed His grace to His servants so that they may sit in ambush of Ali and eliminate him. So the companions dispersed and fell into discord and letters of their senior persons have reached me seeking peace and forgiveness. So when you get my letter, come to me in peace. Thanks be to Allah

¹ *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:356 [4/56-57, Sermon 56].

that He has taken your revenge and achieved your desires. May God destroy the trespassers and oppressors.¹

When Abdullah bin Abbas, after the martyrdom of Ameerul Momineen (a.s.) came to Muawiyah, the latter said:

“Praise be to Allah Who killed Ali.”²

Veils of ignorance and divine disobedience so covered this man that he regarded Abdur Rahman Ibne Muljim a servant of Allah, whom Allah, Mighty and Sublime decreed and provided to cause harm to leader of guidance; and regarded this from the grace and good destiny of God.

Whereas Ibne Muljim was a sinful man, stone-hearted and a debased fellow, who rose up against the rightful Imam and caliph of Muslims and committed that terrible crime against the Islamic Ummah. By assassinating the leader of the community and the self of Messenger of Allah (s.a.w.a.) caused a terrible everlasting loss to the Islamic Ummah.

He was, according to Holy Prophet (s.a.w.a.) the most misguided and wretched person of the last period of time, or according to another tradition, he was the most wretched person of the Ummah is one, who on Judgment Day his chastisement is more severe than all. Statement of Messenger of Allah (s.a.w.a.) that gave him the title of most wretched person of Murad tribe is well known. So well known was his title that it is mentioned in books of history and biography.

Alas, if we only knew which god Muawiyah was praising and thanking in expression of elation at the martyrdom of Ameerul Momineen (a.s.)? That same God, who in His Quran has deemed love for Ali (a.s.) as recompense of prophethood of Holy Prophet (s.a.w.a.)?

And in the incident of Mubahila, He deemed Ali (a.s.) as the self of Prophet?

And commanded His Prophet to announce the Wilayat of Ali and said: “If you don’t do this you have not delivered the message at all.”?

That God, who deems Wilayat of Ali (a.s.) perfection of religion, completion of bounty and His pleasure?

And revealed to Messenger of Allah (s.a.w.a.) three qualities for Ali (a.s.) that: “He is the leader of Muslims, commander of the pious and chief of the illuminated faced?”

A God, who took an oath from Holy Prophet (s.a.w.a.) regarding Ali (a.s.) that he was the standard of guidance, torch of faith, Imam of His saints (*Awliya*) and effulgence of all who accept His command.

¹ *Maqatilut Talibiyin*, 24 [Pg. 69]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 4:13 [16/37, Letter 31, Bequest to Imam Hasan (a.s.)].

² *Al-Bidayah wan Nihaya*, Ibne Kathir, [8/331]; *Tarikh Medina Damishq*, [29/287].

A God, for whom Ali (a.s.) was the most favorite after His Prophet, as is mentioned in Hadith Tayr.

A God, as mentioned in the Tradition of Khyber that He loves Ali and Ali also loved Him.

A God, who after He appointed Muhammad (s.a.w.a.) as His Prophet, selected Ali (a.s.) as his successor and according to clear statement of Prophet, he is one of the two selected ones of God.

A God whom the Seal of Holy Prophets beseeched before a hundred thousand people or more, to love those, who love Ali (a.s.) and to be inimical to his enemies; and he said: "Of whomsoever, I am the master, Ali is also his master. O God, love those, who love him. And be inimical to those, who are inimical to him; and help those, who help him and degrade those, who insult him."

Can one, who has brought faith in God and Judgment Day, and believes in Holy Prophet (s.a.w.a.) and regards His statements and Quran as true, be pleased at the assassination of Imam Ali (a.s.) and thank God for that?

Can it be imagined that such praise and glorification should be addressed to God of Muhammad and Ali, whereas religion of God is established through Muhammad and Ali and its pillars are raised through them, and through their efforts, Islamic Ummah attained everlasting success?

Yes, thankfulness of Muawiyah is logical and it is that he should have mentioned thankfulness to Hubal, the deity of his ancestors and his deity till he apparently embraced Islam in the final days of prophethood. Although if we don't say the god of Muawiyah till his last breath, because till that time the following words were on his lips and idol worship was merged with his soul and was mixed his flesh and skin.

Moreover, which Muslim would desire that at the martyrdom of the leader of rightfulness, and cast dust on the path of guidance and, except one, who was sunk in the cesspool of deviation and sunk in the sea of infidelity and apostasy?

As for Muawiyah's statement regarding martyrdom of Ameerul Momineen (a.s.) that: "God destroyed the trespassers and oppressors," read this with the following verse of Quran:

كَبُرَتْ كَلِمَةٌ تَخْرُجُ مِنْ أَفْوَاهِهِمْ

"A grievous word it is that comes out of their mouths."¹

He utters these blatant words as he himself was not from the oppressors, whereas himself and his followers had disobeyed the clear directions of Holy

¹ Surah Kahf 18:5

Prophet (s.a.w.a.) and were the rebellious group. Yes, it is a plot, which such vicious people hatch.¹

Is the trespasser one, who stages an armed uprising against the Imam of time or it is the Imam of the Time, who is infallible according to the declaration of Quran?

God forbid, if those people were enemies of Ameerul Momineen (a.s.) and he was their enemy, then on the basis of numerous traditions, they would be regarded as enemies of God and Messenger of Allah (s.a.w.a.) and the following supplication of Prophet, which is widely narrated: "O God, be inimical to his enemies and degrade those, who insult him," would apply to them.

Analysis of Muawiyah's excuses for fighting against Ali (a.s.)

Second allegation: A great allegation, which Muawiyah made against Ameerul Momineen (a.s.) and excuses he invented to justify his deeds to restrain people from supporting Imam Ali (a.s.) in the battle, is that Muawiyah was seeking revenge for the killing of Uthman and that Ali (a.s.) was responsible for the murder of Uthman. Whoever likes to evaluate this claim of Muawiyah, should keep in mind a few facts:

First: Muawiyah himself did not witness the murder of Uthman that he should have known who killed him, and neither did he only refrain from helping out Uthman, on the contrary, he wished Uthman to be killed, so that revenge for his blood may be an excuse for him to obtain power.

Second: At the time of Uthman's murder, Ameerul Momineen (a.s.) was outside Medina; in that case it is impossible for him to be the killer of Uthman or to be instigator of the event. Or that he was in Medina and at his home, and did nothing to benefit or harm Uthman.

Third: On the basis of Muawiyah's intrigues and by the hint of Amr Aas' false testimonies² were given against Ali (a.s.), who was the most innocent of people regarding assassination of Uthman. Can it not be said that Amr Aas, through his deceit, was the real factor of Uthman's murder, in such a way that his statement was heard by one and all that:

"I am Amr Aas, entitled Abu Abdullah, who killed Uthman in the Valley of Saba."³

¹ *Amthalul Arab*, 3:591; *Majmaul Amthal*, Maidani, 1:251, No. 1018.

² *Waqatus Sijeen*, 49-57 [Pg. 44-51]; *Al-Istiab*, incident of Sharjeel, 1:589 [Part 2, 700, No. 1168]; *Usudul Ghaba*, 2:392 [2/514, No. 2410]; *Al-Kamil fit Tarikh Ibne Athir*, 3:119 [2/36, Events of the year 36 A.H.]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:139, 249 & 250 [2/71-73, Sermon 26; 3/79-83, Sermon 43].

³ A place between Mecca and Basra five miles from Mecca. Zubair bin Awam was killed here. *Mojamul Buldan*, 5/343.

Fourth: Uthman was killed by Muhajireen and Ansar, prominent just companions of Muhammad, and experts of jurisprudence, after first exhausting the proof on him that he had deviated from Quran and Sunnah and that according to command of Quran, he was liable to be executed,¹ on the basis of this, it was not possible to punish the killers. Ameerul Momineen (a.s.) was also one of the Muhajireen and like them he shared all their acts and it cannot be said that Almighty Allah made all of them blind.

This was the fact mentioned by Ameerul Momineen (a.s.) in his letter to Muawiyah² and only a few companions have reasoned through it; among them is statement of the senior companions, Hashim Mirqal³ and Ammar Yasir,⁴ which we mentioned previously that he is praised in Quran and Sunnah.

Abu Tufail⁵ was that elderly gentleman, and senior companion of Prophet and Abdur Rahman bin Uthman.⁶ On the basis of this, if Ali (a.s.) had given refuge to them and assisted them and not left their ill-wishers to them how he could have committed that.

Fifth: All those present in the army of Ameerul Momineen (a.s.) and others, between whom was relation of love and affection were not killers of Uthman; and many of them had no role in his killing and in the incident of Uthman's killing neither they issued any command nor statement about it. Among them were identified persons from the just companions of Prophet, that Imam on his right identified and had come under standard of his Wilayat and taken refuge with him.

Thus, how Muawiyah from what reasoning and legal command regarded killing all of them lawful? And after the martyrdom of Maula Ameerul Momineen (a.s.) he did not pursue them?

Sixth: The actual heir worthy to take revenge for Uthman were his sons and not Muawiyah that he wanted to make as a pretext of war. Even if they had any right of retaliation and unable to do that, they should have entrusted the matter to Ameerul Momineen (a.s.), so that he may have analyzed the matter and issued the decree according to the command of Allah, because he was according to clear statement of Messenger of Allah (s.a.w.a.) was the best judge in the Ummah of Islam.

Yes, retaliation of Muawiyah's relatives was the responsibility of Ameerul Momineen (a.s.); his brother, Hanzala bin Abu Sufyan, his maternal grandfather Utbah bin Rabia, his maternal uncle, Walid bin Utbah bin Rabia, and his cousin,

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 852-859.

² *Ansabul Ashraf*, 5:195 & 372 [6/350 & 134].

³ Ref: *Tarikh Tabari*, 6:23 [5/43, Events of the Year 37 A.H.]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 2:278 [8/35, Sermon 124].

⁴ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 843-844.

⁵ Ref: *Al-Imamah was Siyasah*, 1:158 [1/165]; *Tarikh Ibne Asakir*, 7:201 [26/116-117, No. 3064; and in *Mukhtasar Tarikh Damishq*, 11/293].

⁶ Ref: *Al-Imamah was Siyasah*, 1:92 [1/96].

Aas bin Saeed bin Aas bin Umayyah, and Uqbah bin Abi Muit bin Amr bin Umayyah, all of whom were killed by the sword of Ameerul Momineen (a.s.).

But he never mentioned a word about them because he knew that Muslims would not support him, as those idolaters had risen up to fight against Holy Prophet (s.a.w.a.) and had earned the consequences of their ill deeds.

In order to justify his misdeeds, he took refuge in the exigency of seeking revenge for the killing of Uthman. And that too in the style of Ignorance that they regarded seeking revenge for each of member of tribe as rightful, even though he might be a far relations; this ignorant custom was prevalent in Shaam, where people were absolutely ignorant of Islamic teachings, this affected them and Muawiyah deceived them in this manner and through falsehood and deceit he was able to motivate them for this.

On the basis of this hateful battle, which Muawiyah cast them into, it was nothing but revenge for Badr and Uhud. Battles which Muawiyah fought to revenge the killings of Bani Abde Shams; and this fact was clear to all, even to ladies in the houses, who are uninformed about political circumstances.¹

Seventh: The first duty of Muawiyah was that he should have submitted before allegiance, which was conducted in proper manner and he should not have doubted and destroyed the unity of Muslims, then he should have taken the dispute to the owner of allegiance and established his claim, and should have concurred with his view.

Thus, it is mentioned in the letter of Ameerul Momineen (a.s.) to Muawiyah: “As for what you say: ‘Surrender the killers of Uthman to me,’ what relation does this have with you? Sons of Uthman are present, and in this matter, they have precedence over you; if you think that you are stronger than them for seeking retaliation for Uthman, you should submit to the allegiance, which is around your neck; because this is a general allegiance, which includes you as well and you cannot change your view about it; after that plead to me to take retaliation from killers of Uthman.”²

In another letter, His Eminence (a.s.), writes to Muawiyah:

“You mentioned a great deal about killers of Uthman. If you have changed your viewpoint and restrain from opposition and like other Muslims, pledge allegiance to me, and after that ask me for justice regarding killers of Uthman, at that time I would call you and Muslims to accept the commands of Quran.

As for what you ask, is like deceiving the lioness to take away her cub. By my life, O Muawiyah! I am sure that if you give up self-aggrandizement and self-interest, if you forsake the idea of being alive only to personal profits and

¹ Ref: Statement of Ummul Khair regarding battles of Muawiyah.

² *Al-Imamah was Siyasah*, 1:88 [1/92]; *Al-Kamil*, Mubarrad, 1:225 [1/271]; *Al-Iqdul Farid*, 2:282, 285 [4/137]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:252 [3/89, Sermon 43].

pleasures, if you cease to be motivated solely by selfishness and if you ponder over the incidents leading to Uthman murder, you will realize that I cannot at all be held responsible for the affair and I am the least concerned with the episode.

But it is a different thing that you create all these false rumors and carry on this heinous propaganda to gain your ulterior motives.”¹

Eighth: Before Muawiyah, Talha and Zubair, and with the same aim, rebelled against Ameerul Momineen (a.s.) and made the wife of Messenger of Allah (s.a.w.a.) come out from her house, and Imam (a.s.), after he exhausted the argument on them, fought them and wrote to them as follows:

“You are telling people that I am responsible for the murder of Caliph Uthman. Bear witness to the fact as to who is responsible for the murder of Caliph, you two or I, there are people in Medina, who are impartial. They have never sided you or me and have kept themselves aloof from me from the very beginning.²

Shall we ask their opinion as to who is responsible for this assassination? Their opinion will settle the question once and for all, will lay the responsibility on proper shoulders and will disclose the part each one of us has played of helping the caliph as much as possible or exciting people against him and aiding and abetting the murder.

And think whether I gave refuge to the killers of Uthman. Sons of Uthman are present they should ask me to take revenge from killers of Uthman. Whether Uthman was killed rightly or wrongly, what does this have to do with you? Since you paid allegiance to me you committed two evil acts: you broke your pledge of allegiance and brought out your mother from her house.”³

And he wrote to Muawiyah: “Talha and Zubair paid allegiance to me; after that broke their pledge. This breaking of pledge was like apostasy; thus, I also fought against them after exhausting proof till truth triumphed and divine command dominated even though they detested it; thus, you also, like other Muslims, pay allegiance to me.”⁴

Was this exhausting of proof not sufficient for Muawiyah? The whole world heard that Ameerul Momineen (a.s.) said: “I only have two choices: either I become a disbeliever or that I should fight against them.”

¹ *Al-Imamah was Siyasah*, 1:81 [1/85]; *Al-Iqdul Farid*, 2:284 [4/136]; *Nahjul Balagha*, 2:7 & 124 [Pg. 367, Letter 6]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:247 & 3:300 [3/75, Sermon 43 & 14/35, Letter 6].

² People like Saad bin Abi Waqqas, Abdullah bin Umar and Muhammad bin Muslima.

³ *Nahjul Balagha*, 2:112 [Pg. 446, Letter 54]; *Al-Imamah was Siyasah*, 1:62 [1/66].

⁴ *Kitab Sifteen*, Nasr bin Muzahim, 34, Egypt, [Pg. 29]; *Al-Iqdul Farid*, 2:284 [4/136]; *Al-Imamah was Siyasah*, 1:81 [1/85]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:248 & 3:300 [3/75, Sermon 43; & 14/36].

Did Muawiyah not see the result of the vile act of the folks of Jamal and at the end of all that arrogance and selfishness; that how thousand of righteous and unrighteous were killed and they did not get any benefit?

On the basis of this, instigating the battle by Muawiyah, which caused killing of thousands of sinless or sinful men; and which threw numerous men, women and children to death, that too seeking revenge for blood of one man [Uthman], whom the just jurists of Ummah of Muhammad (s.a.w.a.) after exhausting proof on him, eliminated him, which was absolutely unlawful and prohibited from the point of view of Shariah and has no religious justification.

Muawiyah, the son of Hind, did not have any legal justification in this as Ameerul Momineen (a.s.) wrote:

“In this matter, you don’t have a correct view relying on Sunnah of Prophet, neither you witnessed this matter yourself, nor hint at any verse of Quran or statement of Prophet.”¹

Ninth: Commands of the caliph should be definitely obeyed and it is not allowed to defy him, and Ali (a.s.) was well aware of the duty of all regarding killers of Uthman and in a letter to Muawiyah he said:

“As for what you mentioned regarding killers of Uthman, I am well aware of this matter and I analyzed all positive and negatives results; the circumstances of this matter is such that I cannot surrender it to you or anyone else. By my life, if you don’t give up your deviation, you will see that they would rise up behind you and there is no need to pursue them in the land and sea.”²

Is this statement of Imam (a.s.) not clear that he could not hand over the killers of Uthman to any revolutionary and revenge seeker and demand of surrendering the killers to him, from the aspect of deviation and enmity?

Did Muawiyah think that Ameerul Momineen (a.s.) would do whatever pleased Muawiyah? And he would discard the truth and act according to his selfish desires? This was impossible. Was it not obligatory for Muawiyah to submit before the command of an Imam, whom Quran has introduced as pure and unblemished?

It was absolutely obligatory for him to obey the Imam, so much so that even if he did not regard Ali (a.s.) to be on the right, because Ahle Sunnat themselves narrate a tradition from Messenger of Allah (s.a.w.a.) through which they justify following the like of Muawiyah and Yazid, who were leaders of deviation and tyrant rulers.

¹ *Kitab Siffeen*, Nasr bin Muzahim, 122, Egypt, [Pg. 109]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 3:412 [15/86].

² *Kitab Siffeen*, Nasr bin Muzahim, 96 & 102, Egypt, [Pg. 86 & 91]; *Al-Iqdul Farid*, 2:286 [4/139]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 3:409 [15/78].

For example, pay attention to this report that is attributed to Holy Prophet (s.a.w.a.): “There would be leaders after me, who will not follow my guidance and will not act according to my Sunnah and among them would be persons, whose hearts would be the hearts of Satans in human breasts.”

Upon hearing this statement, Huzaifah inquired from His Eminence: “O Messenger of Allah (s.a.w.a.), if we remain alive till that time, what would our duty be?”

He replied: “You should obey the ruler, even though you might be lashed and your property is taken away; you must obey his commands.”¹

This is the Ahle Sunnat point of view regarding tyrant and corrupt rulers, what to say about the just Imam, who possessed all necessary qualities and conditions for Caliphate and the world is full of traditional reports that obeying him is obligatory and to support his views, which are always according to truth and religion of God.

Tenth: It is that who had really killed Uthman, was a matter of dispute as was mentioned before this in detail.² Some of those accused for killing Uthman were killed at that time itself. And those who remained, did not join the army of Ameerul Momineen (a.s.) and His Eminence did not provide refuge to any of them.

On the basis of this, no one can seek revenge from other than these persons, that is the soldiers of Ali (a.s.). Those, whom the Imam gave refuge were not involved in the killing of Uthman. On the contrary, they were cause to it and included Muhajireen and Ansar or just companions, who instigated people against the caliph. And all of them, excepting only few, participated in this.

In addition to this Maula Ameerul Momineen (a.s.) personally regarded himself innocent of Uthman’s murder; and he mentioned this to Talha, Zubair and Muawiyah – and prominent companions of Prophet also testified that His Eminence had no role in that assassination

They repeated this testimony from the time of Uthman’s killing till the beginning of Battle of Siffeen and Talha, Zubair and Muawiyah and their supporters wrote, all this was in viewpoint of Muawiyah, false testimony and Muawiyah himself through intrigue and through threats did not have any value?

Whereas he knew well what personality Ameerul Momineen (a.s.) was, and prominent companions of Prophet who supported His Eminence what status they had? And in the same way, he knew that those debased and mischief making individuals, who had gathered against him, who they were?

¹ *Sahih Muslim*, 6:20 [4/124, Tr. 52, Kitabul Imarah]; *Sunan Baihaqi*, 8:157.

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 859-861.

Yes, Muawiyah knew all this. But he was obsessed with rulership and that too, from a person whom thirst and greed for kingdom had made blind, he committed every mischief and tyranny.

19. Baseless justifications of Ibne Hajar regarding Muawiyah

Now, as you have become informed about Muawiyah and his excuse for instigating war, come with us so that we may analyze his last supporter – Ibne Hajar – as he found himself deprived of supporting Muawiyah through sword and dagger, in some of this unblessed statements in *Sawaiqul Mohriqa*, he has presented some baseless excuses for Muawiyah.

Since by these statements, he thinks that he has given decisive evidence and provided definite argument. Even though Ibne Hajar is not the first of those, who have argued through these justifications and others, like Ibne Hazm, Ibne Taymiyyah and Ibne Kathir have taken precedence over him, but he has brought together all different points, which former Ahle Sunnat scholars have brought in defense of Muawiyah and has added to them and presented them in a new form.

He writes in *Sawaiq*:¹

“Among the beliefs of Ahle Sunnat is that battles that took place between Muawiyah and Ali – may god be pleased with them – were not from the aspect that Muawiyah struggled with Ali for Caliphate, because as we mentioned,² all have consensus that Caliphate was the right of Ali.

On the basis of this, Caliphate was not the cause of this internal strife. What caused the enflaming the fire of battle was that Muawiyah and his supporters demanded from Ali to surrender the killers to them, because Muawiyah was the cousin of Uthman; but Ali refused to hand them over, because he thought that with attention to so many prominent persons involved in the killing of Uthman and their being mixed in the army of Ali, immediate handing over the killers of Uthman to Muawiyah would lead to dissension in Islamic Ummah and the matter of Caliphate, which is base of unity of Muslim would be shaken by it.

Especially, when the Caliphate was not strong in beginning. Therefore Ali (a.s.) thought that delay in handing them over to Muawiyah was better till the time his Caliphate becomes stable. And as was required he should unite the Muslims and make his rule established. At that time he would apprehend all killers and hand them over to Muawiyah.

Our reasoning is that during the Battle of Jamal Ali (a.s.) announced that the killers of Uthman should leave his forces, some of them decided to stage an uprising against Ali (a.s.) and came to fight him. In the same way, those who co-

¹ *Sawaiqul Mohriqa*, 129 [Pg. 216].

² He has mentioned this point in *Sawaiq* on 71 [Pg. 119].

operated with each other in killing Uthman, were numerous as we mentioned this in the history of siege of Uthman and his assassination.

A large number from people of Egypt: on the basis of difference in statements were seven hundred – one thousand - or five hundred. Some of them from Kufa and some from Basra and in the same manner other people who all had come to Medina and all these persons present in those events. On the contrary, some have narrated that these persons with their supporters numbered ten thousand. And this compelled Ali (a.s.) not to hand over all of them, because this was not possible for him.

Also, it is possible that in view of Ali (a.s.), killers of Uthman were internal trespassers, because they made improper independent judgment (*Ijtihad*) about Uthman, which led to regard his killing as lawful and they instigated his murder. They saw acts from Uthman, which in their view were absolutely unlawful; like Uthman recalled to Medina, his cousin, Marwan whom Prophet had exonerated and appointed him as his secretary.

His gave preference to his relatives over others in his kingdom, in provinces and areas, and created the incident of Muhammad bin Abu Bakr. In this way, they wrongly thought that these issues made shedding the blood of Uthman lawful, and they committed that act.

Internal transgressors also, whenever they come into obedience of a just leader that also due to the blood, which was shed during uprising – and they committed these wrong acts due to independent judgment (*Ijtihad*) – did not become a cause to pursue them, as is concluded from statements of Shafei. And viewpoint of other scholars is also as such. Although this possibility is also there, but the previous possibility is stronger...”

Allamah Amini says: Supposing Uthman was killed wrongly and had not committed acts, which caused his killing.

And his killers did not exhaust the proof before his killing and did not apply the Quran in his support.

And his killing, which was in the heat of gathering of thousands of people from Medina, Egypt, Kufa and Basra, had not taken place.

And the whole towns had not rebelled against him, and the prominent people had not condemned and made allegations against him, and had not called him to follow the Sunnah.

And his killer had also not been unidentified from the first day, on the contrary it was an identified person. And all knew, who was his killer, such that if his killer was unknown his blood money is given from Public Treasury.

And the witnesses of his murder were yet not killed and some of them remained from whom retaliation can be taken.

And Muhajireen and Ansar in his killing were not allies of each other in his killing, and those just jurists had no hand in his killing, and most prominent companions of Prophet (s.a.w.a.) had not participated in his killing.

And people of Medina with companions of the Messenger of Allah (s.a.w.a.) clearly had not been present in Islamic lands: and had not risen up for Jihad on the path of Allah, the Mighty and Sublime and for reviving the religion of Muhammad (s.a.w.a.).

And Muhajireen had not written to companions and companions of companions of Egypt that: Come and before Caliphate goes out of the hands of those eligible for it and goes into the hand of those, who do not deserve it, do something, because caretakers of the matter have distorted the Book of God, and changed Sunnah of Messenger of Allah (s.a.w.a.), and rules of the previous two caliphs are changed.

And Talha, Zubair, Ayesha and Amr Aas had not been the most inimical persons to Uthman and had not supported this revolution in any way.

And this call of Uthman had not filled the ears of the world that: Woe be on the hand of Talha, inspite of the wealth that I have given him, and now he wants to shed my blood, and is instigating people against me.

And Talha had not said: "What would happen if Uthman is killed: he is neither a proximate angel, nor a messenger prophet," and he had not prevented people from supplying water to Uthman.

And Marwan had not killed Talha in revenge for killing Uthman and this statement had not been recorded from him that day that after killing Talha, he would not go after the revenge of Uthman.

And Zubair has not said aloud: Kill Uthman as he has distorted your religion and tomorrow on Judgment Day, he would be a corpse on the Siraat.

And Ayesha had not loudly shouted: Kill the Nathal [old fool], may Allah kill him; as he has apostatized. And had not said to Marwan: By God, I like to tie a rock to his feet and throw him into the sea. And had not said to Ibne Abbas: "Lest you take people away from killing this sinful and arrogant fellow."

And Amr Aas had not said: "I am Abu Abdullah, who killed Uthman when I was in the Saba valley, when I wanted to instigate people against him I did this in such a way that even a shepherd grazing his sheep on mountain top would be instigated."

And Saad bin Abi Waqqas had not publicly announced: "We were silent and we restrained our hands, and if we wanted we could have defended him."

And suppose the body of Uthman had not remained on garbage dump for three days in such a way that no Muhajir, Ansar and just companions of Messenger of Allah (s.a.w.a.) paid any importance to it. And Talha had not

prevented his shrouding and burial in Muslim cemetery and he after disgrace and insult had not been buried in the Jewish cemetery in Hash Kaukab.

And suppose that all we mentioned previously¹ from statements of numerous companions of Prophet – among whom were prominent persons and pillars of Islam – is not correct.

And suppose that Imam and caliph of the time was unable to take retaliation from killer of Uthman as Uthman forgave Ubaidullah bin Umar for killing Hurmuzan and Jafina, daughter of Abu Lulu, for the assassination of Umar.

And Muawiyah in support of Uthman had not intentionally avoided assisting Uthman even though he camped on the outskirts of Medina waiting for something evil to befall Uthman. And only some prominent companions had not testified that the murder of Uthman was Muawiyah's responsibility and its retaliation should be taken from no one, but Muawiyah.

And Uthman had no heir other than Muawiyah to claim revenge for his murder.

And Ali (a.s.) had been one, who killed Uthman or gave refuge to his killers.

And Muawiyah had not been absent in that incident and had witnessed who killed Uthman, and knew exactly who killed him, and who was away from this matter, and the claim of Muawiyah's allegation had not been false and was not based on false testimony.

And claim for revenging the blood of Uthman has special circumstances like remaining petitions had not been issued to the Imam of the time.

And the battle of Muawiyah had been only to arrest the killers of Uthman and not for obtaining the Caliphate. And he did not want to obtain Caliphate through this battle, since he knew that he was not worthy for Caliphate and he was a freed slave son of a freed slave.

And was neither a foe of Badr, nor had any precedence in Islam and did not possess the qualification of Caliphate. Neither the prominent persons of the Ummah had given him eligibility of Caliphate nor consensus taken place on his Caliphate and no one had chosen him for Caliphate.

Now, O Ibne Hajar, let us suppose that the incident occurred in this way and our eyes are closed from facts, which are exactly opposed to the above lines as proved in history. Should we deny all those verses that opposition and enmity of Muawiyah to the caliph of the time and a leader whom Holy Prophet (s.a.w.a.) had also appointed as the Imam, and Islamic Ummah had consensus on his Imamate, his armed uprising against him?

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafei Shahroodi, Pg. 835-853.

Was party of Abu Sufyan in this battle not included in internal dissent. Have they not regarded the divine government as lowly and degraded and made government of God valueless, and with this act refused to put the tie of Islam around their necks? And from this aspect, it leads to Almighty Allah debasing them and fighting against them and their being expelled from circle of faith becomes obligatory. And implication of traditions, which we mentioned at the beginning of this discussion.

Muawiyah was neither the caliph, nor allegiance had taken place for him; and he was an ordinary person, whose duration of Caliphate had reached the end.

On the basis of this, allegiance to Ameerul Momineen (a.s.) included him, who was in Shaam as Imam (a.s.) reminded him about this in his letter, and reaching the rank of guardian of people and their affairs and that aspect was not a new matter from side of the caliph of the time, Ameerul Momineen (a.s.).

But neither he (a.s.) commanded it nor confirmed previous governorship of Muawiyah; on the contrary he dismissed him from governorship of Shaam and told him to join the Muslim community in his allegiance, as he wrote this in this letter to him.

Delegation of Ameerul Momineen (a.s.) to Muawiyah

First delegation

On first Zilhajj, 36 A.H. Imam (a.s.) sent a delegation comprising of Bashir bin Amr bin Mohsin Ansari, Saeed bin Qays Hamadani, Shabath bin Rabai Tamimi to Muawiyah and said:

“Go to this man and call him to Almighty Allah, obedience of caliph and to join the Muslim community.”

They went to him and met him and Bashir bin Amr initiated the statement and after divine praise and glorification added: “Muawiyah, know that you would be separated from the world heading for answerability of hereafter and at that time Almighty Allah would take account your deeds, and will recompense you for the acts you sent before. And I adjure you by Allah, Mighty and Sublime that don’t create dissension in the unity of Muslims and cause bloodshed among them.”

Muawiyah interrupted Bashir’s statement and said: “Why didn’t you give these advices to your leader?”

Bashir replied: “My leader is not like you, due to his perfections, religiosity and precedence in Islam and due to his relationship with Holy Prophet (s.a.w.a.), he is worthiest of men for being the caliph.”

Muawiyah asked: “What does he say?” Bashir replied: “He calls you to fear Almighty Allah and that you accept the call of your cousin, because this matter is

best for your security in the world as well it would be better for your situation in the hereafter.”

Muawiyah asked: “Shall I forgive the murder of Uthman and not take its retaliation. By God, I will never do this.”

Then Shabth bin Rabai, after divine praise and glorification, said: “O Muawiyah, fear Allah, don’t be deceived by the people and give up trying to usurp the Caliphate. Don’t dispute with one, who is worthy of Caliphate.”

At this point Muawiyah spoke up and said some of his statements: “O ignorant and uncultured desert Arab, you have lied in all what you said and mentioned the most debased things. Now go away from here as only the sword would judge between me and you.”

Muawiyah was extremely enraged, and the delegates returned to Ali (a.s.) and narrated what had transpired there.¹

Second delegation

By the arrival of Mohurrum of the year 37 A.H. the two parties of Battle of Siffen announced giving up of dispute till end of Mohurrum so that perhaps the matter can be solved through dialogue.

During this time envoys went from one side to another, but it was of no avail. Ali (a.s.) sent a group including Adi bin Hatim, Yazid bin Qays, Shabth bin Rabai and Ziyad bin Hanzala to Muawiyah.²

When they came to Muawiyah, Adi bin Hatim spoke up and praised and glorified Almighty Allah, then said: So to say: We have come to call you to that through which Almighty Allah would grant unity to Ummah, and prevent bloodshed, and be source of peace between you and us. Your cousin is the chief of Muslims and has most prominent precedence in Islam and has the best influences in the growth of Islam, and now all people have reached consensus on his Caliphate, and Almighty Allah has guided them to make this selection. And no one other than you and your supporters remain. On the basis of this, O Muawiyah, restrain from your acts so that Allah, Mighty and High may not bring on you and your supporters what He brought on the folks of the Battle of Jamal.”

Muawiyah replied: “As if you have come to make threats and you don’t intend to bring about reconciliation. O Adi, by God, I will never restrain from fighting as I am the son of Harb [war]; I am not one, who stampedes like a camel with the sound of old water bag, and you cannot terrify me through your threats.

¹ *Tarikh Tabari*, 5:242 [4/573, Events of the year 36 A.H.]; *Al-Kamil fit Tarikh*, Ibne Athir, 3:122 [2/365, Events of the year 36 A.H.]; *Tarikh Ibne Kathir*, 7:256 [7/285, Events of the year 36 A.H.].

² In all three above sources Ziyad bin Qasafa is mentioned instead of Ziyad bin Hanzala.

By God, you are yourself one, who trespassed on the rights of Uthman and killed him, and I wish that Allah, the Mighty and Sublime would slay you for that act. O son of Hatim, I will never refrain from battle, I will milk the udders with my hands and would take my right through force.”¹

Shabth bin Rabai and Ziyad bin Hanzala said: “We came here to propose peace through talks and you started talking like that, which is of no use to you. Leave everything and give us your reply about the proposal, which is for the benefit for you as well as us.”

At this point Yazid said to Qays: “I am only commanded to convey this special message to you and to report back your reply. In spite of that I do not abandon good counsel, and I will mention every reasoning I can think of to convince you to return to consensus of Muslims. And you and all Muslims are aware of the excellence of our leader, and I don’t think that it is concealed on you that the faithful and prominent persons do not regard anyone similar to Ali, and they have no doubt about the superiority of Ali over you.

So, O Muawiyah, fear Allah and refrain from opposition to Ali. By God, we have not seen any human being like Ali (a.s.), who acts according to piety, and who is as abstemious in the world, and all these traits have gathered in him; and he is superior to others in all the excellent qualities.”

At this point Muawiyah replied: “After praise and glorification, you called me to obedience and joining congregation of Muslims, but the congregation and unity that you call me to is achieved from our side. As for your advice that I should obey Ali, I don’t regard it correct; because he has killed our caliph, created dissension among Muslims, and provided refuge to our killers.

Now, your leader claims that he has not killed the caliph, I also do not utter any falsehood, but have you not seen the killers of the caliph and don’t know that they are friends and supporters of your leader? So surrender them to us, so that we may punish them in lieu of Uthman’s murder. After that we would reply about obedience and joining congregation of Muslims.”

Shabth said: “I Muawiyah, would you be pleased if we surrender Ammar to you, so that you may eliminate him?”

Muawiyah replied: “What does it mean?! By God, if I can get hold of the son of Sumayyah, I would execute him not for the killing of Uthman, but for killing Natal, Uthman’s slave...”

You can see that this transgressor and killer is confronting this invitation to truth as if the fate of the Islamic world rested in the hands of the debased people of Shaam. And that all affairs of community depended upon them and that all fighters of Badr, the Muhajireen and Ansar were all at his beck and call and

¹ Muawiyah has used an Arabic proverb here, which implies a person obtaining his right through force. Ref: *Mausua Amthalul Arab*, Amil Budail Yaqub, 3/576.

possessed no role and allegiance through their consensus had no value in his view.

He says: Consensus of Muslims is also of his supporters and he did not agree to obey the caliph, whereas all Muslims had united around Imam Ali (a.s.) and all the demands of obedience to him were fulfilled, whether the son of Hind approved it or not.

The people supporting Ali (a.s.) and who had given allegiance to him were most prominent and important personalities of the Islamic world; they were from Muhajireen and Ansar and the influential men from all provinces of Islamic lands. In such a way the consensus obtained on the Caliphate of His Eminence was unprecedented.

But those persons, who according to Muawiyah's claim had pledge allegiance to him, were inconsequent individuals and mischief makers from Shaam and those having ulterior motives, just as our chief, Qays bin Ubadah said:

"They were not more than Bedouins, who were freed from slavery [desert dwellers who had come under slavery of Prophet and who were later emancipated], ignorant Yemenis," who were under deception and along with him were ten thousand such unaware individuals, who could not see the difference between a male and a female camel; so what is the value of their view?

After that they were deviated from truth and had thrown it behind their heads, so what was the value of their allegiance?

Who was Muawiyah, son of the female, who chewed at the liver of Hamza, and his corrupt fellows that they should express their views regarding the caliph and demand Ameerul Momineen (a.s.) to resign from the rule and entrust the matter to consultation committee (*Shura*)? And that also after general consensus of Muslims upon allegiance of Ali (a.s.) even though Imam (a.s.) himself had no interest in Caliphate.

But since the public surrounded the Imam and insisted on paying allegiance to him with such crowding that Hasan and Husain were almost crushed and the cloak of Imam (a.s.) was torn from one side.¹ On the basis of this, the blatant

¹ Ameerul Momineen (a.s.) has mentioned this in the Shiqshiqya sermon as follows: At that moment, nothing took me by surprise, but the crowd of people rushing to me. It advanced towards me from every side like the mane of the hyena so much so that Hasan and Husain were getting crushed and both the ends of my shoulder garment were torn. They collected around me like the herd of sheep and goats. When I took up the reins of government one party broke away and another turned disobedient while the rest began acting wrongfully as if they had not heard the word of Allah saying:

"That abode in the hereafter, We assign it for those who intend not to exult themselves in the earth, nor (to make) mischief (therein); and the end is (best) for the pious ones." (Qur'an, 28:83)

interference of this freed slave son of the freed slave, in such an important matter on which the eligible persons of Ummah had reached consensus, was not only a blatant interference.

On the contrary it was an uprising against the Imam and caliph of the time. An Imam supported by the whole community and whose obedience was obligatory on all. Thus, death be on the one, who creates dissension among them, who creates obstacles in his government and tries to weaken his position.

If as Ibne Hajar has thought, Muawiyah had not staged an uprising for Caliphate then what was the reason for making promises to different people for governorship of this and that province?

Why did Muawiyah entice Amr Aas with the governorship of Egypt, whereas he was behind the causes which led to the killing of Uthman? And he said to Ziyad Tamimi that if he wins, he would give him either of the two cities he may want from Kufa or Basra, but since Ziyad was loyal to Ali (a.s.), he rejected Muawiyah's offer.

In the same way, Muawiyah, in his letter to Qays bin Saad Ansari, promised him governorship of Iraq of Arabs and Iraq of Persia if he came to power. In addition to that he promised that as long as he lived he would give the rulership of Hijaz to anyone of his choice.¹ However, Qays was a senior member of Ansar, who dressed in armor and during the Battle of Jamal called out aloud that we are the killer of Uthman.

Muawiyah made a statement to Shabth bin Rabai, which deserves to be properly analyzed: He said regarding Ammar: "What does it mean?! By God, if I can get hold of the son of Sumayyah, I would execute him not for the killing of Uthman..."

Muawiyah, who was in Shaam on the day of the killing, how did he come to know that it was specifically Ammar who had killed him? Through what reasoning does he make such an allegation against Ammar? It was perhaps like he often produced false witnesses in a number of issues.

If Muawiyah's claim was true and Ammar had really killed Uthman, even then Ammar did not deserve retaliation and punishment; because he was also a just Mujtahid, who can alone eliminate a person, who deceived about his Islam. And Ammar is from those, who can be followed and obeyed and his command cannot be opposed.

Why his character should not be the proof when five verses of Holy Quran were revealed in his praise – and we explained this in detail a while ago² and Holy Prophet (s.a.w.a.) said regarding him:

¹ *Tarikh Tabari*, 5:228 [4/550, Events of the year 36 A.H.]

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 820.

“Ammar is imbued with faith from the head to the toes and faith is mingled with his flesh and skin.”

He also said: “Ammar is with truth and the truth is with Ammar; Ammar is in pursuit of truth, wherever it may go; and one, who kills Ammar shall go to Hell.”

And he also said: “When people have divergent views, Ammar is always with truth.”

Letters revealing Muawiyah's real aim

Come with us so that we may study some letters of Muawiyah, letters which inform us of his real aim in making those efforts. Do these letters contain his real motive in fighting against Ameerul Momineen (a.s.) and that he was trying for Caliphate and disputing one, who was eligible for it, as opposed the viewpoint of Ibne Hajar, who in support of Muawiyah denies it altogether?

Noman bin Bashir sent the letter of Uthman's wife to Muawiyah. This letter comprises of an account of Uthman's siege and killing and that Muhammad bin Abu Bakr had pulled at his beard. This letter was written in such an emotional way that whoever read it, shed tears and became aggrieved.

In the same way, the blood stained shirt of Uthman and strands of hairs plucked from his beard were also sent to Muawiyah. Noman says: In Shaam, Muawiyah mounted the pulpit and displayed the blood stained shirt of Uthman to the public. And he repeated to them what was done to Uthman; they also cried so vehemently as if someone had taken their lives.

Then he asked them to take revenge for Uthman. All the people of Shaam rose up and said: You are his cousin and heir of his blood and we would accompany you in taking Uthman's revenge and in this way they paid allegiance to him as commander. Muawiyah wrote letters and dispatched them to different places.

He wrote to Sharjeel bin Simt Kindi in Homs to take allegiance of people on his behalf as people had given allegiance.

When Sharjeel received Muawiyah's letter, he gathered some people of Homs and said: The crime of one who killed Uthman is not more than the crime of one, who pays allegiance to Muawiyah as commander. This is a mistake, we should pay allegiance to him as a caliph, other than the caliph, no one can revenge for the killing of Uthman.

On the basis of this, he took allegiance from people of Homs for Muawiyah as caliph. After that he wrote a letter to Muawiyah: “You committed a great error. You wrote to us to take allegiance for you as commander, whereas you are not caliph and you want to take revenge for killing of Uthman. I and all those, who are here, pay allegiance to you as caliph.”

When Muawiyah read Sharjeel's letter, he was extremely pleased and informed the people. He mounted the pulpit and conveyed the statement of

Sharjeel to them and invited them to pay allegiance to him as caliph. They all also accepted and not one of them opposed him. When people gave him such a pledge of allegiance and his Caliphate was established for people of Shaam, Muawiyah wrote a letter to Ali (a.s.).

Between Imam (a.s.) and Muawiyah, letters were exchanged; from them we shall quote what is related to the topic of our discussion.

Imam (a.s.), without any delay after people paid allegiance to him, wrote to Muawiyah as follows: "After praise to Allah, know that people killed Uthman without our counsel, and through consensus of view paid allegiance to me. On the basis of this, as soon as you receive my letter, take allegiance for me and send to me a delegation of nobles from Shaam."

Muawiyah replied: "After praise to Almighty Allah, indeed:

"Between me and Qays, there was no condemnation, except the slashes of spears totally (and sides) and to strike off the heads." (Couplet)

It is mentioned in some letters of Imam (a.s.) which were sent to Muawiyah through Jarir Bajali:

"Allegiance which was paid to me in Medina is applicable for you, who are in Shaam, so whoever paid allegiance to Abu Bakr, Umar and Uthman, pledged allegiance to me as well. And has given same oaths and promises, on the basis of this, those present do not have the right to select someone else, and those absent cannot reject this allegiance.

Only Muhajireen and Ansar have the right to form a Shura committee, and when they have consensus on one person and name them as imam, it would be source of divine pleasure, and if someone disobeys their views by objection or heresy, they would bring him back to obedience, and if he does not still accept for the sake of treading a path of other than Islam, they would fight him, and Almighty Allah would punish him and cast him into Hell, which is a very bad end.

On the basis of this, like the Muslims, enter the allegiance of truth. Because the most pleasing thing for me is that you submit to the right path of guidance, but if you cast yourself into peril and refuse to accept, in that case I would fight you, and seek divine assistance in war against you.

As for regarding the killing of Uthman also, you have spoken much, if you turn back from your viewpoint and your opposition and enter obedience and allegiance of Muslims, and after that plead to me regarding his killers, I would judge according to Quran between you and them.

As for what you demand and propose is like deceiving the lion at the time of taking away its cub. Known that you are from the freed prisoners, for whom Caliphate is not allowed, and oath of Imamate cannot be given to them and they cannot enter the Shura committee also.

Presently, I have sent Jarir bin Abdullah Bajali to you and the people of that

place and he is from the folks of faith and Muhajireen; so pay allegiance to him and there is no might and power, except from Almighty Allah.”

Muawiyah said to Jarir in reply: “Indeed, I have some views and opinions.” “What are they?” asked Jarir. Muawiyah said: “On my behalf write to Ali to reserve the taxes of Shaam and Egypt exclusively for me, and if he passes away, after him, allegiance of no one should remain upon me. In that case I would give Caliphate to him.”

Jarir said: “You can write whatever you want.” And he wrote a letter to Ali (a.s.) and asked him for these things. When Ali (a.s.) received the letter he knew that it was Muawiyah’s deceit and he wrote a letter to Jarir bin Abdullah:

“The aim of Muawiyah in this proposal is that he does not have to wear allegiance around his neck, to get as much rulership as he is inclined to. And he wants to delay you in order to test the people of Shaam. Previously when I was in Medina Mughira bin Shoba proposed to me to appoint Muawiyah as ruler of Shaam, but I did not accept and God does not want that I should choose the misguided as my supporters. If he pays allegiance to you, it is well and good and if not, you may come back. And peace.”¹

Muawiyah, after armistice with Imam Hasan (a.s.), and after entering Kufa said in his speech: “O people of Kufa, do you think that I fought you in order to establish Prayer, Zakat and Hajj? Whereas I am aware that you already pray, pay Zakat and perform the Hajj.

No, I fought you as I want to rule over you and to subjugate you; and God bestowed this power to me even though you might detest it. Know that, every property and blood that is destroyed is lost and will remain without retribution and all conditions that I agreed to [Imam Hasan (a.s.)] I trample upon all of them.”²

Maruf bin Kharbuz Makki says: While Abdullah bin Abbas was seated in the Masjid and I was before him, Muawiyah entered and sat facing him.

Ibne Abbas turned away from him. Muawiyah said: “Why did you turn away from me? Do you not know that I am worthier for the rule than your cousin?”

Ibne Abbas asked: “Why? Because he is a Muslim and you are a disbeliever?”

Muawiyah said: “No, because I am the cousin of Uthman.”

Ibne Abbas said: “My cousin is better than the cousin of Uthman.”

Muawiyah said: “Uthman was killed wrongly.”

At that time Ibne Umar was present there and Ibne gestured to him and said:

¹ *Kitab Siffeen*, Ibne Muzahim, Egypt, 38, 58 & 59 [Pg. 29, 33 & 34]; *Al-Imamah was Siyasah*, 1:82; in another edition 72 [1/48, 84, 85 & 86]; *Sharh Ibne Abil Hadid*, 1:136, 249-251 [1/230, 2/61, 3/75-84].

² *Sharh Ibne Abil Hadid*, 4:6 [16/14, No. 31]; *Al-Bidayah wan Nihaya*, 8:131 [8/140, Events of the year 60 A.H.].

“If it is as such then, this man is worthier than you for succeeding as ruler.”

Muawiyah said: “Umar was killed by a disbeliever, but a Muslim killed Uthman.”

Ibne Abbas said: “This contradicts your reasoning more.”¹

Allamah Amini says: These statements prove to the respected readers completely that Muawiyah, since the beginning, was in pursuit of Caliphate and had no other objective. Son of Hind, the liver eater, was unable to reject the reasonings of Imam (a.s.) or Ibne Abbas.

Therefore supposing lack of possibility for obtaining rulership over all Muslim territories he wanted to at least get rule over a part of them. And that the Imam should at least allow him to rule Shaam and Egypt completely and allows other Islamic provinces to remain under the control of the Imam, so that at an opportune time, he may take over the remaining territories as well. time

This distribution he proposed was itself a heresy in Islam and a source of disunity and discord and has no precedence in history of Islam and at no period in history have Muslims applied it. This division was alone responsible for dividing Muslims and disconnecting them from obedience of Imam, and it disintegrated the Islamic rule and weakened its power.

Allegiance is a general issue and it includes all Muslims and no one is exempted and no group of people can disobey it, and if Muawiyah wanted to separate from the first caliph of Muslims, he becomes the implication of second caliph.

According to the statement of Messenger of Allah (s.a.w.a.) and on the basis of definite tradition, his killing is obligatory and this tradition was mentioned before² and in the incident of allegiance of Ameerul Momineen (a.s.), Muawiyah is this same second caliph. On the basis of this, it is obligatory on Imam (a.s.) to fight this killer and this disobedient one, so that he returns to divine command.

Muawiyah's view has precedence

Indeed, Muawiyah's view regarding Caliphate of Imam Ali (a.s.) was not newborn of one day or night, on the contrary when Islam separated the two and on the day his brother, Hanzala, his grandfather Utbah and his maternal uncle, Walid were killed by the sword of Ali (a.s.), he became an enemy of His Eminence and continuously from the day Uthman was killed, he tried to take people away from support of His Eminence (a.s.) with all his ability.

And you know that seeking revenge for Uthman was a bridge to struggle for rulership and a means to obtain his invalid wishes about Caliphate.

The son of Hind, who did not recognize himself – and every man is aware of himself – regarded himself as worthier for Caliphate than Umar; as is mentioned

¹ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:467 [3/530, Tr. 5969].

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 920.

in the traditional report of Bukhari in his *Sahih*¹ narrating through Abdullah bin Umar.

“I went to Hafasa while water was dribbling from her twined braids.² I said, ‘The condition of the people is as you see, and no authority has been given to me.’ Hafasa said, (to me), ‘Go to them, and as they (i.e. the people) are waiting for you, and I am afraid your absence from them will produce division amongst them.’

“So Hafasa did not leave Ibne Umar till we went to them. When the people differed. Muawiyah addressed the people saying, “If anybody wants to say anything in this matter of Caliphate, he should show up and not conceal himself, for we are more rightful to be Caliph than he and his father.”

On that, Habib bin Muslma said (to Ibne Umar), “Why don’t you reply to him (i.e. Muawiyah)?” Abdullah bin Umar said, “I untied my garment that was going round my back and legs while I was sitting and was about to say:

‘He who fought against you and against your father for the sake of Islam, is more rightful to be a Caliph,’ but I was afraid that my statement might produce differences amongst people and cause bloodshed, and my statement might be interpreted not as I intended. (So I kept quiet) remembering what Allah has prepared in the Gardens of Paradise (for those who are patient and prefer the Hereafter to this worldly life).” Habib said, “You did what kept you safe and secure (i.e. you were wise in doing so).

Where was this view of son of Umar that he was secured through it on the day when he failed to pay allegiance to the rightful Imam after the Islamic Ummah reached consensus on him and he did not fear saying something that would create discord and bloodshed? Thus, he created discord and created disunity of Muslims, and pure blood was shed and Almighty Allah will take their account in the hereafter.

Caliphate was not the only final aim of Muawiyah, on the contrary history informs us that: He cared not that people should recognize him as prophet and after Holy Prophet (s.a.w.a.) accept him as the prophet.

Ibne Jarir Tabari has narrated through his chains of narrators that: Amr Aas went to Muawiyah along with people of Egypt. Amr’s son said: “Take care; when you meet the son of Hind, do not address him as caliph and don’t say: Peace be on you, O caliph of Messenger of Allah (s.a.w.a.), because in his view, he is elder to you and whatever you do, he would regard it as less.”

So when they came to Muawiyah, the latter said to his sentries: “Indeed, as if can recognize the son of a wanton woman, and he has demoted my rank; so take care; when they enter, you should act severely with them and be as strict as possible. So that none of them should reach me, except when he is on the verge

¹ In Kitabul Maghazi, Chapter of the Battle of Khandaq, 6:141 [4/1508, Tr. 3882].

² Ibne Jauzi has written: This incident occurred during the period of Muawiyah and when he wanted to appoint his son, Yazid as his crown prince. Ref: *Fathul Bari*, 7:323 [7/403].

of death.”

So the first of them to enter was an Egyptian named Ibne Khayyat. He entered while they had been severe with him previously. He said: “Peace be on you, O Messenger of God.” Afterwards all people emulated his statement. When they went out, Amr asked: “May God curse you, I prohibited you to address him as caliph, but you greeted him as a prophet?”¹

Perhaps this incident was the seed of that viewpoint, which after his death some of his followers believed in.²

Just suppose fear had overtaken those people and they could not think of what to say, but those, who met the tyrant ruler, who claims Caliphate of Messenger of Allah (s.a.w.a.); was it not obligatory on him to forbid them from this greeting or assure them, so that they may return to the position he was worthy of?

Did Muawiyah not vie to gain a tyrannical rulership to which the name of Caliphate had been appended unjustly – because he did not achieve this aim, except through this rulership – thus, for him it was same whether he is saluted as lordship, prophethood or rulership over believers.

He wanted to rub the nose of the son of the wanton in dust because of his cunning, and he achieved what he wanted, and so intoxicated was the son of the wanton woman, it prevented Muawiyah from his evil and foolish act, and prepared minimum face saving for him.

The son of Hind liked this invalid title and he did not regard as wrong if someone called him a prophet and messenger and he did not like Holy Prophet (s.a.w.a.) to be mentioned as prophet and he mentioned the Prophet in an extremely disrespectful manner.

Whereas he knew that greatness cannot be separated from His Eminence, and that he is necessarily accompanied with prophethood. And according to scholars a part of the conversation that took place between Muawiyah and Amad bin Abad Hadhrami is that Muawiyah said:³ “Did you see Hashim?”

“Yes,” he replied, “He was tall in stature and a handsome man. There was auspiciousness on his forehead [and on his face].”

Muawiyah asked: “Did you see Umayyah?”

“Yes,” he replied, “I saw him that he was of short stature and blind. It is said that there was evil and inauspiciousness in his face.”

Muawiyah asked: “Did you see Muhammad?”

¹ Ref: *Tarikh Tabari*, 6:184 [5/330, Events of the year 60 A.H.]; *Tarikh Ibne Kathir*, 8:140 [8/149, Events of the year 60 A.H.].

² Ref: *Ahsanul Taqaseem*, Shamsuddin Binae Maqdasi, 306.

³ He was a person who lived to a very old age and one day Muawiyah summoned him, he was 360 years old. Ibne Asakir says in *Tarikh Shaam*, and those who have written biographies of companions, in their books, they have included his biography as well.

He asked: "Who is Muhammad?"

He replied: "He is the Messenger of God."

He asked: "Why did you not accord honor to him as Almighty Allah honored him and mentioned him only as 'Messenger of God'?"¹

"What was the matter of arbitration for?"

The matter of arbitration was the last seed that the son of the wanton woman reaped for Caliphate of Muawiyah, and since the beginning of this incident, this Caliphate was under the view, although sometimes they concealed from simpletons and sometimes made revenge for Uthman as a shield for reaching this aim.

It was the moment when satanic instigation dominated him to usurp rulership of Muslims through deceit. Thus, the first seed was seeking revenge from Uthman and his last trick was calling for arbitration through Quran. After that all this was cast behind.

And Maula Ameerul Momineen (a.s.), since the beginning of the dispute between him and the son of Hind, and from the time that battle took place, he called them to a rightful arbitration, which did not trespass the commands of Quran and authentic traditions; although if the son of the wanton woman, his friend pretended resorting to arbitration, through deceit and cheating and injustice to rightful Imam.

In that case signs of mischief through foolishness of Ashari and cunning of Amr Aas were clear. When Abu Musa said to Amr Aas:

"May God not bless you, you deceived and committed injustice; indeed your simile is like that of a dog that if he is attacked, it hangs out its tongue and if it is released, it does the same thing."

Amr Aas said: "Indeed, your simile is like that of a donkey, which carries books.² Thus, truth was buried alive and you destroyed the fact between Shaitan and fools."

What was definite on both groups was that Caliphate was demanded by both of them and that is why arbitration took place. Orators and leaders of Iraq, upon the advice of Ashari and friends of Shaam, who were remote from effulgence of truth and light of reform, spoke up about this; among those were the following statements of Ibne Abbas to Ashari:

"Indeed, the trickster and cunning Arab has come to you and Muawiyah possesses no quality, which makes him eligible for Caliphate. Thus, if you throw

¹ *Tarikh Ibne Asakir*, 3:103 [3/90]; *Mukhtasar Tarikh Damishq*, 5/31]; *Usudul Ghaba*, 1:115 [1/136, No. 223].

² *Al-Imamah was Siyasah*, 1:115 [1/118]; *Waqatus Sificeen*, Nasr bin Muzahim, 628, Egypt, [Pg. 546]; *Al-Iqdul Farid*, 2:291 [4/146]; *Tarikh Tabari*, 6:40 [5/71, Events of the year 37 A.H.]; *Murujuz Zahab*, 2:22 [2/217-218]; *Al-Kamil*, Ibne Athir, 3:144 [2/397, Events of the year 37 A.H.]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:198 [2/255-256, Sermon 35].

your right to falsehood, you will get your need fulfilled by him. And if he vies for his falsehood in your favor, he will obtain his need from you.

Woe be on you, O Abu Musa, you should know that Muawiyah is a freed slave of Islam and his father was freed slave of the Battle of Ahzab and he has claimed Caliphate without advice and without consensus. Thus, if he says to you that Umar and Uthman appointed him as their governor, he is right; Umar appointed him as his agent and he took over the post, which he prohibited and the medicine he did not like, was poured into his mouth and he was ridiculed and condemned.

Then Uthman, according to the view of Umar, appointed him as governor of Shaam; and how many were those, who didn't claim Caliphate appointed these two as agents. Know that what Amr says will please you, but it would be to your disadvantage. And no matter whatever you forget, you should not forget that people who paid allegiance to Abu Bakr, Umar and Uthman, have also pledged allegiance to Ali. And this was allegiance of guidance, and he did not fight against anyone, except sinners and breakers of pledge.”¹

And some statements of Ahnaf bin Qays were: “Call those people to obedience of Ali (a.s.). If they desist, ask them to select anyone from people of Shaam or Iraq whoever they like and from Quraish to Shaam.”

Allamah Amini says: This was the event and occurrence of reality. Indeed the aim of the Iraqis and Syrians was seeking Caliphate and its establishment for their supporters. On the basis of this, arbitration and the dismissal and appointment – true or false – took place; and in this incident no effect or sound was heard about revenge for Uthman's killing. It was only a pretext to gain Caliphate and it was for this that he had disputed with Ameerul Momineen (a.s.) and title of chief of believers was erased from the treaty document.

After considering the following points carefully, one can understand the true aim of Muawiyah:

1. Instance of sending of representatives.
2. Letters, which expose Muawiyah's real objective.
3. Muawiyah's intentions since the beginning.
4. For what was the arbitration held?

Thus, statements of Ibne Hajar and his definite statement that dispute between Muawiyah and Imam (a.s.) was only from revenging blood of Uthman and not for Caliphate, to which of these points does it match? He issued this statement only to show the negative and deeds of this man, who due to his conduct, caused the killing of seventy thousand persons. And he thinks that no researcher would be able to refute his statement. As if he is not ashamed if the researcher sits beside him or a debater comes to him. As he does not fear accounting of Judgment Day that Almighty Allah is in ambush.

¹ Sharh Nahjul Balagha, Ibne Abil Hadid, 1:195 [2/246, Sermon 35].

Invalid reasonings

Ibne Hajar, following the writings of his predecessors in showing the acts of Muawiyah in a favorable light, has put forth stone-hearted excuses for the crimes he committed and regarded his Caliphate as valid. In his book of *Sawaiq*,¹ he has uttered whatever nonsense that came to his mind and issued invalid statements. He has written long discussions and their gist comprises of two salient points:

First: Belief that the independent judgment (*Ijtihad*) in whatever he did along with the sins that he committed; like bloody battles and confrontation with caliph of time and his enmity and killings, which followed these two; like killing of thousands of sinless people² and among them were more than 300 individuals from the folks of allegiance of Rizwan and some fighters of Battle of Badr and some from Muhajireen and Ansar and noteworthy number of just companions or their righteous companions of companions.

Ibne Hajar has, through these confusing statements, tried to show as goodness something that Shariat has clearly made unlawful in Quran and Sunnah. And through this imaginative independent judgment (*Ijtihad*) of Muawiyah, he tries to extract him from thorns of sins and casts veils on his sins, which he committed in contravention of the clear statements of the Prophet.

He does not know that such kind of independent judgment (*Ijtihad*) has no value as opposed to clear declarations of Quran and Sunnah. This man was informed that independent judgment (*Ijtihad*) is possible even if it is against independent judgment (*Ijtihad*) of others; but it is not possible against God and His Messenger.

The conclusion is: In view of Ibne Hajar and those who issued these statements before him or after him,³ there is no set of rules to set limits of independent judgment (*Ijtihad*); on the contrary it is expanded in order to accommodate the lusts of different people. Thus, Khalid bin Walid should be excused in his actions against Bani Hanifah and Malik bin Nuwairah, the righteous chief of this tribe, and in his humiliation, like killing the righteous and raping the wife of one, who was killed through deceit, on the pretext of independent judgment (*Ijtihad*).⁴

Ibne Muljim Muradi, who according to clarification of Messenger of Allah (s.a.w.a.) was the most wretched person of this Ummah, on the pretext of independent judgment (*Ijtihad*) his act of trespassing the sanctity of Islam and assassinating the caliph of truth and Imam of guidance while he was in Prayers

¹ *As-Sawaiqul Mohriqa*, Ibne Hajar, 129-131 [Pg. 216-218].

² Nasr bin Muzahim has written that 45000 Syrians and 25000 Iraqis were killed in the Battle of Siffen. *Waqatus Siffeen*, Nasr bin Muzahim, 558; and Ibne Kathir has mentioned this statement in his *Tarikh*, 7:274 [7/304, Events of the year 36 A.H.] and said that many have mentioned this statement.

³ Like Shaykh Ali Qari, [1/687], Khafaji in his *Sharh Shifa*, 3:166.

⁴ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 640 & 642.

and obedience of God is justified.¹

That Imam, who was surrounded by excellence in every aspect, and who possessed all morals and merits and Messenger of Allah (s.a.w.a.) issued pure statements about him, which are beyond calculation; and analysis of all them is not possible; and before all this he is regarded as the pure self of Prophet in the Holy Quran.

Muhammad bin Jarir Tabari writes in *Tahdhib*:²

“Biographers cannot refuse to accept that Ali ordered that retaliation should not be taken from his killer; and prohibited mutilation of his corpse. And there is no controversy in Ummah that Ibne Muljim assassinated Ali (a.s.) through justification and independent judgment (*Ijtihad*) and supposing that he was doing the right thing. Imran bin Hattan says regarding this:

“Remember the strike from the man of piety; and it was not, but to achieve divine pleasure. I remember him all the time and I know that in view of Almighty Allah, the pan of his balance will be the heaviest of all.”

On the pretext of independent judgment (*Ijtihad*), the act of Abul Ghadiya Fuzari,³ killer of Ammar, who was praised by Messenger of Allah (s.a.w.a.) and His Eminence in authentic traditions has said to him: “An unjust group shall kill you,” was justified and shown in a positive light.

On the pretext of independent judgment (*Ijtihad*) the sanctity of Amr Aas is saved from disgrace of the deceit of arbitration, in which he cheated the Ummah of Muhammad and destroyed its glory.⁴ And Maula Ameerul Momineen (a.s.) said regarding him and his companion that old fool:

“Know that these two persons, whom you have chosen as arbitrators, have ignored the command of Quran and what Quran has killed they have revived and both of them followed their base desires, without guidance from Almighty Allah; so they issued the command without clear reasoning and preceding practice and they contradicted in their command and both of them are not guided. So, God, His Messenger and the deserving believers are immune from these two.”⁵

And through independent judgment (*Ijtihad*), the sins and calamities that Yazid, the transgressor⁶ committed – like carnage of the holy progeny, taking the noble ladies as prisoners, such that he left an ugly blot on the pages of his life – should be considered as lawful!

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 90 & 92.

² *Tahdhibul Aathar*, Pg. 71 Tr. 6; from *Musnad Ali (a.s.)*; *Sunan Baihaqi*, 8:58-59.

³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 93.

⁴ *Tarikh Ibne Kathir*, 7:283 [7/314, Events of the year 36 A.H.].

⁵ Ref: *Al-Imamah was Siyasah*, [1:123]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, [2/259, Sermon 35].

⁶ Ref: *Tarikh Ibne Kathir*, 8:223 & 13:10 [8/245, Yr. 63; 12/13, Events of the year 59 A.H.] and in that is mentioned the statement of Abul Khair Qazwini that: “He was a mujtahid Imam.”

And those, who failed to pay allegiance to Imam Ameerul Momineen (a.s.), while all conditions for it were fulfilled,¹ and they died with the death of ignorance and did not recognize the Imam of their time on the pretext of sincere Ijtihad!

And on the pretext of Ijtihad their deviation in religion and Shariat should be excused as we mentioned before this, and justifications should be found for them, which is worse than their crimes! And instances like this, which cannot be counted.

Yes, there are many instances where Ijtihad does not work due to the fact that inclinations and lusts are present with Ijtihad, it is not paid attention to. Thus, with the help of Ijtihad, allegations are deflected from those, who eliminated Uthman, while they were just companions, Muhajireen and Ansar, and great jurists, who learnt the Quran and Sunnah directly from Prophet.

Whereas the killers of Uthman in the view of Ibne Hazm – who has justified the most vicious killing by the member of Murad tribe (Ibne Muljim) – were transgressors, accursed, war mongers as they shed the blood, which was unlawful to be shed!²

And in the view of Ibne Taymiyyah: They were people, who had gone beyond the pale of faith and who spread mischief in the earth, and only a small group of unjust and oppressive persons killed him, as for those, who made efforts in his killing were all culpable; on the contrary they were unjust, oppressors and transgressors.³

In view of Ibne Kathir: They were foolish people and from the lowest strata of society, and there is no doubt that they were from those, who spread corruption in the earth, oppressors, rebels against the imam, the ignorant, cruel, cheats, unjust and liars.⁴

In view of Ibne Hajar: They were sinners, oppressors, liars, accursed, the befooled, who had no understanding or intellect.⁵

If Ijtihad has a definite and permanent conclusion then why the Ijtihad of Ameerul Momineen (a.s.) in delaying the matter of those, who had killed Uthman as long as he saw exigency in it and which he adjudged on the basis of Quran and Sunnah, was not followed?

Why the battles of Jamal and Siffeen were fought on the pretext that Imam (a.s.) was hiding the killers of Uthman? And this was followed by the rise of Khwarij, which finally led to Battle of Nahrawan? What happened to the Ijtihad of the caliph of the time, who is supposed to be the gate of city of knowledge of Prophet? And who according to the clarification of the Prophet, is the most just

¹ Ref: *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:115-118 [3/124-127, Tr. 4596-4605].

² *Al-Fisal*, Ibne Hazm, 4:161.

³ *Minhajus Sunnah*, 3:189 & 206.

⁴ *Tarikh*, Ibne Kathir, 7:176, 186 & 187 [7/197 & 209, Events of the year 35 A.H.].

⁵ *Sawaiqul Mohriqa*, 67, 68 and 129 [Pg. 113 & 217].

person in his Ummah?

Why his Ijtihad was not followed? Whereas Ijtihad of Uthman in forgiving Ubaidullah bin Umar for killing Hurmuzan and daughter of Abu Lulu and for shedding the blood, which was unlawful to be shed without any proof, was accepted? Thus, if the caliph has the right to pardon in such cases, why this is not applied to those, who killed Uthman and whom Maula Ameerul Momineen (a.s.) gave refuge?!

And on that day judgment of the Imam and definite command for the future was not known; that whether he would have paid the blood money from Public Treasury; because Uthman was killed in a mob attack and it was not known who had killed him specifically, as he did that in case of Arbad Fuzari.¹

Or he regarded them as jurists – and they were really jurists – that they resorted to Ijtihad, whether correct or mistaken?

Or the Imam saw exigency of Caliphate and stabilizing of its bases in delaying the matter till he dealt with problems that had cropped at that time and which had destroyed the peace of society?

The Imam acted correctly in each of these instances and no objection can be laid against him. But the people wielded the sword against him so that he should act according to their whims and desires. And from the possibilities mentioned above, what defect did they see in Imam (a.s.) that it became lawful for them to fight such severe battles against him in which heads were cut off, hands and feet were separated from the body, innocent lives were lost, and blood of Muslims was shed?

Thus, from which Ijtihad did creating discord make the matter clear for them? But they only wanted to create mischief and destabilize his government. We should know that what they committed was the most heinous acts of all.

Amazing consequences of Ijtihad in the past centuries

It is that cursing Ameerul Momineen Ali (a.s.) and any companion who followed him, was made lawful and it was allowed for anyone to curse, abuse and display enmity to them in any way he liked, in sermons, Friday Prayers, congregations, from the pulpits, in the Qunut of Prayers, saying it aloud in gatherings and programs, or in seclusion; and one, who did this was not in any way condemned or restrained.

On the contrary, he was said to have earned a single reward on the basis of his erroneous Ijtihad; even though he might be a debased fellow from lowest strata of society, or a desert dweller or a survivor of the clans (*Ahzab*), who is away from knowledge and cognition.

But Ali and his Shia do not have the right to describe the oppressions that have reached them; or to speak ill of their enemies, and expose the level of their

¹ Ref: *Waqatus Siffeen*, Nasr bin Muzahim, 106 [Pg. 94]; *Sharh Nahjul Balaghha*, Ibne Abil Hadid, 1:279 [Pg. 3/174, No. 126].

debasement, all of which on the basis of the verse:

لَا يُحِبُّ اللَّهُ أَنْجُهُرَ بِالسُّوْءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظُلِمَ

“Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done.”¹

And they have no share in Ijtihad, even though they might be experts in all sciences; thus, if one of them talks ill of anyone of these oppressors, it is preferable to discipline him, beat him up, torture him, extern him, and even to kill him. His Ijtihad, which led him to this act, can never be justified. And Ahle Sunnat, since day one have followed this same practice.

Refer to the encyclopedias of biography and history; because these books are the final judge in this matter. And before you is the judgment of Ibne Hajar in *Sawaiq*,² that he says regarding cursing of Muawiyah:

“As for cursing and abusing Muawiyah, which some heretics regard as lawful, it would become a model from him (Muawiyah); that is model for the cursing of Abu Bakr, Umar and Uthman and most of the companions (in such a way that cursing them should also be considered lawful and not limited only to the cursing of Muawiyah).

Thus, these statements cannot be justified and they cannot be relied upon; because this act is not committed by anyone, except the foolish, ignorant and transgressors, to whom God will not care to which valley He throws them into; thus, God curses them severely, and will degrade them in the worst manner, and wield the swords of Ahle Sunnat over their heads. And the reasonings of Ahle Sunnat supported by clearest evidences refrain them from debasing their leaders.”

Does Ibne Hajar realize whom he is cursing?! And whom he is aiming these poisonous statements?! To the tradition of cursing of Muawiyah through Messenger of Allah (s.a.w.a.) and traditions of cursing of Ameerul Momineen Ali (a.s.), and his Qunut for this cursing in his Prayers, and cursing of Ibne Abbas, Ammar and Muhammad bin Abu Bakr, and his abusing by mother of believers, Ayesha after every Prayer, and look at other companions; read and decide!

What is Ijtihad?

Among the things, which should be analyzed at this point is the meaning of Ijtihad. Ijtihad, whose scope is widened so much that for its sake, excessive blood was shed and considered lawful, sanctity of women was trespassed, divine sanctities were destroyed, and on its pretext, religious rules were distorted, and it was on the verge of being expanded to the extent that Shariat should be completely ignored and the handle of the religion was about to be destroyed and its ties cut off.

After that let us see whether Ijtihad has the capability and power to change

¹ Surah Nisa 4:148

² *Sawaiqul Mohriqa*: 132 [Pg. 219].

the unchangeable practices, which are followed?!

Whether Ijtihad is from bestowals of Allah, the Mighty and High to debased and foolish people, so that they may in any way they like, throw themselves upon it on the basis of their personal lusts, without any fear and problem and in a daring manner?

Or Ijtihad has specific rules and principles through which a Mujtahid derives correct conclusions from the Book and Sunnah – as opposed to the stance of Ahle Sunnat in applying Ijtihad to definite texts (*Nass*)?

Or its scope is so wide that every rabbit and fox can endeavor regarding it, everyone commits excess with it and ignorant and coarse desert dweller becomes its practitioner!

I don't regard it lawful for scholars to regard such an Ijtihad correct and upon what they have consensus on is as follows:

Amadi writes in *Al-Ahkam fee Usulul Ahkam*:¹

Definition of Ijtihad

"It implies employing all the efforts to complete a task, which is considerably difficult; therefore it is said that so and so carried out 'Ijtihad' in carrying that rock; and it is not said that he did Ijtihad in lifting a mustard seed."

Ijtihad in the terminology of scholars of principles of jurisprudence

It comprises of employing all capacities to create possibilities in laws of Shariah in such way that one feels that one has no further capacity to exert himself. Mujtahid is one, who practices Ijtihad, and it is necessary for him to possess two qualities:

First condition

He should have knowledge regarding being of Allah, the Mighty and High, His necessary qualities and perfections, which are deserving of Him, and that He is self-existent, living, knowledgeable, powerful, intention maker, and Mutakallim,² to justify the duties imagined regarding him. The veracity of Prophet and Shariah should be proved for him through miracles so that laws what he attributes to Prophet is from the aspect of research.

It is not necessary for him to know subtleties of scholastic theology and to be expert in scholasticism like famous experts. It is not even necessary to have detailed knowledge about these things that he should have power of speech and writing it down, and to reply to doubts, like scholars of principles, on the contrary he should have knowledge of these things in a brief manner and not in necessary in detail.

¹ *Al-Ahkam fee Usulul Ahkam*, 4:169.

² Creator of speech.

Second condition

He should know sources of laws, their kinds, and method for proving them, and types of reasonings for intended aims, and difference in their ranks and conditions that are reliable, and as we said, he should have knowledge of the process of deriving laws from it and should be able to write and speak about them.

This is achieved when correct narrations and channels are distinguished from incorrect traditional reports. Like Ahmad bin Hanbal and Yahya bin Moin. He should also recognize the contexts of revelation, the abrogator and abrogated in verses and traditional reports related to practical laws. He should be aware of the science of lexicology and grammar and it is not a condition, that he should be like Asmai in lexicology, and like Sibuya and Khalil in grammar.

On the contrary, he should know only as much that he should know circumstances of Arabs and their habits in idiom and such a way that he should be able to understand reasoning of words, that is reasoning of accordance, inclusion and requirement, simple and compound, whole and partial, reality and abstraction, ownership and partnership, agreement and contradiction, implied and apparent, general and special, absolute and conditional, evident and hinted, warning and permission, and like these as was mentioned, to discriminate in detail and derive the law through its evidence.

It is a condition present in Mujtahid, who is having power to deliver verdict in all matters of jurisprudence. But in independent judgment (*Ijtihad*) in some issues recognition to what is related to those issues, and to be aware of them is sufficient and not knowing what is unrelated to those issues.

But in relation to other jurisprudential matters it is not harmful since an absolute jurisprudent can be an expert in many matters and in those issues he has reached to the level of expertise, but in other issues he can be ignorant, because requirement of verdict giver is that he should be knowledgeable in all laws and sources, which is not under the power of human being.

That is why it is narrated from Malik that he was asked regarding forty issues, and he said in thirty-six instances:

“I don’t know.”

In what instances Ijtihad can be applied

It includes rules of Shariah, whose evidence is doubtful and that we say rules of Shariah exclude issues of logic and lexicology and like that; and it is that we say: Its reasoning is inherent for separating laws, whose reasoning is definite, like the five times worship acts and their like. Because these instances are not the instances of Ijtihad, since one, who makes mistake in them would be regarded as a sinner, and jurisprudential issues are issues in which one, who makes mistake in them, in case his mistake is inclusive of Ijtihad, is not regarded as a sinner.”

This is Ijtihad according to scholars of principles of jurisprudence. As for

Ijtihad in view of jurists, it is a rank higher than jurisprudence, as the jurist can through it turn every branch to its root and derive rule of that branch through that root and he can remove every kind of criticism and refutation and proving and disproving, and doubt and possibility regarding that matter.

Amadi has written in *Al-Ahkam*:¹

“Jurisprudence in the terminology of scholar, is the quality of knowledge about secondary laws of Shariah from the aspect of personal view and reasoning.”

Ibne Rushd says in the preface to *Al-Mudawinatul Kubra*:²

Sections regarding paths of identification of laws of Shariah: and the rules of religion are derived through four ways:

1. Quran; which is such that falsehood cannot come to it from the front or behind, and it is revealed from the wise and praised Lord.

2. Sunnah of Messenger of Allah (s.a.w.a.) that Almighty Allah has equated his obedience with His obedience; and commanded us to follow his Sunnah and said:

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ

“And obey Allah and the Apostle.”³

And He said:

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

“Whoever obeys the Apostle, he indeed obeys Allah.”⁴

And He said:

وَمَا أَنْكُمْ بِالرَّسُولِ فَخِلُودٌ وَمَا نَهِكُمْ عَنْهُ فَإِنْتُمْ

“And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back.”⁵

And He said:

وَأَذْكُرْ مَا يُشَلِّي فِي تَبَيُّنِكُنَّ مِنْ أُلْيَاتِ اللَّهِ وَالْحِكْمَةِ

“And keep to mind what is recited in your houses of the communications of Allah and the wisdom.”⁶

And wisdom is Sunnah itself. And He said:

¹ *Al-Ahkam fee Usulul Ahkam*, 1:7 [1/22].

² *Al-Mudawinatul Kubra*, 8.

³ Surah Aale Imran 3:132

⁴ Surah Nisa 4:80

⁵ Surah Hashr 59:7

⁶ Surah Ahzab 33:34

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

“Certainly you have in the Apostle of Allah an excellent exemplar.”¹

3. Consensus (*Ijma*): which Almighty Allah has regarded as valid and said:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ
نُوَلِّهِ مَا تَوَلَّ وَنُصْلِهِ جَهَنَّمَ وَسَاءُتْ مَصِيرًا²

“And whoever acts hostilely to the Apostle after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort.”²

Because in this verse, Allah, the Mighty and Sublime has warned against following anyone other than the believers and this is the meaning of necessity of emulating them. The Messenger of Allah (s.a.w.a.) said:

“My Ummah will never reach consensus on misguidance.”

4. Inference: which comprises of deriving analogy on these three principles, that is Quran, Sunnah and consensus, because what Almighty Allah has deemed as knowledge in deriving these rules and made following them obligatory and said:

وَأَنَّ رُدُودًا إِلَى الرَّسُولِ وَإِلَى أُولَئِكَ الْمِرْمَنْهُمْ لَعِلَّهُمْ يَسْتَطِعُونَهُمْ مِنْهُمْ

“And if they had referred it to the Apostle and to those in authority among them, those among them who can search out the knowledge of it would have known it.”³

And He said:

إِنَّا آنَّزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَخْكُمَ بَيْنَ النَّاسِ إِنَّمَا أَرْبَكَ اللَّهُ

“Surely We have revealed the Book to you with the truth that you may judge between people by means of that which Allah has taught you.”⁴

That is inference, which He has taught you, because that inference and analogy He has taught you includes all thing, which He revealed on him and commanded him to order; till He says:

وَإِنْ أَحْكَمْ بَيْنَهُمْ بِمَا آنَّزَ اللَّهُ

“And that you should judge between them by what Allah has

¹ Surah Ahzab 33:21

² Surah Nisa 4:115

³ Surah Nisa 4:83

⁴ Surah Nisa 4:105

revealed.”¹

A glance at Muawiyah’s Ijtihad

At this point, we would like to expose the *Ijtihad* of Muawiyah and study the statements of those who believe in his *Ijtihad*. Whether his acts were really based on one of the four principles: Quran, Sunnah, consensus and analogy? And whether Muawiyah has knowledge of Quran? And from whom did he learn it? And at what time did he study it? While the fact is that he became aware of Quran only two years before the passing away of the Messenger of Allah (s.a.w.a.)?²

Was he capable of distinguishing between the clear and ambiguous? Or between the concise and the detailed? Or he could judge about their generality and specialty? Or had perfect awareness of the absolute and conditional? Or knew about their abrogated and abrogating verses? And other kinds of holy verses and preferences of Holy Quran, whose knowledge about them is included in the laws of Quran.

Indeed, the period after Muawiyah’s Islam did not have scope for any of these things, especially when mastering these sciences require a long time and is not complete even after years of study, what to say about these short years, most of which Muawiyah spent in idolatry and Islam was a new religion for him and it was not possible for him to master it in such a short time.

Others had taken precedence over him in Islam and Quran and between the ambiguous and clear verses, teachings of Prophet, and they were always present in gatherings of Prophet and witnessed revelation of Quran and its correct exegesis; long and numerous years passed over them in this pursuit and yet they did not obtain all those fully.

Refer to those, who learnt Surah Baqarah in twelve years and after that thanked this blessing and sacrificed a camel for it. God knows that during this period what hardships he had borne. And this man, in the view of Ahle Sunnat is the second best person of the Ummah in knowledge and excellence.

Among instances of his knowledge of Quran was that he had not heard the explanation of Quran from Prophet and when he heard the verse of:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿١٣﴾

“Surely you shall die and they (too) shall surely die.”³

He sheathed his sword and believed in the passing away of the Prophet. Like one, who had not heard this verse till that time. If you estimate his knowledge of

¹ Surah Maidah 5:49

² He, his father and brother became Muslims on the day of conquest of Mecca as is mentioned in *Al-Istiab*, [3/1416, No. 2435]; and conquest of Mecca occurred at the end of the year 8 A.H. and the Prophet passed away at the beginning of 11 A.H.

³ Surah Zumar 39:30

Quran and its texts, you would be amazed at his expertise. What was it that restrained him from learning Quran? Refer to what we discussed about knowledge of Umar and you will see amazing things.¹

The first man in view of Ahle Sunnat (Abu Bakr) is not far from this man (Umar). A man who was so deficient in knowledge of Quran and traditions that it was not more than knowledge of anyone else among Muslims. Perhaps you remember studying about this trait of his in the forgone pages.²

At this point, you are needless of investigating numerous traditional reports of these individuals of the first period (most senior); that their reports in jurisprudence, traditions, Quran and Sunnah are not concealed from you. Then what is Muawiyah, who joined the Muslims at the end of the life of the Prophet?

And his training was in a house, where gatherings of hypocrisy, oppression and injustice took place, and which was immersed in the habits of Jahiliyya, and flags of prostitution hung from their houses, and if the call of revelation reached any of their ears, they used to block their ears with their fingers; whereas in these verses, new matters were inscribed in this mind that since the time of his forefathers were not inscribed.

Yes, those who during the time of companions were famous for knowledge of Quran, were identified, those who were points of reference of Ummah in difficult points of Quran and about its revelation and interpretation, like Abdullah bin Masud, Abdullah bin Abbas, Ubayy bin Kaab and Zaid bin Thabit.

As for Maula Ameerul Momineen (a.s.), who was an equal of Quran and cognizant of its hidden points and difficulties, had correct knowledge about every difficulty and definite command in every matter and beneficial and proper solution in every complex problem was with him and in authentic tradition, in view of the whole Ummah the following statement of Imam Ali (a.s.), is narrated:

“Ask me before you are unable to inquire from me; you will not ask me about verses of Quran and Sunnah of Messenger of Allah (s.a.w.a.), except that I would inform you of them.”³

Sunnah

You will know about Muawiyah's share from knowledge of traditions: that is Sunnah of Messenger of Allah (s.a.w.a.); his statements, acts and silent approval. His statement, which Ahmad in his *Musnad* has narrated through Abdullah bin Amir,⁴ makes us aware of his rank with regard to Sunnah.

Abdullah says: I heard from Muawiyah that he recited a tradition and said: “Narrate the traditions of Messenger of Allah (s.a.w.a.), but (only) traditions, which were narrated during period of Umar.”

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 511-581.

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 610-654.

³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 542-544.

⁴ *Musnad Ahmad*, 4:99 [5/66, Tr.16467].

What was the meaning of warning people to narrate traditions from the period of Umar? And what specialty the period of Umar had in acceptance and rejection of traditional reports?

Perhaps this statement of Muawiyah is sufficient for his lack of attention to Sunnah of Messenger of Allah (s.a.w.a.). Or it shows that he looked upon them with contempt. Sometimes he used to ridicule those who narrated traditions of Prophet. Sometimes he farted on hearing traditions of Prophet. Sometimes scolded narrators of those traditions, abused and punished them; and forbid them to narrate; and resorted to other methods of ridiculing.

Thus, what is your estimation of one, whose conduct with the Sunnah is such? Can you believe that he paid attention and in instances demanding it, would reason through them and regard them as source? Or he would neglect it completely, as he did in all his acts.

After all this, late embracing of Islam by Muawiyah, and his being a novice in gaining knowledge of traditional reports and also letter writing, rulership which kept him away from listening to traditions. All his life, during the period of Islam was spent in politics and intrigue, so how can he be expected to study the texts and teachings of Islam?

It means: How he learnt about the Sunnah, whereas all companions were remote from his residence in Shaam and there was no one with him, except the freed slaves from Bedouins or deceived Yemenites and he was suspicious of all companions, who were folks of Medina and knowledgeable about laws and narrators of traditions of Prophet and audaciously said:

“Indeed, the people of Hijaz became rulers on the people and the truth was among them; and when they separated from it, people of Shaam became rulers over them.”¹

Due to this same suspicion and sinful statement his chiefs prohibited narrating traditions of Messenger of Allah (s.a.w.a.). This can be derived from traditions, which Hakim has narrated in his *Mustadrak*.² Nauf said to Abdullah bin Amr bin Aas:

“You are worthier than me to narrate traditions, you are a companion of Messenger of Allah (s.a.w.a.).”

He replied: “They (the rulers) restrained us from narrating traditions.”

It is mentioned in a tradition: Muawiyah sent someone to Abdullah bin Umar and said: “If I learn that you are narrating traditions, I would strike off your neck.”³

It was due to this same ill suspicion that he shed the blood of the surviving companions and sent Busr bin Artat to holy Medina; he attacked them, killed

¹ *Waqatus Sificeen*, Nasr bin Muzahim, 29-58.

² *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 4:486 [4/533, Tr. 8497].

³ *Waqatus Sificeen*, Nasr bin Muzahim, 248 [Pg. 220].

sinless people and shed sacred blood; and after him, his hound, Yazid, in the incident of Harra, exceeded him.

A glance at Muawiyah's traditions

It is upon us to study in detail his different traditions. Ahmad in his *Musnad* in part 4, has narrated 106 traditions from Muawiyah.¹

Some of these traditions are repeated and other traditions are only forty-six in number. Can this much fill up the gaps in deriving laws of Shariah?

In addition to that some of his traditional reports are not regarding practical laws; like following traditional report:

“The Messenger of Allah (s.a.w.a.), Abu Bakr and Umar, each of them died at the age of 63 years.”

And his other statements like: “I saw the Messenger of Allah (s.a.w.a.) suck the tongue of Hasan.” And traditions like this.

Time has come to look again at the text of some of his traditions, among them being:

1. Muawiyah came to Ayesha, who asked him: “Do you not fear that I will order someone to eliminate you for killing my brother [Muhammad bin Abu Bakr]?”

Muawiyah said: “I am not at all afraid, O mother of believers; since I am secure in your house. I heard Holy Prophet (s.a.w.a.) say: Faith is an obstruction of killing by trickery. And I came to ask you if you need anything.”

Ayesha said: “Good.”

Muawiyah said: “Thus, leave us and him till we meet our Lord.”²

Allamah Amini says: This traditional report shows that Ummul Momineen regarded shedding the blood of this man (Muawiyah) lawful due to his crimes and sins he committed, and the sacrosanct blood he shed, and the innocent lives he took; so much so that she regarded it lawful to place a man in his ambush to eliminate him; and Muawiyah made her content that he entered the house of safety and that he was under protection of Ayesha and she delayed their dispute till they meet the Lord.

It is concluded from this report that Muawiyah had no reply for the objection and revenge of Ayesha, otherwise this man would not have justified his deeds through those useless statements.

If you are amazed, you should be amazed at Ummul Momineen that she was once again pleased with Muawiyah and forgave his crime although relations between Muawiyah and God and also between Muawiyah and her were not proper, because Muawiyah was the killer of Ayesha’s brother, Muhammad bin Abu Bakr.

¹ *Musnad Ahmad*, 4:91-102 [5/53-70, Tr.16387-16492].

² *Musnad Ahmad*, 4:92 [5/54, Tr.16390].

Although his sister overlooked it, because relations between her and Muawiyah were once again restored, as she had overlooked the killings of Hujr and his companions, while these were the worst crimes of Hind the liver-eater's son and Ayesha had always flayed him for these misdeeds, but since relations were mended even without any retaliation and blood money, she forgave those crimes.

As for the blood of Uthman, she did not overlook that because relations between her Ali (a.s.) were not good. Would Muawiyah on Judgment Day justify his acts of killing Muhammad, Hujr and his righteous companions on the pretext that relations between him and Ayesha had become good? Would this argument hold any water? I am not sure.

Should Ayesha not have flayed this man with the argument that if he regretted killing those Muslims, why he did not repent on killing thousands of worthy Muslims, elders of community, folks of divine sanctuary, Mecca and neighbors of Allah's sanctuary, that is Medina.

Perhaps Ayesha had seen the faith of this fellow from behind a thin veil and did not find his faith stable – if we don't say that she found his faith borrowed – due to which Muslims are safe from his acts and words.

It is narrated from Messenger of Allah (s.a.w.a.) in an authentic tradition that:

“A Muslim is one, from whose tongue and hands other Muslims are safe, and believer is one, from whom the lives and property of people is safe.”¹

2. It is narrated from Ibad bin Abdullah bin Zubair that: When Muawiyah came for Hajj, I accompanied him to Mecca. Thus, he recited the Zuhra Prayer comprising of two units for us. Then he went to Darun Nadwa. When Uthman recited the Prayer in full and he came to Mecca he recited the Zuhra, Asr and Isha Prayers comprising of four units. When he went to Mina and Arafat, he recited shortened Prayer. When he concluded the rituals of Hajj and stayed in Mina, he recited the Prayer in full till he left Mecca.

Thus, since Muawiyah recited the Prayer as two units Marwan bin Hakam and Amr bin Uthman went to him and said: “No one has attributed a thing to your cousin worse than what you have done.”

Muawiyah asked: “What is that?”

They asked: “Don't you know that he recited the complete Prayer in Mecca?”

Muawiyah said: “Woe upon you; is something more correct than what I did? I recited this Prayer as two units with the Messenger of Allah (s.a.w.a.), Umar and Umar.”

They said: “But your cousin recited it full and your opposition to him is in

¹ These two traditional reports are narrated by Bukhari [1/13, Tr. 10] and Muslim, [1/96, Tr. 65, Kitabul Imaan].

fact your indictment for him.”

The narrator says: “So, when Muawiyah came out for Asr Prayer, he recited four units for us.”¹

Allamah Amini says: I don’t know whether Muawiyah should be indicted here or his religion? Because in a place where the Prophet recited the Prayer in shortened form, he has recited it complete, whereas the community, including Abu Bakr and Umar regarded it correct to recite in the shortened form.

It is narrated in a chainless tradition from Abdullah that: “Prayer is of two units during journeys, one, who opposes the Sunnah, has indeed apostatized.”

But this man opposed everyone and followed the advice of Marwan, the accursed son of the accursed, and Amr bin Uthman, and in order to protect the name of his cousin, Uthman, who started this heresy, he rejected the command of Prophet (s.a.w.a.).

Thus, if such was the expertise of this man regarding traditions then kudos to this expertise! And such is the quantum of his faith, then in this position of religiosity may he remain away from divine mercy!

3. It is narrated from Hanai that: I was before Muawiyah in the company of some companions of Messenger of Allah (s.a.w.a.).

Muawiyah said: “I adjure you by God, do you know that the Messenger of Allah (s.a.w.a.) prohibited wearing silk clothes?”

They said: “Yes, by Allah.”

Till he said: Muawiyah said: “I adjure you by Allah, Mighty and High, do you know that Messenger of Allah (s.a.w.a.) prohibited combining Hajj and Umrah in one Ihram?”

They said: “We don’t know about this.”

Muawiyah said: “Indeed, this is also from the things prohibited by Prophet, but you forgot it.”²

It is mentioned in another narration that Muawiyah said: “And do you know that the Prophet prohibited Mutah of Hajj?”

They said: “No, by Allah.”³

Allamah Amini says: Compare this statement to the previous statement; because the efforts of this man in reviving heresies as opposed to Sunnah of Prophet had made him a vicious opponent. We mentioned before that the Holy Quran had legalized Hajj Tamatto and it was not abrogated till the time of Messenger of Allah (s.a.w.a.) and it continued to be lawful during the lifetime of Abu Bakr and beginning part of Umar’s reign; till Umar prohibited it.

Therefore, Muawiyah followed in the footsteps of that man (Umar) who

¹ *Musnad Ahmad*, 4:94 [5/58, Tr. 16415].

² This tradition of Muawiyah supports the Shia viewpoint. *Tadhkiratul Fuqha*, 7/178.

³ *Musnad Ahmad*, 4:92, 95 & 99 [5/54, Tr. 16391; Pg. 59, Tr. 16422; Pg. 66, Tr. 16466].

prohibited it thus, making him condemnable in his expertise about Islamic jurisprudence and his ignorance of Sunnah; or it is an indictment of his faith.

4. It is narrated from Humran that Muawiyah said: "You are reciting a Prayer, which the Prophet never recited and he indeed prohibited these two units," that is two units after Asr Prayer.¹

Allamah Amini says: Prayer after Asr Prayer was customary during the lifetime of the Prophet,² and His Eminence recited it secretly and publicly and he did not discontinue it till he met Almighty Allah, and his companions also performed it till Umar prohibited it.

The companions protested that this Prayer was a confirmed Sunnah, and divine Sunnah is unchangeable, but that fellow paid no attention to them and continued in his heresy.

Then Muawiyah came and added to these heresies and went a step ahead and attributed to Messenger of Allah (s.a.w.a.) that he prohibited it. Was this a demand of his ignorance about Sunnah and the level of his religiosity and perspicuity?! Listen to these statements and judge with honesty, whether it is for your benefit or loss.

5. The following tradition is directly narrated through numerous channels from Muawiyah that:

"Lash one, who drinks liquor, and if he repeats, lash him again. If he again repeats it, lash him again; and if he does this for the fourth time, execute him."³

Allamah Amini says: I am amazed at this point and I don't know whether Muawiyah acted according to this tradition even once during his Caliphate and rulership or before that or he ignored this command completely like he did with other issues.

If he had really submitted before the command of this traditional report, train of camels laden with vessels of liquor would not have headed to his palace. And he would not have stored it in such huge quantities. He would not have established a market place for its sale and would not have himself imbibed it and then recited couplets in its praise. He would not have offered it to his guests. He would not have appointed his puppy, caliph after him, who was always drunk in his very presence. He would not have disregarded carrying out legal penalty for the same.

This tradition of Muawiyah, in spite of the fact that its chains of narrators is good, and someone like Ahmad, Tirmidhi and Abu Dawood have narrated it, but none of these have noticed the defect of this report as Muawiyah has narrated it; and Muawiyah is not reliable in narrating traditions.

¹ *Musnad Ahmad*, 4:99 & 100 [Pg. 66, Tr. 16465; Pg. 67, Tr. 16469].

² Ref: *Sahih Bukhari*, [1/213, Tr. 565-568]; *Sahih Muslim*, 1:309-310 [2/246-247, Tr. 298-301].

³ *Musnad Ahmad*, 4:93, 95, 96, 97 & 101 [5/56, Tr. 16405; Pg. 59, Tr. 16417; Pg. 60, Tr. 16427; Pg. 63, Tr. 16445; Pg. 68, Tr. 16481].

This is his position in the little of what he has obtained from the Messenger of Allah (s.a.w.a.); thus, what would be his view about the most of it which did not reach him?!

6. It is narrated from Abu Idris that: I heard from Muawiyah, who has narrated very few traditions from Messenger of Allah (s.a.w.a.) that Holy Prophet (s.a.w.a.) said:

“Regarding every sin it is hoped that Almighty Allah would forgive it. Except one, who dies on disbelief or one, who kills a believer intentionally.”¹

It is mentioned in his letter to Amerul Momineen Ali (a.s.):

“I heard the Messenger of Allah (s.a.w.a.) say: If the people of Sanaa and Adn unite upon the murder of one Muslim man, indeed Almighty Allah would throw them all headlong into Hell fire.”

Allamah Amini says: Whether these two traditions, which Muawiyah has quoted are to his profit or loss?! The facts are clear and not covered by veils; you know the fellow well, who caused excessive bloodshed in the Battle of Siffen and killed so many through his other intrigues. Now compare these statements with the killings that he carried out!

Whether one of these serious crimes become lawful through Holy Quran? Or can be approved by Sunnah? Is it pleasing to any congregation of Muslims? Is there any analogy, which can enable it to be compared to Ijtihad? Was Muawiyah unaware of all this or he did not have certainty about it? From where did he get the expertise to form an independent judgment?!

Or he was an ignorant criminal, and an oppressive tyrant, and was the second of the two caliphs for whom allegiance was given and according to clear cut reports of Prophet, fighting against him and slaying him was obligatory and no pledge is supposed to be honored regarding him. Thus, one who is a cheat himself, he has no pledge and security. And one, whose killing is obligatory in Shariat, has no sanctity.

What is his value as compared to Caliphate?! He deems sacred blood to be shed for the sake of his base desires. Do you know who all he killed and on whose sanctities he trespassed?

Yes, for the sake of Caliphate, he shed the blood of Muhajireen, Ansar, just companions, righteous companions of companions, and he was guilty of killing the fighters of Battle of Badr and participants of allegiance of Rizwan, who were pleased with Almighty Allah and Almighty Allah was pleased with them.

Among those he murdered, was Ammar Yasir, about whom Messenger of Allah (s.a.w.a.) had predicted that he would be slain by a rebellious group – that is Muawiyah and his associates.

Also, Khuzaimah bin Thabit, the owner of two testimonies (*Zu Shahadatayn*); and Thabit bin Ubaid Ansari, Abu Haitham Malik bin Taihan, Abu

¹ *Musnad Ahmad*, 4:99 [5/66, Tr. 16464].

Amr Bashar Ansari, Abu Fazala Ansari, all of whom were Badris (warriors of the Battle of Badr).

Hujr bin Adi, the abstemious companion of Muhammad (s.a.w.a.), and then the valiant fighter, Malik bin Harith Ashtar Nakhai, and the worthy pious gentleman, Muhammad Ibne Abu Bakr.

Before all these is his elation at the shedding of the holy blood of Imam (a.s.); who was the caliph of Muawiyah and the whole Ummah. That is Maula Ameerul Momineen (a.s.); and He considered this act a grace of God!

What do you think about the assassination of Imam Abu Muhammad Hasan (a.s.), grandson of Prophet, which he carried out through poison sent to his place secretly?! And when he earned the load of this burdensome sin, he became elated!

Evaluate all these instances under the light of the tradition that he narrated from Messenger of Allah (s.a.w.a.) about shedding innocent blood.

7. It is narrated from Abu Salih from Muawiyah in a chainless tradition that he said:

“One, who dies without having an imam, dies the death of Ignorance (*Jahiliyya*).”¹

Allamah Amini says: At this point, lets us ask the friends and followers of Muawiyah that what death did he die?! And he died on the belief of which imam, whose allegiance he had around his neck? And whose Wilayat was on his neck when he died? Whether there was anyone else besides Ameerul Momineen Ali (a.s.) whose obedience was obligatory at the time he rebelled against him and fought such a severe battle against him in which thousands were killed?

Or on the day he expressed gaiety at the killing of the Imam, whereas it was a terrible tragedy for Messenger of Allah (s.a.w.a.)? Or the day the heart of Lady Fatima Zahra (s.a.) was shattered by the killing of Imam Mujtaba (a.s.) at the hands of Muawiyah?

Thus, when Imam Hasan (a.s.) became the caliph, did Muawiyah pay allegiance to him?

Or he was inimical to him regarding Caliphate and when the weakness of the soldiers of the Imam became clear and they cheated the Imam,² and greed and desires dragged them to the position that if fighting had raged on they would have surrendered Imam (a.s.) to Muawiyah and His Eminence had been compelled to sign peace with him in order to protect the lives of Shia and survival of his family??

Reminder

The tradition of Muawiyah: “One, who dies without an imam, has died the

¹ *Musnad Ahmad*, 4:96 [5/61, Tr. 16434].

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 115.

death of Ignorance (*Jahiliyya*),” is quoted by Hafiz Haithami in *Majmauz Zawaid*,¹ and Abu Dawood Tayalisi, in his *Musnad*,² has narrated from Abdullah bin Umar.

This tradition is supported by other words narrated through different channels; like:

Statement of Prophet (s.a.w.a.) that: “One, who dies without having allegiance around his neck, has died the death of Ignorance.”³

Statement of Prophet (s.a.w.a.) that: “One, who dies without having obedience on himself, has died the death of Ignorance.”⁴

Statement of Prophet (s.a.w.a.) that: “One, who dies, without having recognized the imam of his time, has died the death of Ignorance.”⁵

Statement of Prophet (s.a.w.a.) that: “One, who goes out of obedience and exits the community, and dies; he has died the death of Ignorance.”⁶

Statement of Prophet (s.a.w.a.) that: “One, who separates from the community to the extent of one yard, he dies, he has died the death of Ignorance.”⁷

This is the proven fact, which Sahih and Musnad books have confirmed, thus, there is no option, except to admit to their conclusion and Islam of no Muslim is complete, except after admitting to its conclusion; and no two persons have difference in this regard, and no one has any doubt in it.

And this explanation shows that whoever dies, without having an imam, his end is bad and he would be away from success and salvation, because death of Ignorance is the worst death, it is death disbelief and apostasy.

A subtle point

It is that Lady Fatima Zahra (s.a.), who according to clear declaration of Holy Quran, is pure and God and His Messenger are infuriated due to her anger; and are pleased due to her pleasure. And what causes distress to her, makes them distressed as well, she passed away, while she was not having the allegiance of the persons, whom they thought was the caliph, and likewise her husband, during the period his wife was alive, as is mentioned in *Sahih Bukhari* and *Muslim*:

Ali commanded respect during lifetime of Fatima; when she passed away, Ali noticed that people turned away from him.⁸

¹ *Majmauz Zawaid*, 5:218.

² *Musnad Tayalisi*, 259.

³ *Sahih Muslim*, 6:22 [4/126, Tr. 58, Kitabul Imarah].

⁴ *Musnad Ahmad*, 3:446 [4/476, Tr. 15269].

⁵ *Sharahul Maqasid*, Taftazani, 2:275 [5/239].

⁶ *Sahih Muslim*, 6:21 [4/124, Tr. 53, Kitabul Imarah].

⁷ *Sahih Muslim*, 6:21 [4/124, Tr. 55, Kitabul Imarah].

⁸ *Sahih Bukhari*, Kitabul Maghazi, 6:197 [4/1549, Tr. 3998]; *Sahih Muslim*, Kitabul Jihad, 5:154 [4/30, Tr. 52].

Qurtubi has written in *Al-Mafham* that:

“Due to their respect for Fatima, people during her lifetime, paid respect to Ali (a.s.), because she was the beloved daughter of Messenger of Allah (s.a.w.a.) and Ali (a.s.) was her husband. But when Fatima passed away and Ali (a.s.) did not pay allegiance to Abu Bakr, people stopped respecting him, till Ali (a.s.) entered into what the people had entered and their unity did not break.

The conclusion derived from the above is that Lady Fatima Zahra (s.a.) was unaware of an important issue of the religion of her respected father, about which everyone was cognizant and the whole Ummah knew about it; and that Her Eminence (s.a.) – God forbid – passed away on other than the Sunnah of her father?

Or that this tradition is not correct, whereas most tradition scholars of Shia and Sunni have narrated it, and the whole community has accepted it.

Or that Her Eminence (s.a.) did not accept the person, who had donned the cloak of Caliphate and she did not approve his claim and did not regard him as eligible for Caliphate?

And circumstances regarding Ameerul Momineen (a.s.) are also as such: that he did not accept the allegiance of Abu Bakr for six months: it is necessary that one of the three possibilities should be accepted.

Can a Muslim choose the first possibility and believe the beloved daughter of Prophet and her husband, who was the self of the trustworthy Prophet and his successor by his appointment, that they were shortcoming in this matter? Which logic and intellect do not accept, and God and His Messenger are aloof from it? No, no one can say this.

As for the second possibility: I don't think that any ignorant person after conditions of authenticity and acceptance of tradition are complete, and senior tradition scholars have admitted to it, and Islamic communities have reached consensus on its meaning, such a possibility is very unlikely.

Thus, only the third possibility remains, on the basis of this, the Caliphate, which Lady Fatima Zahra (s.a.) did not accept, and she passed away, while she was infuriated upon it and its owner and Maula Ameerul Momineen (a.s.) delayed regarded it lawful although for a short period and did not order his wife to pay allegiance, and he himself did not pay allegiance whereas he knows that whoever dies without recognizing the imam of his time, and has no allegiance around his neck, he has died the death of Ignorance. Such a Caliphate is worthy to be rejected.

8. It is narrated from Abu Umayyah Amr bin Yahya bin Saeed from his grandfather that: Muawiyah took the water vessel after Abu Huraira and with it went to Messenger of Allah (s.a.w.a.) and Abu Huraira complained.

When he gave ablution to Messenger of Allah (s.a.w.a.), he raised his head once or twice and said: “O Muawiyah, if you become the ruler adopt fear of God and act with justice.” Muawiyah says: “Due to statement of Prophet, I always

thought that I would be involved in something, till I became involved.”¹

Allamah Amini says: It is regrettable that this fellow forgot this advice of Prophet during his tyrannical rule. Or remembered it, but didn't pay attention to it. He abandoned all expressions of piety and committed all sorts of oppressions and sins. This discussion is needless of listing all those crimes. Some of them we repeated in this book, and the researcher can learnt about them.

Alas, if he had only remembered these advices at the time he failed to assist Uthman till he was killed and also on the day he fought a battle against the Imam of the time, Ameerul Momineen (a.s.), and committed every sort of crime against him, resorted to deceit and confronted just companions through killing and pursuing them, and as much as he could, he terrified them and indulged in ferocious killings and laid allegations against them. He oppressed the righteous persons of community.

Was any one of them on the basis of justice and piety? Or trading in wine, usury, relating Ziyad to Abu Sufyan and appointing Yazid the caliph is from justice or piety? Perhaps you recognize Yazid more than others as you know his father more than others.

Perhaps the most apparent expression of piety was abusing the pure Imam and cursing him from pulpits and Qunut of Prayers; and encouraging public to do this throughout his life. Till this practice continued throughout the Umayyad rule and after he died, in a form of a shameless heresy.

If I only knew that if advice of Messenger of Allah (s.a.w.a.) had not been there for him, what all he would have done opposing justice and piety? Refuge of God, if Holy Prophet (s.a.w.a.) had advised him the opposite, would he have been able to do more than what he did?

9. It is narrated from Muawiyah through a number of channels that: I heard Messenger of Allah (s.a.w.a.) say:

“When Almighty Allah intends goodness for a servant, He makes him a deep contemplator in religion.”

It is mentioned in some versions that: Muawiyah delivered very few sermons, in which he did not mention this.²

Allamah Amini says: The demand of having this tradition and of remembering it and often quoting it, so much so that in *Musnad Ahmad*, it is repeated sixteen times; and Muawiyah did not deliver any sermon, but that he quoted this traditional report – was that he should have accepted its conclusions and have endeavored regarding contemplation on religion; that he should have been eager for what he had heard from Messenger of Allah (s.a.w.a.) regarding the prefaces and objectives of jurisprudence, and which he propagated.

How he remained behind in remembering existing wisdoms and laws? And

¹ *Musnad Ahmad*, 4:101 [5/69, Tr. 16486].

² *Musnad Ahmad*, [5/65, Tr. 16460].

so remote from Sunnah that he became the most ignorant person about it? This is other than traditions, which opposed him and became proofs against him and were away from his acts and aims. All this shows that he was not cognizant in religion and it is not unlikely from the son of Hind.

10. It is narrated from Muhammad bin Jubair bin Mutim that when he went to Muawiyah along with some people of Quraish, he came to know that Abdullah bin Amr bin Aas has narrated a tradition that very soon rulership would reach to Qahtan.

So Muawiyah became enraged and he rose up and praised and glorified Almighty Allah as He deserves; then he said:

“So to say: I have been informed that some of you narrate a tradition, which is not present in the Book of Allah or narrated from Messenger of Allah (s.a.w.a.), these are idiots from among you; so refrain from misleading people; I heard Messenger of Allah (s.a.w.a.) say: Indeed, this matters (rulership) is among Quraish as long as they keep the religion established and none shall dispute with them, except that Almighty Allah would cast him into the dust or fire.

Allamah Amini says: Supposing the authenticity of this tradition, Muawiyah had committed error in understanding it, because what Abdullah bin Amr has mentioned is that: what would come to pass in the future is rulership from Qahtan; and he has not clarified that he is the caliph.

How numerous were the rulers after Messenger of Allah (s.a.w.a.) and it is possible that that rulership had been promised; among them were tyrant rulers; from this aspect the statement of Muawiyah in its rejection that he said: Those for whom it is obligatory that they should be from Quraish are Imams, who as long as they established the religion in the matter of their issue would not be disputed.

Thus, Muawiyah and those like him – that is those, who did not establish religion, on the contrary they were inimical and opposed to it – are excluded from these Imams. And on this point greed and desires of Muawiyah, which misguided him, according to the implication of this report on him and those like him are excepted even though they might not be Qahtani.

What was worthy was that instead he should have refrained from opposition to Qahtan. Was the Caliphate among freed slaves? Was it among other than the fighters of Badr? Whether in Caliphate there was a conditions of not having justice and piety of caliph? Whether there was a share for Hind the liver-eating prostitute in the Caliphate of Almighty Allah?

If you are amazed, you should be amazed that Muawiyah regarded Abdullah bin Amr ignorant whereas regarding him it is narrated from Abu Huraira that: He narrated the maximum number of traditions from Messenger of Allah (s.a.w.a.) and wrote the traditions and it is mentioned in the quotation of Abu Umar that he had memorized the most number of traditions from among the people.

It is said that he commanded excellence, was a scholar of traditions and a reciter of Quran (Qari); he had taken permission from Holy Prophet (s.a.w.a.) to

write down his traditions and the latter had permitted him, and he is the same, whom Ibne Hajar has praised for excess of knowledge and exertion.¹

Yes, Muawiyah talks ill regarding a person, whose vessel was full of knowledge, and who filled pages with jurisprudence and traditions, and he forgot that the endeavoring Ummah has stored the statement of Ubadah bin Samit that:

“Indeed, your mother Hind, is more intelligent than you.”²

This is Muawiyah and level of his knowledge about Sunnah.

Consensus

A short while ago, you learnt that consensus (*Ijma*) is one of the sources of independent judgment (*Ijtihad*) in laws of Shariah and perhaps the best definition of consensus (*Ijma*) is what Amadi has written in *Al-Ahkam* that:³

“Consensus (*Ijma*) implies agreement of a group of scholars from the Ummah of Muhammad during one of the periods on a point.”

Thus, come to Muawiyah and his statements, and his falsehoods, and his acts and crimes, and look at his jurisprudence and Ijtihad, whether there exists a consensus (*Ijma*) on them?

Where are these jurists, informed persons and scholars in religion, who agree with heresies and useless statements of Muawiyah?

Who all from among them were present at that time to conceal the errors of Muawiyah and his strange viewpoints with consensus (*Ijma*)? And whether the place of residence of jurists of the early period, and their righteous followers at that time was any other place than Medina Munawwara?

Jurists from other places also came to Medina to learn jurisprudence and were all opposed to the son of Hind and his views, and he was always inimical to them. He opposed them through his acts and deeds and talked of them in negative terms.

Yes, debased people of Shaam, whom greed had dominated and instigated greed and lust in them to such a level, and they supported him in his foolishness. Thus, the independent judgment (*Ijtihad*), which is one of its prefaces, what value does it have?

Analogy

In view of Ahle Sunnat leaders, it is clarified in Quran and Sunnah that analogy is reliable and it is a criterion.⁴

In the acts of Muawiyah, we find nothing of these criterions which are derived from [on which analogy is based] that it should have been clarified, or it

¹ *Al-Istiab*, 1:307 [Part 3/957, No. 1618]; *Usudul Ghaba*, 3:233 [3/349, No. 3090]; *Al-Isabah*, 2:352 [No. 4847]; *Tahdhibut Tahdhib*, 5:337 [5/294].

² *Tarikh Ibne Asakir*, 7:210 [26/195, No. 3071]; *Mukhtasar Tarikh Damishq*, 11/306.

³ *Al-Jamiul Ahkamul Quran*, 1:280 [1/154].

⁴ Ref: Discussion regarding the definition of Ijtihad were mentioned previously.

should be derived that analogy can be done and that it be lawful to rely upon it. Yes, analogies of Jahiliyya were accessible for him and he wanted to apply the laws of Islam to it.

What Ijtihad is that?

So far you learnt about the meaning of right Ijtihad and facts and its sources in view of scholars of jurisprudence and leaders and you concluded that Muawiyah was as far from all this as the east is from the west.

Now, come with me, so that we may read pages filled with the Ijtihad of this rebel, and omissions, in which he performed Ijtihad so that Ibne Hazm, Ibne Taymiyyah, Ibne Kathir, Ibne Hajar and other fellows of this kind have not leveled any objections against all such errors. On the contrary, in their view, he is eligible for a single reward as he committed a mistake.

Will you not ask, which Ijtihad made lawful or obligatory that he should abuse the like of Maula Ali (a.s.) and in Prayers curse him and two Imams, grandsons of Prophet, and that the righteous should recite the Qunut with him?

Was this heresy derived from the verse of purification and Mubahila or from hundreds of other verses revealed about Ali (a.s.)?

Or from thousands of traditional reports narrated from Holy Prophet (s.a.w.a.) regarding his excellence and merits?

Whether it was established from consensus on his allegiance and deeming him to be a caliph, whose obedience is obligatory?

If we overlook his Caliphate, whether consensus exists on his not being a Muslim and on his not being a just companion? So that this jurist, who sucked at Hind and who lived under her flag, should talk ill and condemn His Eminence?

Does analogy exist, whose criterion is from the three bases of Ijtihad, which were established through the sword of Ali (a.s.) and Ummah accepted them through his extensive efforts and through his explanations they recognized them?

Yes, from the time of Jahiliyya there existed enmity between two tribes – Bani Hashim and Bani Umayyah – and among the habits and customs of that period was that each of the two opponents abused each other and in every possible manner and in every time and occasion they got opportunity they took revenge; no matter what it may entail.

Thus, one, who was not the killer was also eliminated and those, who did not commit any crime were also tortured. And it was a habit of ignorance, which the foolish people continued, so much so even after conversion to Islam, they continued this habit and Muawiyah, who in his acts and jurisprudence was a Mujtahid followed the same analogy.

Which jurisprudence allowed him to legalize cursing of the Imam – may I be sacrificed on him - from the pulpits and in post Prayer recitations; so much so that he distorted the divine Sunnah and made sermons of Eid Prayers precede Prayers to convey abusing the Imam to all, and one, who refrained from cursing

the Imam, was openly condemned?

From which Quran, Sunnah, consensus or analogy this sinful Mujtahid emphasized on such a heresy?

Which Ijtihad made it obligatory on him to pursue the people in all cities that followed Ameerul Momineen (a.s.) and to eliminate them? And in punishing them, he wanted to lay an example for others. He tortured them in the worst manner and did not observe any oath and pledge regarding them that they were companions of Prophet or were righteous persons.

Whether there is any verse of Quran or a tradition from Sunnah or consensus of scholars, which can approve this? Where were folks of religion when all of them were opponents of the point of view of Muawiyah?

Or an analogy exists, whose criterion is derived from these three proofs?

Which Ijtihad made it lawful for him to attribute infidelity and misguidance, and injustice and oppression, and jealousy and other debased traits to Ali (a.s.)?

Do you think that you will find an evidence in one of these instances throughout the Holy Quran or holy Sunnah or consensus of Ummah? The whole Ummah knows that such nonsensical points and false attributions were far from him. And if a remarkable example is established for religion, it would definitely be in the form of Imam Ali (a.s.).

Which Ijtihad permits being elated on eliminating Ameerul Momineen (a.s.) and his righteous son, who were two guiding Imams – and shows as good expressing joy on this calamity, which descended on the structure of religion due to the absence of those two; and killing Imam Ali (a.s.) and regards it a nice act on the part of the owner of this Ijtihad (Ibne Muljim) and a grace of God; and regards the most wretched person from the tribe of Murad to be a servant of God?!

You know well that jurisprudence of Holy Quran is remote from this cruelty as is the noble Sunnah remote from this stone-heartedness. Consensus of Ummah is remote from this enmity and cruelty. Yes, analogy of ancient Jahiliyya bestows its darkness and calls to its customs!

What Ijtihad it is that allows destroying the sanctity of Mecca and Medina and attacking its folks, only because they were loyal to Ali (a.s.); and making a vow to eliminate the women of the Rabia tribe, because their men were followers and Shia of Ali (a.s.)?

What Ijtihad it is that allows mutilating bodies of those, who were martyred under the standards of Ameerul Momineen (a.s.)? Whereas fighting against the rebellious group was due to command of Prophet? As we explained this in detail.¹

What Ijtihad it is that allows stopping water from the rightful Imam, which is allowed for all and gives Muawiyah the right to say: By God, this is the first

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 314-316.

victory. If they drink this water, may Almighty Allah not give water to me and Abu Sufyan till all would die?¹

What Ijtihad it is that allows purchase and drinking of liquor, taking usury, spreading wantonness? Whereas Holy Quran and Sunnah of Prophet and after them consensus and analogy have prohibited these acts?

What Ijtihad instigates people to leave rulership and Wilayat to those who have no share in it? And that also because of enmity and malice to Ahle Bayt of Holy Prophet (s.a.w.a.) and their Shia?

What Ijtihad makes the blood lawful to be shed of one who remains silent and does not abuse Ali (a.s.) even though it might be a senior companion and a prominent person from the Ummah of Muhammad, like Hujr bin Adi and his companions and Amr bin Hamaq?

What Ijtihad allows contradicting that which is proved from definite Sunnah and allows inclusion of that which is condemned by Sunnah; as explained in detail about Adhan, Prayer, Zakat, marriage, Hajj, blood monies.²

What Ijtihad it is that, as mentioned before,³ only due to opposition to Imam Ali (a.s.), it changed the religion and Sunnah of God?

What Ijtihad it is that through which limits of Almighty Allah were contradicted to please someone like Ziyad bin Ummehi by relating him to Abu Sufyan whereas the child belongs to the husband and the fornicator should be stoned to death?

What Ijtihad it is that awards Caliphate to a drunkard and profligate like Yazid and through it he shed the blood of those who refused this invalid allegiance?

What Ijtihad it is that made declaring immunity from Ameerul Momineen (a.s.) a condition for paying allegiance to the freed slave son of the freed slave?

What Ijtihad it is that through it false testimonies, allegations, invalid statements and wrong attributions, deceit for obtaining evil desires, and shameful aims may be sought?

What Ijtihad it is that allows distressing the Messenger of Allah (s.a.w.a.) regarding his Ahle Bayt and progeny, and distressing the holy saints and pious persons, those who were from the companions of the early period and the righteous followers and who were at the forefront of them, their leader, Imam Ali (a.s.); whereas it is mentioned the Holy Quran:

وَالَّذِينَ يُؤْذِنُونَ رَسُولُ اللَّهِ أَعْلَمُ بِآئِيمَمٍ^④

“And (as for) those who molest the Apostle of Allah, they shall

¹ *Waqatus Siffeen*, Nasr bin Muzahim, 182 [Pg. 163]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:328 [Pg. 3/320, Sermon 51].

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 977-999.

³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 988-992.

have a painful punishment.”¹

وَالَّذِينَ يُؤْذِنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا أَكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَّإِثْمًا
مُّبَيِّنًا^٢

“And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin.”²

It is narrated from Holy Prophet (s.a.w.a.) that he said: “Whoever distressed a Muslim, has distressed me and whoever distressed me, has in fact distressed Allah, the Mighty and Sublime.”³

Holy Prophet (s.a.w.a.) has narrated from Jibreel from Allah, the Mighty and High that: “One who insults my Wali, has in fact declared a war upon me. And one who is inimical to my Wali, I declare war against him.”⁴

What Ijtihad it is that allows breaking oaths and pledges easily?

What Ijtihad it is, through which Sunnah of the Messenger of Allah (s.a.w.a.) can be ridiculed and disrespected and flatulence is released in reply to a question? As was mentioned sometimes ago.⁵

What Ijtihad it is that allows ruining towns, deviating people, and misguiding the unity of Muslims from their congregation, fighting against the Imam of the Time after the senior companions from Muhajireen and Ansar reached consensus on his allegiance?

And other invalid independent judgments (Ijtihad) and debased views, which were not reliable in religion and its owner is not excused and all of it was opposed to Quran and correct Sunnah, and was in contradiction to correct consensus, and also contradicted analogy? Can the researcher come across such a thing?

O God, these are the lusts and evil inclinations, which takes its owner to the valley of destruction. Does it have any resemblance to the Ijtihad of Mujtahids?

Moreover, in many of these instances there is no scope for Ijtihad, *Raay* (personal opinion), derivations; because its command is attached to the basic principles of religion and it cannot be contradicted; thus, whoever is in pursuit of these rules, he has rejected a command of the basic principles of religion, and has regarded as lawful, what is in fact unlawful; like one who regards the murder of Holy Prophet (s.a.w.a.), or to make an unlawful act as lawful.

¹ Surah Taubah 9:61

² Surah Ahzab 33:58

³ *Al-Hawi Lil Fatawi*, 2:47 [2/201].

⁴ *Al-Hawi Lil Fatawi*, 1:361-364 [2/92-95].

⁵ Ref: What we mentioned on Pg. 1029.

Who is this Mujtahid?

Is it that son of Hind, the liver-eating woman – may God destroy her flag, one who trespassed on divine sanctities, and who is a criminal and a guilty one?

Ibne Hazm, Ibne Taymiyyah, Ibne Kathir and their followers think that he is a Mujtahid, who earned a single reward, Ibne Hajar writes:

“Indeed, he was the rightful caliph and a true imam.”

They say like this, but we do not understand their (Muawiyah’s and his followers’) Ijtihad, on the contrary, we repeat the statement of Maqbalī,¹ in his book of *Al-Ilmush Shamikh fee Itaharul Haqq Alal Abaail Mashayakh* that:²

Ali – may God be pleased with him, and may He please him – was not, but the Imam of guidance, but he placed himself in divine tests and tribulations and others also, through him, were put to trials,³ and he left the world when he was worthy of praise, and those who were killed for his sake were also as such. One of his friends or claimant of loyalty to him for vested interests, resort to exaggeration; and the most misguided are those, who regard him superior to prophets or claim more than that.

Others bring down his rank; the most deviated of them are the Khawarij, who cursed him from pulpits, and the act of Ibne Muljim, who is most wretched one of Ummah, and from the Marwanids – may God cut off their progeny – who were pleased at this act. And the nearest of them to misguidance are those, who committed error about him during the battle with Nakiseen, whereas Allah, the Mighty and High says:

فَقَاتِلُوا الَّتِي تَعْبُغُ حَتَّىٰ تَفْعَلَ عَلَىٰ أَمْرِ اللَّهِ

“Fight that which acts wrongfully until it returns to Allah’s command.”⁴

If this verse is not proved true for Ameerul Momineen whom does it imply?

In spite of the fact that after his rule was established, they committed clear injustice against him, and they did not have any excuse, except seeking revenge for Uthman, and he replied on the basis of Shariah:

“The heirs of Uthman are present and they can raise any claim and I will judge regarding them on the basis of the Book of Allah and Sunnah of Prophet.”

¹ Shaykh Salih bin Mahdi (d. 1108 A.H.).

² *Al-Ilmush Shamikh fee Itaharul Haqq Alal Abaail Mashayakh*: 365.

³ When the verse: “**Do men think that they will be left alone on saying, We believe, and not be tried?**” (Surah Ankabut 29:2) was revealed, Ali (a.s.) asked the Messenger of Allah (s.a.w.a.) that what ‘trial’ was implied. Holy Prophet (s.a.w.a.) replied: “O Ali you would be tested and people would be tested through you.” *Shawahidut Tanzil*, 1/565; *Manaqib Ali Ibne Abi Talib wa Maa Nazala minal Quran fee Ali*, Ibne Marduya Isfahani, 296; *Manaqib Aale Abi Talib*, Ibne Shahr Ashob, 3/7, *Behaarul Anwaar*, 24/228.

⁴ Surah Hujurat 49:9

But the intentions of Muawiyah and the Khawarij are clear; and if Ali had not fought them, then against whom he should have fought?

As for the deviation of Khawarij, no doubts about that. As for Muawiyah; he was seeking rulership, and he sunk to every calamity, and concluded it with allegiance for Yazid; thus, one, who thinks that he was Mujtahid, has committed a mistake, we don't say that he performed Ijtihad and made a mistake, on the contrary in our belief, either he was ignorant and he should have followed a Mujtahid, or he was a deviated fellow, who followed his base desires. By Allah, we testify to this point.

In Mecca, I saw a treatise by some modern scholars of Tabristan, in which a statement was attributed to Ibne Asakir,¹ that the Messenger of Allah (s.a.w.a.) informed that Muawiyah would take over the control of this Ummah and he would never be subjugated. And that Ali Karram Allahu Wajhu said during Battle of Siffeen:

"If I had remembered this tradition or it had reached me, I would not have fought against him." And such a statement is not unlikely from someone [= Ibne Asakir] who wielded the sword on Ali, Hasan, Husain and the progeny of these two, and on the basis of clarification of prophetic Sunnah, one, who approves an act is like one, who committed it.

We, for the sake of consensus of a community called Ahle Sunnat, regard the issuance of such a statement from Ameerul Momineen to be unlikely and that Muawiyah was a trespasser and the truth was with Ali. And I don't know what the view of this man [=Ibne Asakir] was regarding the ending of the matter of Ali after he remembered the statement of the Prophet (mentioned in the tradition of Ibne Asakir)?!

Also what is his point of view regarding the conduct of Imam Hasan (a.s.), grandson of Messenger of Allah (s.a.w.a.)?! [That is if the report of Ibne Asakir is correct, then why when the Imam remembered that statement of Prophet he and his son, Imam Hasan (a.s.) still continued to fight Muawiyah].

You will see that these people who criticize Ali for having fought the transgressor and rebel, are the same who praise the one, who initiated the act of cursing Ali (a.s.) from the pulpits in all communities which continued from his time to the reign of Umar bin Abdul Aziz, a period which joins the period of the four rightly guided caliphs – may God be pleased with them – in spite of the fact that great sins as compared to cursing Ali from the pulpits and making it a practice are less.

It is mentioned in *Jami Masanid* in the Musnad of Umme Salma (r.a.) that: "Is Holy Prophet (s.a.w.a.) cursed among you?" I said: "No, by Allah. She said: "I heard the Messenger of Allah (s.a.w.a.) say that one who curses Ali has in fact cursed me..."

¹ *Mukhtasar Tarikh Damishq*, [8/25].

Perhaps if you look at the biography of this ignorant ‘mujtahid’ you will know the level of his expertise regarding divine commands and realize that he is remote from jurisprudence and is also bereft of any useful knowledge or beneficial acts; and is absolutely ignorant of Quran and Sunnah.

Yes, Muawiyah wasn’t only ignorant about prefaces and ends of Ijtihad, and was similar to those who preceded him in valueless views and false Ijtihad or those who joined him later, and they are the same whose heresies are regarded by Ahle Sunnat as fruits of jurisprudence, though they were deviated from the Quran and Sunnah.¹

Perhaps you can know the rank of this Mujtahid – rightful caliph and true imam! – through the fact that Messenger of Allah (s.a.w.a.) cursed him, his father and his brother, and also his cursing in the Qunut of Ameerul Momineen (a.s.), and the curses of Ayesha after her Prayers.

Also from the hint of Ameerul Momineen (a.s.) and his pure son, Abu Muhammad Imam Hasan (a.s.), grandson of Prophet of Islam (s.a.w.a.), and the worthy servant of Almighty Allah, Muhammad bin Abu Bakr, to his cursing through Messenger of Allah (s.a.w.a.). Through these things, you will know about his rank and position.

Also his cursing by Ibne Abbas and Ammar.

And from this statement of the Messenger of Allah (s.a.w.a.) that when he heard sound of music and was told that Muawiyah and Amr Aas have organized it, he said: “O Allah, involve them in severe calamity; O God, send them to Hell.”

And from the statement of Prophet when he saw Muawiyah sitting with Ibne Aas: “Whenever you see Muawiyah and Amr bin Aas together, you should separate them; because they never gather for anything good.”

And from the statement of the Prophet that: “When you see Muawiyah on the pulpit, you should eliminate him.” This tradition is strengthened by another authentic tradition that the Prophet said: “When allegiance is given to two caliphs, kill the second of the two.” And it is mentioned in a correct tradition that: “Thus, if someone arrives and disputes with the caliph, you should eliminate that second one.”

And this statement of Prophet that: “From this direction someone would come upon you, who would die on other than my Sunnah;” suddenly Muawiyah appeared.²

And from the statement of Ameerul Momineen (a.s.) to him: “You and your supporters, who are friends of the accursed Satan, have read truth as a story of the ancients, and you have neglected it, and you wish to put out the light of God

¹ Some of these Mujtahids are present throughout this book of ours.

² *Waqatus Sifeen*, Nasr bin Muzahim, 247 [Pg. 220].

through your hand and mouth, but Almighty Allah would perfect His light, even though disbelievers might detest it.”

And the statement of Ali (a.s.) that: “Indeed, you invite me to the command of Quran and you know that you are not from the folks of Quran and you don’t want its command.”

And the statement of Ali (a.s.) that: “Indeed, he is foolish, heedless and senseless.”

And the statement of Ali (a.s.) that: “Indeed, he is a transgressor who is exposed.”

And the statement of Ali (a.s.) that: “Indeed, he is an excessive liar, leaders of destruction, enemy of Prophet, fornicator, son of fornicator, hypocrite, son of hypocrite, who calls people to Hellfire.”

And other statements mentioned in this book previously.

And from the statement of Abu Ayyub Ansari that: “Indeed, Muawiyah is the refuge of hypocrites.”

And from the statement of Qays bin Saad Ansari that: “Indeed, he is an idol (statute) son of an idol, who converted to Islam under compulsion and willingly exited from Islam; his faith is not ancient and his hypocrisy is not new.”

And from the statement of Maan Salmi, the companion, who had participated in the Battle of Badr that: “No Quraish woman has ever given birth to a Quraish child more corrupt than you.”

And from the statements of Imam Hasan (a.s.) and Imam Husain (a.s.), and from the statements of Ammar bin Yasir, Abdullah bin Budail, Saeed bin Qays, Abdullah bin Abbas, Hashim bin Utbah Mirqal, Jariya bin Qudama, Muhammad bin Abu Bakr, Malik bin Harith Ashtar [whose rank is known to you].

This is our freed slave Mujtahid, and in view of companions from the early period of Islam, who were cognizant of the seen and the unseen, and aware of his whole lifetime from childhood to middle age to his old age.

You have the discretion to choose any of the two views: Viewpoint of God, His Messenger, his caliph and just companions, who were qualified to practice Ijtihad; or the viewpoint of Ibne Hazm, Ibne Taymiyyah, Ibne Kathir, Ibne Hajar and their like, who have spoken against the facts, and who fabricated excuses for this fellow, which is more serious and detestable than his crimes.

Second issue: His second defense of Muawiyah is his statement in *Sawaiq*,¹ when he says:

Thus, the fact is that from that point the Caliphate was established for Muawiyah, and after that he was the true and rightful caliph; why it should not be so, whereas Tirmidhi² has narrated from Abdur Rahman bin Abu Umaira, the

¹ *As-Sawaiqul Mohriqa*, Ibne Hajar, 130 [Pg. 218-219].

² *Sunan Tirmidhi*, [5/645, Tr. 3842].

companion, from Holy Prophet (s.a.w.a.) that he said about Muawiyah: “O God, make him the guide and the guided one.”

Tirmidhi has considered this tradition correct?!

Ahmad, in his *Musnad*,¹ has narrated from Arbaz bin Sariya that: I heard the Messenger of Allah (s.a.w.a.) say:

“O God, teach him Quran and account and save him from chastisement.”

Ibne Abi Shaibah has narrated in *Musannaf*,² and Tibrani in *Al-Kabir* has narrated from Abdul Malik bin Umair³ that he said: Muawiyah said: “Since the time the Messenger of Allah (s.a.w.a.) said: Muawiyah, be nice when you become a ruler, I became greedy for Caliphate.”

Thus, ponder upon the supplication of the Prophet in the first tradition that may Almighty Allah make him the guide and the guided, and as you know, this is a good tradition, from this aspect excellence of Muawiyah can be reasoned through this tradition and that he is not condemnable for those battles, since you know that those battles due to independent judgment (Ijtihad) and has only one reward, because a Mujtahid, who commits an error, cannot be condemned since he is excused. That is why reward will be written for him.

What is evidences of his excellence is the supplications mentioned in second tradition that he would be taught the Book and accounts and would be secure from chastisement. And there is no doubt that supplication of Holy Prophet (s.a.w.a.) is accepted. After this supplication, we understand that Muawiyah would not be chastised for those battles.

On the contrary, as was proved, he will be rewarded for them. Indeed Holy Prophet (s.a.w.a.) named his group as Muslims, and deemed them to be equal to the being of Muslims with Imam Hasan (a.s.). This is the proof that the respect of Islam of both groups is retained, and due to those battles, they have not gone out of Islam. And all of them remain in Islam in an equal manner.

No transgression and defect can be aimed at any of them, because we proved that both of them resorted to Ijtihad, which was definitely not rejectable. The party of Muawiyah, even though trespassers, but it is a trespass which does not entail transgression, because it occurred due to Ijtihad and the practitioners of this Ijtihad are excused.

Ponder on this report that Holy Prophet (s.a.w.a.) informed Muawiyah that he would become the ruler and commanded him to do good. In this tradition there is a hint to the validity of his Caliphate, and that this Caliphate after its being complete for him, and abdication of Imam Hasan (a.s.), it became legal.

¹ *Musnad Ahmad*, [5/111, Tr. 16702].

² *Al-Musannaf*, Abi Shaibah, [11/148, Tr. 10764]; *Al-Mojamul Kabir*, [19/361, Tr. 850].

³ In the original copy Umar is mentioned and we have corrected it on the basis of *Mojam Tibrani*, *Musannaf* of Ibne Abi Shaibah and some other sources. His biography will be mentioned on Pg. 1091.

Because acting in a nice way, which is related to rulership, on rightfulness from this rulership, prove validity of his discretions, predominance of his acts that his Caliphate is valid, prove that he did not use force, because one who resorts to force is a transgressor and is not deserving for glad tiding and instances in which he has dominated he cannot be ordered to do good, on the contrary he deserves to be restrained from it.

Thus, if Muawiyah had got power through force, Holy Prophet (s.a.w.a.) would definitely had hinted at it or clarified it, and since he did not hint at anything – what to say that he even clarified it – except what is reasoning of rightfulness of Muawiyah, so we understand that after the abdication of Imam Hasan (a.s.), he is the rightful caliph?

This is the extent of Ibne Hajar's endeavor in defending Muawiyah!

Allamah Amini says: Discussion regarding these traditional reports is from a number of aspects:

1. A glance at the personality of Muawiyah and contemplation on the book of his life, which is full of shameless acts, and at that point we shall consider, whether these black pages are worthy of having even the smallest excellence that it should be attributed to the Messenger of Allah (s.a.w.a.). What to say about these attributions which are mentioned, or not?

Indeed, we made you aware of his life which was mixed with contradictory qualities and there was no possibility that he should be accompanied with the least praise or any good act should be attributed to him. I don't think you will find a single day from the days of his life which may be devoid of greater sins.

Sins like shedding of sacred blood, threatening the righteous believers, pursuing individuals who had committed no crime, enmity to the apparent truth and to obeying the Imam of the Time and oppression against him and fighting with him. And other great crimes which religion and Shariat regards as serious; and Quran and Sunnah regard it evil. As we explained in none of them there is scope for Ijtihad.

2. From this aspect these fabricated merits do not correspond to the traditional reports of the Messenger of Allah (s.a.w.a.), what is narrated from Maula Ameerul Momineen (a.s.) and numerous other companions.

Indeed, if you contemplate on what we said, and discover the facts, you would realize whether this wicked fellow, that is Muawiyah, who was collection of sins and crimes and target of enmity of Holy Prophet (s.a.w.a.) among the righteous caliphs and senior companions of the early period of Islam – who were really Mujtahid and in their Ijtihad had traversed the right path?

3. If we look at the Prophet of mercy (s.a.w.a.) and authentic traditional reports, narrated from His Eminence regarding the rebellious one from Shaam and command to fight against him, and encouraging enmity towards him and recognizing his supporters as the rebellious group and pledge breakers and his

advice to Ameerul Momineen (a.s.) to fight against him, and eradicate his mischief, and keep him from rebellion.

It is in the conditions that Holy Prophet (s.a.w.a.) knew he would soon become a caliph, for whom allegiance would be given and whose killing is obligatory. And very soon the blood of worthy and righteous persons would be shed, which no Ijtihad can justify and is Muawiyah's responsibility, righteous persons like Hujr bin Adi, Amr bin Hamaq and their companions and a large number of fighters from the Battle of Badr and folks of allegiance of Rizwan, may God be pleased with them.

Thus, is it logical that Holy Prophet (s.a.w.a.) in this conditions should believe in excellence of Muawiyah? Were all these good deeds?! Is it possible to believe that Muawiyah was having all those merits?

The gist of the above discussion is that Holy Prophet (s.a.w.a.) did not mention any such statements. But Ahle Sunnat fabricated them in order to befool the simple people and they have concealed the fact from them.

4. What the Hafiz scholars of traditions and Sunnah have mentioned is that: No excellence of Muawiyah is correct. Very soon we would explain this in detail during discussion on fabricated excellence of Muawiyah.

5. Considering the chains of narrators and text of traditional report of Ibne Hajar, which he made as the basis of concealing facts, and through it considers Muawiyah as the rightful caliph and the true imam.

First report

As for the chainless report, which Tirmidhi has narrated from Abdur Rahman bin Abu Umaira and considered it good that: "O God, make him the guide and the guided one,"¹ there is doubt whether Abu Umaira was a companion, because his being a companion is not narrated through proper sources, just as this tradition is also not proved authentic.

In *Istiab*,² Abu Umar writes after the mention of this tradition:

The tradition of Abdur Rahman is confusing and his name is not mentioned among the companions, and he was a Syrian. Some scholars regard this tradition to be narrated only by him and not by anyone else. In said that: His traditions are not proved, his being a companion is incorrect.

And all the reporters of the chain are Syrians.

Only Ibne Abi Umaira has narrated this report and no one other than him has narrated. That is why Tirmidhi, after regarding this report to be good, declares that it is a strange and unknown tradition. Ibne Hajar due to his concern for proving falsehood, has expurgated the statement of Tirmidhi, thus, what confidence can be reposed on a tradition, which only a few Syrians have narrated

¹ *Jami Tirmidhi*, 13:229 [5/645, Tr. 3842].

² *Al-Istiab*, 2:395 [Part 2, 843, No. 1445].

and other scholars of the Sunnah are unaware of?

Moreover, this person who is thought to be honest, was placed before Bukhari and he in his *Sahih* has refrained from writing ‘Chapter of the excellence of Muawiyah’ on the contrary he named it as ‘Chapter on Muawiyah’¹

Also, his teacher, Ishaq bin Rahuya clarifies: Reports on excellence of Muawiyah are not authentic. Scholars like Nasai, Hakim Nishapuri, Hanzali, Firozabadi, Ibne Taymiyyah, Ajluni and others, all have agreement that traditions on excellence of Muawiyah are not authentic.

Indeed, the conclusion of the tradition closes the path of the reader and makes him needless of the difficulty in the chain of narrators, because as Ibne Hajar says that the supplication of the Prophet is definitely accepted and we have concluded from complete discussion on the acts of Muawiyah that he was not ‘the guide and the guided one’ in any of them.

Perhaps Ibne Hajar is with us in this claim and there is nothing with him, except that in every act Muawiyah committed or forsook he was an errant Mujtahid, and according to Ibne Hajar he gets one reward and condemnation of his Ijtihad is not possible. We informed you that most of his mistakes and crimes were not based on Ijtihad.

Moreover, we said that it is not possible for Muawiyah to be a Mujtahid, because he was not competent to derive the method of jurisprudence and was also far from consensus and correct analogy.

Do you think that the aim of accepted supplication like this is such a Ijtihad that all his verdicts were mistaken and not one of them was correct? Was such Ijtihad needful of prayer of Prophet? Then kudos to such Ijtihad which becomes an excuse and which is always accompanied with misguidance!

The point after this is: Whom did Muawiyah guide during his whole life and whom did he save from destruction? Does Ibne Hajar regard the following persons to be among them: Busr bin Artat, who attacked Mecca and Medina at the orders of Muawiyah and committed those atrocities?

Or regards Zahhak bin Qays, whom Muawiyah ordered to attack every Arab under the command of Ali (a.s.) and committed so many atrocities that history was unable to record all of them?

Or Ziyad, son of his father or mother, who was imposed on Iraq and who destroyed the lands and generations, slaughtered pious people, destroyed the saintly personalities, and committed innumerable crimes?

Or regards Amr Aas, whom he gave the rulership of Egypt, and he sold his religion for the world and committed those crimes?

Or regards Marwan bin Hakam and his father who were accursed and exterminated, and whose one calamity was that for a number of years he cursed Ameerul Momineen Ali (a.s.) from the pulpit?

¹ *Sahih Bukhari*, [3/1373, Chapter 28].

Or regards Amr bin Saeed Ashdaq, that oppressive transgressor who made great efforts to abuse Ameerul Momineen Ali (a.s.) and to be inimical to His Eminence?

Or Mughira bin Shoba that excessive fornicator from tribe of Thaqif, who abused and cursed Ameerul Momineen Ali (a.s.) from the pulpit of Kufa?

Or regards Kathir bin Shahab, ruler of Rayy, who exceeded all limits in abusing Ameerul Momineen Ali (a.s.) and cursing him?

Or regards Sufyan bin Auf whom he ordered to go to Hayyat, Anbar and Madain and he went there and killed people and plundered properties and then returned to Muawiyah?

Or regards Abdullah Fuzari, who was the most inimical fellow to Imam Ali (a.s.) and Muawiyah sent him in pursuit of the desert dwellers and committed deadly crimes?

Or regards Samra bin Jundab, who in order get into the good books of Muawiyah, distorted the Quran and upon Muawiyah's behest killed a large number of people?

Or the debased fellows and rebellious fellows of Shaam, who went in pursuit of every call and Muawiyah sufficed them in every call and committed widespread destruction.

Were all these consequences of that accepted supplication? No by God!

If instead of this supplication it had been recorded from Messenger of Allah (s.a.w.a.) – refuge of God! – O God, make him misguided and the misguider, he would not have created more havoc.

If this supplication has any share of truth, why Ameerul Momineen (a.s.), his two purified sons, senior companions, who were always at the side of truth, were unaware of it; like Abu Ayyub Ansari, Ammar bin Yasir, Khuzaimah bin Thabit Zu-Shahadatain; and why Messenger of Allah (s.a.w.a.) did not advise them that they should not fight Muawiyah and did not introduce to them the rebellious group?

If the past worthy people had heard about this supplication they would not have openly addressed him as the deviated and the misguiding one in their letters to him.

Second report

“O God, teach Quran and account and save him from chastisement.”

Harith bin Ziyad is present in the chains of narrators of this report and as Ibne Abi Hatim has narrated from his father,¹ and Ibne Abde Barr and Dhahabi have said – as mentioned in *Mizanul Etedal*,² *Tahdhibut Tahdhib*³ and *Lisanul*

¹ *Al-Jirah wa Tadeel*, [3/75, No. 345].

² *Mizanul Etedal*, [1/433, Tr. 1618].

³ *Tahdhibut Tahdhib*, [2/123]

Mizan,¹ that he is an unknown and weak narrator. He was from the people of Shaam and he has not left any stone unturned in narrating fabricated traditions regarding Muawiyah.

The text of the tradition makes us needless from proving it weak and fabricated, because it implies either knowledge of whole Quran or a part of it. we don't find him knowing anything from Quran, what to say about its entirety, because all his acts and omissions contradict the clear verses of Quran:

Like distressing Messenger of Allah (s.a.w.a.) by harassing his Ahle Bayt (a.s.), especially harassing brother and caliph of Prophet, whose obedience was obligatory, who according to verses of the Holy Quran, is regarded as the self of Prophet, and one, who was purified of every impurity.

Harassing believer men and women, who had committed no crime, and only for the crime that they believed in Wilayat of one, whose Wilayat Allah deemed as His Wilayat and Wilayat of His Messenger.

And ferocious killings of worthy and righteous persons due to their not supporting his false inclinations and lusts.

And like clear falsehood, every accusation, false statement that Quran has completely prohibited.

And purchasing and consuming liquor, taking usury, unacceptable distortion of divine Sunnah and other trespasses of divine limits, and other deadly calamities prohibited in religion.

Thus, belief in his ignorance in all these instances and their like is better than that we should say he was aware of them and he exited from them and he disobeyed the command of Quran and threw it behind his back as Maula Ameerul Momineen (a.s.) and righteous companions believed. Thus, the supplication, which is claimed for Muawiyah, was accepted in none of his acts.

As for knowledge about some part of Quran, what benefit does it have for him, that he brought faith on a part of it and disbelieved in a part of it?

And if from Quran he had known verses like the following, he would have understood its limits and had not trespassed it:

وَإِنْ طَائِفَتَنِي مِنَ الْمُؤْمِنِينَ اقْتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَثَ إِحْدُهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا إِلَّا أَنْ تَبْيَغُونَ

“And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully.”²

And the verse:

¹ *Lisanul Mizan*, [2/190, No. 2185].
² Surah Hujurat 49:9

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيقَاتِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُؤْكَلَ
وَيُفْسِدُونَ فِي الْأَرْضِ لَا أُولَئِكَ لَهُمُ الْلَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ^④

“And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.”¹

And the verse:

إِنَّمَا جَزْءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقْتَلُوا أَوْ
يُصْلَبُوا أَوْ تُقْطَعَ أَيْمَانُهُمْ وَأَزْجَلُهُمْ مِنْ خَلَافٍ أَوْ يُنْقَوْنَ مِنَ الْأَرْضِ ذَلِكَ لَهُمْ
خَرْزٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ^③

“The punishment of those who wage war against Allah and His apostle and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned; this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement,”²

And the verse:

وَالَّذِينَ يُؤْذِنُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا أَكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِنَّمَا
مُّبَيِّنًا^⑤

“And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin.”³

We don't have doubt in what Ibne Hajar says: “And there is no doubt that supplication of Holy Prophet (s.a.w.a.) is accepted.” He does not justify the traditional report in such a way that it implies knowledge of Quran and not acting according to it. If someone explains the report in this way, then alas, women who lost their child would sit in mourning.⁴

The meaning of account and knowledge about it – which in this report applies to Quran – I don't know whether it implies the holy law and Shariah, or having knowledge of all which Almighty Allah would take account from His servants and is beyond every accounting.

¹ Surah Raad 13:25

² Surah Maidah 5:33

³ Surah Ahzab 33:58

⁴ Ref: *Sharh Nahjul Balagha*, Shaykh Muhammad Abdurrahman, 1/60.

Or it implies that before he is accounted, he should evaluate his words and deeds.

Or that he distributed evenly and restores every right to its owner and does not act unjustly in the wealth of God, that he gives to one and deprives other, and does not deviate from path of truth.

Or it implies that he is well aware of the portions of inheritance.

Or he is cognizant of aspects of math; that is adding, multiplication, division and subtraction, algebra and knows other principles of mathematics.

As for the last two possibilities: Indeed this man committed uncountable sins and killed innumerable folks and lied beyond calculation, embezzled and was absolutely ignorant of knowledge of religion; his errors in supposed Ijtihad were incalculable. His bestowals and deprivations were also without any proof and without any estimation. Thus, amazement for a supplication which was not seen to be accepted in way!

As for rules of math and calculation of inheritance: Thus, regarding the awareness and verdict of Muawiyah in what did he follow any rules of math, except ignorant behavior and disregarding obligatory and recommended? And nothing is known about his studying these sciences so that this supplication could be said to have been effective.

As for the statement ‘and protect him from chastisement’; if this report were true it is like a fellow like Muawiyah, who was mired in sinful acts as if he had the license to commit sins. He had nothing to his credit except crimes against the people in general and inclinations against some particular persons, embezzlement and every injustice.

Thus, what he did was not devoid of sinfulness and Almighty Allah has threatened such people with hellfire or the doer of what is prohibited in Shariah is hated. Or hateful acts, which truth has shown distaste for. Or acts disapproved by Shariah of Messenger of Allah (s.a.w.a.). Now if such a fellow should be secure from chastisement then what is the position of the threats of God as He does not go against His word.

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنَّنَا لَا نَعْلَمُهُمْ كَلَّذِينَ أَمْنُوا وَأَعْمَلُوا الصَّالِحَاتِ^٤
سَوَاءٌ فَحَبَّاهُمْ وَهَمَّاهُمْ طَسَاءٌ مَا يَحْكُمُونَ^٥

“Nay! do those who have wrought evil deeds think that We will make them like those who believe and do good that their life and their death shall be equal? Evil it is that they judge.”¹

Thus, accepting this traditional report, is contradictory to principles of religion; which prohibit what Muawiyah considered lawful; and that is why

¹ Surah Jathiya 45:21

Maula Ameerul Momineen (a.s.) and senior companions of the early period of Islam regarded Muawiyah to be from inmates of Hell.

If chastisement is removed from someone like Muawiyah and supplication was made for his security from chastisement, and his position is as you know, and the Messenger of Allah (s.a.w.a.) is wiser than you and everyone, and in view of Muawiyah there are so many rights of people that intercession of no infallible would reach him, like the blood he shed and the properties he usurped and the honors he dishonored; then what is the position of those who were oppressed by him or those who committed lesser crimes; in that case what value would remain for religion?

No, by God, these are just imaginations and wishes which will never be realized, except extolling the son of Abu Sufyan for trespassing on divine commands and opposing Quran and Sunnah and for extolling the flag of Hind and rank of Hamama. As in that case we should bid farewell to Islam.

Thus, anyone who has the least share of knowledge and traditions can he rely on such reports and reason for the Caliphate of Muawiyah? As Ibne Hajar has done in *Sawaiq*.¹ And it is also mentioned in the same way in the book of *Tatheerul Jinaan*.²

As if Ibne Hajar has purposely overlooked every tradition, biography and history that is mentioned about this fellow and also the established principles of Islam and religious sanctities which are proved for him and about whom he has the knowledge, [and Muawiyah acted in opposition to them].

Third report

“Be nice when you become a ruler”

This report and what is mentioned regarding it from all the traditional reports ‘if you become the ruler adopt the fear of God and act with justice.’³ And the report: ‘Indeed, after me you would be the caretaker of Ummah, and when this happens, accept their righteous and forgive their sinners.’

This tradition is narrated from Muawiyah himself and no other companion has narrated it. Thus, to prove his excellence through this report is like the fox presenting its tail as a witness.

Moreover, Muawiyah is one, whose reports are not accepted and they are not approved by anyone, because on the basis of the testimony of those closest to him, and who studied his life in depth and are aware of his nature.

Like Ameerul Momineen (a.s.) and other just companions as was mentioned in their statements – He was a sinful man, a transgressor, hypocrite, excessive liar. The testimony of one of these witnesses who have protected themselves

¹ *As-Sawaiqul Mohriqa*, Ibne Hajar, [Pg. 218].

² *Tatheerul Jinaan*, 32, Gloss on the *Sawaiq*, [Pg. 9].

³ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 1155.

from every defect, is sufficient for condemnation of Muawiyah. Then how it is when all of them testify?

These testimonies about the sins he committed, and sin which he earned, and false testimonies, letters he fabricated in the name of companions, and false attributions through which he wanted to show the fame of the Imam (a.s.) as negative – and how he can commit these acts – and other deeds, all of which he committed in the path of lust and which we shall inform you would support this.

If Muawiyah is as Ibne Hajar has narrated from Yahya bin Moin in *Tahdhibut Tahdhib*, that whoever curses Uthman, Talha, or one of the companions of Holy Prophet (s.a.w.a.), he is an excessive liar and his traditions are not accepted and curse of God and angels would be upon him, and other words as mentioned above would be answerable.

Thus, he was in the first row of liars from when traditions are not narrated and the curse of Allah, angels and all the people are on him, because he was such that he initiated the practice of cursing Ameerul Momineen (a.s.), his two sons, and scholar of the Ummah Abdullah Ibne Abbas and Qays bin Saad.

All these were prominent and respected companions who preceded everyone in all excellence and who shared every nobility that was possible for any other companions, and Muawiyah regarded it lawful to abuse them, and spoke ill of them and those who believed in the Wilayat of Ameerul Momineen (a.s.).

He was not content with this: so much so that he cursed them in the Qunut of his Prayer and from pulpit, and ordered others to curse them till this scourge spread to all the places and involved all the people; and they followed this shameful heresy till Muawiyah died and after him till the progeny of Harb continued in power and till the earth was purified from their filth.

Is it lawful to narrate traditions from such a vile abusive man, and what he has narrated about the religion and the world should be accepted?!

Moreover, in the chain of narrators: ‘if you become the ruler, behave nicely,’ there is Abdul Malik bin Umar regarding whom it is narrated from Ahmad that:¹

“Although he has narrated very few traditional reports, his traditions are really confusing, I don’t imagine that he narrated five hundred traditions, and in many of them committed mistakes.”

Ibne Manzur has written: “Ahmad considers him extremely weak.” It is narrated from Ibne Moin that: “He mixed up his traditions [that is he did not care from whom he narrated and he mixed authentic with inauthentic].” Ibne Habban has written that: “He has resorted to *Tadlis*.²

¹ *Al-Ilal wal Marifatul Rijal*, [1/146, No. 69].

² *Tadlis* in narration means that the narrator reports a tradition from a contemporary, which he has not heard from him, so that people think that he had heard it directly from that person: like the reporter mentions the words: “I heard so and so...” and “so and so said to me...” without having heard from him or even without having met him. Thus, *Tadlis* is among the worst kind of falsehood. *Tahdhibut Tahdhib*, 6:412 [6/364].

Also, Ismail bin Ibrahim Muhajir is present in its chains of narrators, whom Ibne Moin,¹ Nasai² and Ibne Jarud regard as weak, and Abu Dawood has written: “He is extremely weak, and I do not write his traditions.”

And due to the presence of these two, Hafiz Baihaqi has declared the weakness of this report, and in *Sharh Shifa*,³ Khafaji and also Ali Qari in his commentary in the gloss on *Sharh Shifa*, has mentioned this.

As for the meaning of these three reports, like other traditional reports of the unseen, which do not prove any excellence for their owner, but when we compare them to the acts of Muawiyah, which are proved from the apparent aspect of those reports, and which are opposed to the advice mentioned in them; and in that we see that he was not from those who conducted well in their rulership.

He did not observe fear of God and justice in their rule; that he should accepted from the righteous and forgave the wrong-doers; thus, such glad tidings – are not in fact glad tidings, on the contrary they establish the evidence against him – what benefit does it have, whereas he did not adopt what he was advised, and whatever he did was remote from goodness, justice and piety?!

Holy Prophet (s.a.w.a.) knew that he would not act according to any of the advices, but I want to exhaust the proof on him, in addition to the fact that the proof is already exhausted on him through the generalities and implication of the Shariah.

Thus, these traditional reports, how are they glad tidings for him considering his tyrannical rulership, to say that he was also the caliph approved by Almighty Allah? And regarding this rulership it is narrated from the Prophet (s.a.w.a.) that:

“In that rulership unmentionable evil acts would be perpetrated.”⁴

He also said: “O Muawiyah, if you pursue the evils and errors of people, you would corrupt them or almost corrupt them.”⁵ And other statements recorded about his rulership.

If Ibne Hajar is from those, who understands the tenor and implications of statements, and his ears are not deaf and the eyes blind, he would definitely know that the captioned traditional reports, due to what we mentioned, are worthier that they should be regarded as condemnation of Muawiyah and not praise.

Otherwise the Prophet would not have ordered that when Muawiyah is seen on the pulpit he should be killed, and would not have informed people that he and his debased supporters are the rebellious group, who would slay Ammar, and he and his friends are such that fighting them was obligatory, and had not ordered his rightful caliph, Ameerul Momineen (a.s.) to confront him, and had not encouraged his just companions to fight and be inimical to Muawiyah...

¹ *At-Tarikh*, [3/345, No. 1669].

² *Kitabuz Zoafa wal Matrukeen*, [Pg. 48, No. 31].

³ *Sharh Shifa*, 3:161 [1/683].

⁴ *Khasaisul Kubra*, 2:116 [2/198].

⁵ *Sunan Abu Dawood*, 2:299 [4/272, Tr. 4888].

If these traditional reports were correct and had been glad tidings and companions of Messenger of Allah (s.a.w.a.) had been cognizant in that same form, then why senior companions condemned him when he tried to take over Caliphate? Was it not due to the fact that he claimed something, for which he was unworthy and he wanted something which the freed slaves were not suppose to have.

What was mentioned above was the best defense of Muawiyah by Ibne Hajar. As for his other statements comprising of bad mouthing, profanity and abuses, we overlook them through greatness. Read and decide.

Muawiyah's conduct towards grandson of Prophet, Abu Muhammad Imam Hasan (a.s.)

Son of Hind, the liver eater behaved with the grandson of the Prophet, Imam Hasan Mujtaba (a.s.) in such a terrible manner that one shivers upon hearing about it and causes ones hair to be raised on ends, and makes the forehead of humanity to perspire, and makes every religious and modest person to be aloof from him, but Muawiyah considered all this easy, and was uncaring with regard to religion and magnanimity.

Who is Hasan (a.s.)?

Imam Hasan (a.s.) was the most remarkable person of all Muslims, he knew the Quran by heart, he was a faithful, whose faith was perfect, whose breast was imbued with knowledge of Shariah, and meanings and implications of Quran and Sunnah, possessing all positive capabilities, and was an exemplar of moral nobilities and Islamic traits.

Thus, enmity to him in the upright religion, bad mouthing him and fighting against him is prohibited and this is on the basis of the limits imposed on Muslims according to Islam. Thus, what is beneficial for Muslims is beneficial for him as well and what is harmful for Muslims is harmful for him as well.

To this point add the fact that he was a respectable and prominent companion, such that other than his father no one was like him, and justice and the lofty rank, which companions have in view of Ahle Sunnat is lower than his lofty position.

Due to excellence and relationship that His Eminence had no one other than him was worthy of Imamate and leadership at that time; thus, he was the worthiest of companions having all qualities that were proved for companions of Prophet; and from this aspect, it is not lawful to be inimical to him, to abuse him, to disregard his rank and to harass him.

Add to this the fact that he was the grandson of Messenger of Allah (s.a.w.a.) and his beloved one born through his daughter, the chief of the ladies of the world, and his flesh was from the flesh of the Prophet and his blood was from the blood of the Prophet; thus, one, who has agreed to obey the Prophet, it is

obligatory on him to respect the sanctity of the Prophet regarding Imam Hasan (a.s.) and to earn his approval, and His Eminence will be pleased only manifest truth and sincere religion.

More than all this, Imam Hasan (a.s.) is from the folks of the blanket (*Kisa*) from whom Almighty Allah has removed all impurities and made them absolutely purified.

He is from those whom Almighty Allah has extolled in Surah Hal Ataa saying that for the sake of Allah they donated their food to the poor, orphan and prisoner.

He is from the relatives of Messenger of Allah (s.a.w.a.), whose love Almighty Allah made obligatory, and deemed this love to be the recompense of prophethood.

And of those along with whom the Messenger of Allah (s.a.w.a.) challenged the Christians for imprecation contest (*Mubahila*) as is mentioned in Quran.

He is one of the two weighty things, which Holy Prophet (s.a.w.a.) left behind in the Ummah so that it may follow them and he said:

“As long as you remain attached to them you will not go astray.”

And he is from Ahle Bayt (a.s.), whose similitude in the Ummah is like the Ark of Nuh (a.s.) that whosoever boarded it, was saved and whosoever left it, was drowned.

And he is of those, reciting Salawat on whom is obligated by Almighty Allah in Prayers; and whoever does not recite the Salawat, his Prayer is invalid.

He is from those whom the Prophet (s.a.w.a.) addressed as follows: “I am at war with those, who are at war with you and I am at peace at those, who are at peace with you.”

He is one of the folks of the tent that the Messenger of Allah (s.a.w.a.) pitched and said: “O Muslims, I am affectionate at one, who is affectionate to the folks of this tent and I am at war with one, who is at war with the folks of this tent; no one loves them, except one, who is of legitimate birth; and none is inimical to them, except one, who is of illegitimate birth.”

And he is one of the two blossoms of Messenger of Allah (s.a.w.a.). whom he smelled and embraced.

And he and his pure brother, are the two leaders of the youths of Paradise.

And he was the dear one of Messenger of Allah (s.a.w.a.). for whose love the Prophet commanded and said: “O Allah, I love him; so You also love him and love one, who loves him.”

He is one of the grandsons of the Prophet, whose grandfather (s.a.w.a.) placed them on his shoulders and said: “One, who loves them has in fact loved me and whoever is inimical to them, has in fact been inimical to me.”

And he one of the two person, whose hands the Messenger of Allah (s.a.w.a.) held and said: “One, who loves me and these two, and their parents, on Judgment Day, he would be with me and in my rank.”

And he was one of the two grandsons of the Messenger of Allah (s.a.w.a.), regarding whom he said: “Hasan and Husain are my two sons, one who loves them, has in fact loved me. And Allah loves one, who loves me. And one who is the loved one of Allah, Almighty Allah admits him to Paradise; and one who is inimical to them has been inimical to me, and Allah is inimical to one, who is inimical to me; and one, to whom Allah is inimical, He throws him into Hell.”¹

This is Imam Hasan Mujtaba (a.s.).

As for Muawiyah, son of Hind, the liver-eater he is guilty of those black crimes regarding whom it is said:² “As for the crimes of Muawiyah on this Holy Imam (a.s.) – they are well known; and history has recorded all those crimes carefully; thus, he is one, who was inimical to and who fought against Imam (a.s.).

Who usurped his right, which was proved for him through the declaration of Prophet and his personal eligibility. And he was dishonest to the pledges that were given to him at the time of abdication of the Imam during the signing of peace treaty.

A peace treaty, which was signed to protect the lives of Shia and to defend the nobility of his family members, and to defend his own nobility, which was in fact the nobility of Islam. And also to be safe from what Muawiyah intended and planned; and Imam (a.s.) knew it through his encompassing knowledge.

And it was that this rebellious transgressor was not one, that if he came to control His Eminence, he would not eliminate him; on the contrary he would keep him alive so that it can be regarded as a good turn to him; while he would be in the clutches of Muawiyah.

Through this act he would revenge to what happened to him on the day of conquest of Mecca and they were taken as prisoners and the Prophet freed them. Therefore they were named as freed slaves. And this was a degradation to them till the end of time. And the politicians of Bani Umayyah would be pleased to attribute such false degradation to Bani Hashim, but they failed.

The treaty, which they had thought would achieve, it did not; because as a consequence of this treaty, the Hashemite nobility remained and it did not remove the degradation of Bani Umayyah and had other important consequences and each of this results obligated the Imam to observe the terms of the treaty, even though Muawiyah may prove to be dishonest.

¹ These traditions through chains of narrators and their sources by the will of Allah, would be mentioned in the discussion of *Musnad al-Manaqib wa Mursalha*.

² On Pg. 1052 of this book.

Since he had promised the Imam that he would not abuse the Imam from pulpits, whereas he continued the practice and it was followed as a Sunnah in all Muslim communities.

And he made a pledge that he would not pursue and victimize the Shia of his father, where he continued to kill and pursue them in all the places in the kingdom, and spread terror among them in all areas; in such a way that if the Shia had been accused of being Jews, they would have been safer.

And made a pledge that he would not appoint a caliph after himself and he wrote to His Eminence (a.s.) that:

If you refrain from fighting against me and pay allegiance, I will fulfill what I have promised; and act to the conditions that I have agreed to. And I would be as Aashi bin Qays said:¹

If someone entrusts something to you, you should be honest with the trust, so that as long as you live, you would be called honest. Do not be jealous of your friend if he is wealthy and if he is poor, do not desert him. After me, Caliphate is for you and you are the worthiest of the people for Caliphate.

In this way, he appointed his puppy as his caliph and successor, that profligate and shameless after he slain Imam Hasan (a.s.) so that circumstances may be prepared. And when they signed the treaty Imam Hasan (a.s.) wrote a letter to Muawiyah as follows:

In the name of Allah, the Beneficent, the Merciful

This is the peace treaty of Hasan bin Ali [may God be pleased with them] and Muawiyah bin Abu Sufyan: He has made treaty with him leaving the leadership of Muslims to him, so that he would conduct according to Holy Quran, Sunnah of Messenger of Allah (s.a.w.a.) and practice of righteous caliphs.

Muawiyah bin Abu Sufyan cannot appoint anyone as the caliph after himself; on the contrary, after him this matter would be at the discretion of a consultation committee (Shura) of Muslims and that people, wherever they might be, in Shaam, Iraq, Hijaz and Yemen, would be secure.

And that the companions and Shia of Ali (a.s.) wherever they might be, their lives, properties, ladies and sons, would be safe. And the divine pledge regarding this is upon Muawiyah. And that he would not create any mischief for Hasan bin Ali, his brother Husain and their followers; and would not threaten them under any circumstances. So and so has testified for him and God is sufficient as a witness.²

Thus, when Muawiyah's reign was established and he entered Kufa, and delivered a sermon there, he said: "O people of Kufa, do you think that I fought you for Prayer, Zakat and Hajj? I know well that you pray, pay Zakat and perform Hajj, on the contrary, I fought you so that I may be your caliph, and rule

¹ *Sharh Nahjul Balagha*, Ibne Abil Hadid, 4:13 [16/37, Letter 31].

² *As-Sawaiqul Mohriqa*, Ibne Hajar, 81 [Pg. 136].

over you – till he said: I place all the conditions that I accepted in the treaty under my feet.”

Abu Ishaq Sabi has mentioned that Muawiyah said in his sermon at Nukhaila: “Indeed, I place under my feet every pledge I gave to Hasan and I will not fulfill it.”¹

Abu Ishaq says: “By God, Muawiyah was an excessive pledge-breaker.”

Muawiyah was most severe enemy of the grandson of Prophet – may I be sacrificed on him – and he broke the pledge made to him, cheated him and regarded his matter unworthy, whereas he was a great imam, and he cut off relations with him; and did not give concession due to his holy grandfather, the Messenger of Allah (s.a.w.a.) and his father, the foremost successor and his mother, Siddiqa Tahira.

He did not care for the respect that he himself commanded, and did not pay attention regarding pledge of Islam and sanctity of being a companions, demands of relationship and clarifications of the Prophet. By God, if he had been commanded to cut off relations and to fight against him, he would not have been able to do more than what he did; just as he cursed Ali (a.s.) in the Qunut of Prayer, he also abused Imam Hasan (a.s.).

Abul Faraj has written that Abu Ubaid Muhammad bin Ahmad has narrated from Fazal bin Hasan Misri from Yahya bin Moin from Abu Hafs Labban from Abdur Rahman bin Shareek from Ismail bin Abu Khalid from Habib bin Abu Thabit that: When Muawiyah entered Kufa, he recited a sermon while Hasan and Husain sat before the pulpit.

He mentioned Ali and abused him, then he abused Hasan. Husain rose up to restrain him, but Hasan asked him to sit. Then himself he rose up and said: O one, who mentioned the name of Ali, I am Hasan and my father is Ali; and you are Muawiyah and your father is Sakhr; my mother is Fatima and your mother is Hind; my maternal grandfather is the Messenger of Allah (s.a.w.a.) and your maternal grandfather is Utbah bin Rabia; my maternal grandmother is Khadija and your maternal grandmother Qatila.

Thus, may Almighty Allah curse the most unrecognized from us, and most lowly from us from the aspect of lineage, and most corrupt and the worst of us in the past and the present.

So, people in the Masjid said: “Amen.”

Fazal says: Yahya bin Moin said: And I also say Amen. Abul Faraj says: Abu Ubaid has written that: Fazal said: I also say Amen. And Ali bin Husain Isfahani says: Amen. And I, Abdul Hamid bin Abi Hadid, author of this book, say: Amen.²

Allamah Amini says: I also say: Amen. [translator of the book says: I and

¹ Sharh Nahjul Balagha, Ibne Abil Hadid, 4:16 [16/46, Letter 31].

² Sharh Nahjul Balagha, Ibne Abil Hadid, 4:16 [16/46 & 47, Letter 31].

my assistants also say Amen].

The last arrow of atrocity, which was shot from the quiver of this man was that through intrigue he had the Imam poisoned and Imam (a.s.) was martyred, meeting Almighty Allah with his complexion changed, while his inner organs were shattered.

Ibne Saad has written in *Tabaqat*:¹

“Muawiyah poisoned him a number of times, because he and his brother, Husain instigated Shaam against him.”

Waqidi has written: He poisoned him, but he survived; again he poisoned him, but he survived; the third time he died. When his death was near, the physician, who visited him, said: This is a man, whose innards are shattered by poison. Husain asked: “Tell me, O Abu Muhammad, who has poisoned you?”

He replied: “What for, my brother?”

He replied: “I would eliminate your killer before your burial, even though I might not have power on him, or he is in a place to reach him is difficult for me.”

Hasan said: “O brother, this world is temporal, leave it so that I may meet him before Almighty Allah,” and he refrained from mentioning his name. and I heard from some people that: Muawiyah through intrigue asked some of his servants to administer poison to him.²

It is said: His wife Judah binte Ashath bin Qays Kindi poisoned him. Muawiyah deceived her that if she assisted in the assassination of Imam he would gift her a hundred thousand dirhams and marry her to Yazid. This caused her to poison the Imam. When Hasan passed away, Muawiyah gave the money to her and sent her a message;

“We are concerned about Yazid’s life and if it had not been so, we would have fulfilled the promise of marrying you to him.”

It is said that Imam Hasan (a.s.) said at the time of his death: “Indeed, her juice has been effective and she has succeeded in her plot. By Allah, she would not get what she was promised and he would not prove true to his word.”

It is written that: Hassan bin Mundhir Raqqashi says: “By God, Muawiyah did not fulfill any of the promises that he made to Hasan: he killed Hujr and his companions, took allegiance for his son, Yazid and had Hasan poisoned.”³

In *Rabiul Abrar*,⁴ Zamakhshari has mentioned in chapter 81:

“Muawiyah promised to Judah binte Ashath, wife of Imam Hasan (a.s.) if she poisoned Imam (a.s.). He survived for two months and pails were filled with blood from before him and he said: I was poisoned a number of times, but at no time was I affected as much. My liver is shattered.”

¹ *Tatmeem Tabaqat Ibne Saad*, [1/352, Tr. 315].

² *Tarikh, Ibne Kathir*, 8:43 [8/47, Events of the year 49 A.H.].

³ *Sharh Nahjul Balagha*, Ibne Abil Hadid, 4:7 [16/17, Letter 31].

⁴ *Rabiul Abrar*, [4/208].

Muawiyah regarded the being of the grandson of Messenger of Allah (s.a.w.a.), Imam Hasan (a.s.) to be an obstruction in his unholy path, that is allegiance of Yazid and saw himself endangered by two things: on one side was the peace treaty he had signed with the Imam, in which he had promised that he would not appoint anyone as the caliph and on the other side, Abu Muhammad Zaki, Imam Hasan (a.s.) was a worthy personality and people accepted him.

So by deciding to poison the Imam, he saved himself from these perils and when he heard the news of the martyrdom of the Holy Imam (a.s.), he expressed joy and along with his companions, performed the prostration of thanks.

It is mentioned *Hayatul Haiwan*¹ and *Tarikhul Khamis*² and Ibne Khallikan³ has written that:

“When Imam Hasan (a.s.) fell ill, Marwan wrote a letter regarding this to Muawiyah and Muawiyah replied: Continue to send me the news about Hasan. And when Muawiyah received the news of his death, the sound of Takbeer rose up from the Green Palace, in whose response the people of Shaam also recited the Takbeer.

Fakhta binte Quraiza asked Muawiyah: “May Allah illuminate your eyes, why did you recite the Takbeer?”

He replied: “Hasan is dead.”

Fakhta asked: “Do you rejoice at the death of Fatima’s son?”

Muawiyah replied: “I did not rejoice at his death, but my heart has got ease.”⁴

Ibne Abbas arrived. Muawiyah said: “O Ibne Abbas, do you know what happened in your family?”

He replied: “No, but I see that you are highly elated and I heard the sound of Takbeer.”

Muawiyah said: “Hasan is dead.”

Ibne Abbas said: “May God have mercy on Abu Muhammad [he repeated this thrice]; by God, O Muawiyah, his grave would not fill up your grave. His age would not increase your lifespan. If the calamity of Hasan has descended upon us, indeed the calamity of the Imam of the pious and seal of prophets has descended upon us; thus, Almighty Allah would fill up this chasm, and would comfort these tears and after him, his successor is there for us.”

The son of Hind, before the grandson of the Prophet, had been elated at the martyrdom of Imam (a.s.).

¹ *Hayatul Haiwan*, 1:58 [1/83-84].

² *Tarikhul Khamis*, 2:294 and in another edition 328.

³ *Wafayatul Ayan*, Ibne Khallikan, [2/66-67].

⁴ Zamakhshari in *Rabiul Abrar*, has mentioned till point [4/209] in Chap. 81; and Badakhshi in *Nazalul Abrar*, [Pg. 147-148] have also mentioned.

In order to earn the pleasure of Muawiyah they prevented Imam Husain (a.s.) from burying Imam Hasan (a.s.) in the chamber of Messenger of Allah (s.a.w.a.), which was in fact property of Holy Prophet (s.a.w.a.). Whereas he was the worthiest of all to be buried there.

Ibne Asakir has written:¹ Marwan said: "I would not allow the son of Abu Turab to be buried besides Messenger of Allah (s.a.w.a.) whereas Uthman was buried in Baqi."

And Marwan had been dismissed that day and through this, he wanted to please Muawiyah, and he was always inimical to Bani Hashim, till he died.

These are some examples of the crimes of Muawiyah on the beloved grandson of Prophet and perhaps history has forgotten many times that. And is there anyone who may ask the son of Harb, what crime the grandson of Messenger of Allah (s.a.w.a.) committed that he should be eligible for these calamities?

Does the son of Hind, the liver eater has something to say in his defense? Except that His Eminence was the grandson of Muhammad (s.a.w.a.), who destroyed the religion of Muawiyah's ancestors, and Muawiyah had to forgo that religion under compulsion and only due to fear he became Muslim.

In addition to that His Eminence was the son of Ali (a.s.), who was the caliph of God on the earth, and he was the same who had killed the leaders of polytheists through his sword and made the mothers of the Umayyad clan mourn for their puppies.

Muawiyah's sorrow upon those debased ones did not end till he harassed Imam Hasan (a.s.) in various ways till he had him killed through poison. And he was unable to control his joy till he expressed elation at the death of Imam Hasan (a.s.) and he prostrated as thanksgiving; and I don't know whether he prostrated for the idol of Laat or towards Allah, the Mighty and High and his conditions was described in the following couplet of the profligate Yazid:

"Indeed, we have killed their leaders and taken revenge for those killed in the Battle of Badr. Alas, if my elders who were present during the Battle of Badr, had seen this they would have heard the screams of Khazraj from the slashes of the spears. The family of Hashim played a game for rulership; neither any news came nor any revelation descended."

In addition to this, His Eminence was the beloved son of Lady Fatima Zahra (s.a.) and the beloved grandson of Messenger of Allah (s.a.w.a.) and the progeny of Prophet continued from Lady Fatima Zahra (s.a.); a progeny which noble and prominent lineage with greatness and nobility and the upright religion illuminated. All this was contradictory to Muawiyah's wishes and the verses of warnings were no benefit for him.

¹ *Tarikh Medina Damishq*, 4:226 [13/287-288, No. 1383] and *Mukhtasar Tarikh Damishq*, [7/42]; and also refer: *Al-Bidayah wan Nihaya*, Ibne Kathir [8/48, Events of the year 49 A.H.].

And it is mentioned in the Holy Quran:

سَأَخْرُفُ عَنِ الْيَقِينِ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ‏ وَإِنْ يَرَوْا كُلَّ أَيَّةٍ لَا يُؤْمِنُوا بِهَا ‏ وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَخَذُوا هُدًى سَبِيلًا ‏ وَإِنْ يَرَوْا سَبِيلَ الْغَيْرِ يَتَخَذُوا هُدًى سَبِيلًا ‏ ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِأَيْتَنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١﴾

“I will turn away from My communications those who are unjustly proud in the earth; and if they see every sign they will not believe in it; and if they see the way of rectitude they do not take it for a way, and if they see the way of error, they take it for a way; this is because they rejected Our communications and were heedless of them.”¹

Muawiyah and the Shia of Ameerul Momineen Ali Ibne Abi Talib (a.s.)

Muawiyah regarded every crime and blatant deed as small if it assisted in establishing his rule. He regarded every difficult task easy and in this way committing every dangerous sin was easy for him.

In this regard he had this habit of shedding the blood of the Shia of the purified Imam throughout the lands and in all the places he was in control of; and his making their properties and sanctities lawful to be trespassed and annihilating them through eliminating their progenies and children, and he did not even exempt their ladies from this victimization, whereas they were worthy of the praise of the Messenger of Allah (s.a.w.a.), as was mentioned in the traditions above.²

Suppose these advises had not been narrated from Prophet and their narration had not reached the son of Hind, the liver eater; but were they excepted from Islam regarding whose lives, properties and ladies there is command of Quran and Prophet?

Did they commit unforgiveable crime? Except that they were loyal to an Imam on whose Caliphate all Muslims had reached consensus and Holy Prophet (s.a.w.a.) after the revelation of verse of Wilayat in Quran had commanded the people to pay allegiance to him to be loyal to him?

Or that the son of Sakhr received some command about which Muslims were unaware and which contradicted all commands mentioned in Quran, or that he did not refrain from committing any greater sin and he indulged in bloodshed?

Muawiyah, after the arbitration and at the time Ameerul Momineen (a.s.) was alive, sent Busr bin Artat along with soldiers and men from Aamir tribe, Zahhak bin Qays Fehri, each of them he sent with soldiers and ordered them to

¹ Surah Araaf 7:146

² *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 125-127.

roam the towns and eliminate every Shia of Ali Ibne Abi Talib (a.s.) and his companions that they come across; and that they should fight with the officials of the Imam and eliminate his companions.

They should also not spare ladies and children. So, Busr marched forward till he reached Medina and unleashed a massacre on the supporters of Imam Ali (a.s.). They plundered their houses and then moved to Mecca. There they killed some people from the progeny of Abu Lahab, then they came to Sarat and killed the supporters of Imam there.

Then they went to Najran and killed Abdullah bin Abdul Madan Harithi and his son, who was the son-in-law of Bani Abbas and agent of Ali (a.s.). Then they went to Yemen where Ubaidullah bin Abbas – governor of Ali Ibne Abi Talib (a.s.) – was the ruler and that day he was absent from there.

It is said that when he got information about Busr's arrival, he fled from there and Busr could not get him. But Busr managed to capture his two young sons. So Busr – may God curse him¹ - captured and beheaded them and then returned to Muawiyah. The other mercenaries that Muawiyah had sent also committed similar atrocities; thus, the Amiri men went to Anbar killed Ibne Hassan Bakri and Shia men and women. Abu Sadiqa has written.²

Muawiyah's warlords attacked Anbar and killed the agent of Ali (a.s.), who was known as Hassan bin Hassan and also a large number of men and women. When this was reported to Ali Ibne Abi Talib (a.s.) he came out from his house, mounted the pulpit and after divine praise and glorification, and benediction on Holy Prophet (s.a.w.a.), said:

“Now then, surely *Jihad* is one of the doors of Paradise, which Allah has opened for His chief friends. It is the dress of piety and the protective armor of Allah and His trustworthy shield. Whoever abandons it Allah covers him with the dress of disgrace. He is kicked with contempt and scorn, and his heart is veiled with screens (of neglect). Truth is taken away from him because of missing *jihad*. He has to suffer ignominy and justice is denied to him.

Beware! I called you (insistently) to fight these people night and day, secretly and openly and exhorted you to attack them before they attacked you, because by Allah, no people have been attacked in the hearts of their houses but they suffered disgrace; but you put it off to others and forsook it till destruction befell you and your cities were occupied. The horsemen of Banu Ghāmid have reached Anbar and killed Hassan Ibne Hassan Bakrī. They have removed your horsemen from the garrison.

I have come to know that every one of them entered upon Muslim women and other women under protection of Islam and took away their ornaments from legs, arms, necks and ears and no woman could resist it except by pronouncing

¹ In some places in tradition, it is mentioned in the same form.

² Abul Faraj has mentioned this report along with the chains of narrators, which we have omitted [*Al-Aghani*, 16/286 and it is mentioned there; Abu Sadiq].

the verse, “**We are for Allah and to Him we shall return.**” (Quran, 2 :156) Then they got back laden with wealth without any wound or loss of life. If any Muslim dies of grief after all this, he is not to be blamed, but rather there is justification for him before me.”¹

It is said that: When the report of the murders of those two children by Busr reached Ali Ibne Abi Talib (a.s.), he was extremely unhappy and he cursed Busr – may God curse him – and said:

“O God, invalidate his religion and don’t make him leave the world till you take away his senses.”

This curse was effective and he lost his mind. He used to play with swords and ask for them. So they handed him a wooden sword and placed a water bag filled with air before him. He continued to hit at it till he was exhausted.²

Busr bin Artat³ was a cruel fellow and an excessive shedder of blood. He did not possess an iota of mercy or kindness. Muawiyah ordered him to march to Hijaz, Mecca and Medina till he reached Yemen. And it is said: He did not reach any place where the people were followers of Ali (a.s.), except that he unleashed havoc upon them till they thought that they had no way to escape. He was told: Surround them till you are able to apprehend them and invite them to my allegiance, and eliminate whoever refuses. And kill the Shia of Ali, wherever they might be.

It is mentioned *Sharh Nahjul Balagha*⁴ of Ibne Abil Hadid that:

Muawiyah wrote to his governors:

“Indeed, traditions regarding Uthman have spread in all the areas, now when you receive my letter, you should appoint people to narrate traditions on excellence of companions and caliphs of the early period. If anyone narrates a tradition about Abu Turab, you should fabricate a similar tradition regarding the Sahaba, as I am more fond of them and this pleases me more, and it further invalidates the claim of Abu Turab and his Shia. And it is more hard for them than the excellence of Uthman.”

Then he sent a letter to all his governors in all the places that:

“Against one you have established the proof, if he is loyal to Ali and Ahle Bayt, you should remove his name from stipend register and stop his allowance.”

He sent another letter saying:

“Whoever you accuse of loyalty to these people, you should torture him and raze his home.”

¹ *Nahjul Balagha*, [Pg. 69,Sermon 27].

² *Al-Aghani*, 15:44-47 [16/285-292]; *Tarikh*, Ibne Asakir, 3:223 [10/152-153]; *Mukhtasar Tarikh Damishq*, 5/184]; *Al-Istiab*, 1:65 [Part 1, 160, No. 174]; *Al-Niza wat Takhasum*, 13 [Pg. 28]; *Tahdhibut Tahdhib*, 1:235-236 [1/381-382].

³ And it is said that Ibne Abi Artat.

⁴ *Sharh Nahjul Balagha*, Ibne Abil Hadid, 3:15 [11/44-45, Sermon 32].

When Muawiyah wrote a letter to Ziyad appointing him as governor of Kufa and Basra, Ziyad left Samra bin Jundab as his representative in Basra; and Ziyad stayed in Basra for six months and in Kufa for six months. Samra was one, who carried out numerous massacres at the behest of Muawiyah.

Tabari has narrated from Muhammad bin Sulaym that:¹ I asked Anas bin Sireen: “Did Samra kill anyone?”

He replied: “Can those killed by Samra be calculated?”

Ziyad appointed him as his representative in Basra and came to Kufa. Samra came to Basra and massacred eight thousand people. Muawiyah remarked: “Don’t you fear killing innocent people?”

He replied: “I wouldn’t have feared if I killed twice that number.”

Abu Sawar Adawi says: “Samra killed forty-seven Hafiz Quran from my community in the morning.”

Muawiyah issued to Samra bin Jundab four thousand dirhams from Public Treasury so that he may deliver a sermon for the people of Shaam and recite the verse:

وَمِنَ النَّاسِ مَنْ يُعَجِّبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشَهِّدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ^۱
وَهُوَ أَلَّا الْحَصَامِ^۲ وَإِذَا تَوَلَّ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرَثَ
وَالنَّسْلَ^۳ وَاللَّهُ لَا يُحِبُّ الْفَسَادَ^۴

“And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries. And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making.”²

And say that this verse was revealed about Ali Ibne Abi Talib (a.s.).

Then recite the verse:

وَمِنَ النَّاسِ مَنْ يَشْرِئُ نَفْسَهُ ابْتِغَاءً مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعَبَادِ^۱

“And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants.”³

And say that it was revealed about Ibne Muljim,⁴ the accursed one from the tribe of Murad.

Also, at the forefront of Muawiyah’s commanders, was Ziyad bin

¹ Tarikh Tabari, 6:132 [5/237, Events of the year 50 A.H.].

² Surah Baqarah 2:204-205

³ Surah Baqarah 2:207

⁴ Sharh Nahjul Balagha, Ibne Abil Hadid, 1:361 [4/73, Sermon 56].

Sumayyah, who was inimical to Imam Ali (a.s.); and he harassed the Shia of Ahle Bayt (a.s.) through every possible means. Indeed, discussions regarding the severe crimes, which history has recorded and which have blackened the pages of history are numerous, and this was nothing new; because he was the child of sin and a well known illegitimate born, and brought up in the lap of Sumayyah, the wanton, and thorns cannot produce grapes.

The Messenger of Allah (s.a.w.a.) said regarding his two sons and their parents: “None loves them, except the fortunate and legitimate born. And none hate them, except the unfortunate and illegitimate born.”

The past people taught their children love for Ali (a.s.) and whoever of them did not love him, they knew that he was not legitimate;¹ on the basis of this, don’t be amazed at this illegitimate born and his acerbic letter to grandson of Holy Prophet (s.a.w.a.), Imam Hasan Zaki (a.s.), which he conveyed through one of his Shia.

Ibne Asakir writes:

Saad bin Masrah was the slave of Habib bin Abde Shams from the Shia of Ali Ibne Abi Talib, and when Ziyad became governor of Kufa, he threatened and summoned him. He went to Hasan bin Ali. So Ziyad arrested his brother, son and wife and imprisoned them.

He confiscated their property and destroyed his house; so [Imam] Hasan wrote the following letter to Ziyad:

“From Hasan bin Ali to Ziyad. So to say: You intend to prosecute a Muslim and what is beneficial or harmful to them is also beneficial or harmful to him. You razed his house and seized his property and family, and imprisoned them. So, when you get my letter, repair his house and restore his family and property to him. Indeed, I have granted security to him, so accept my intercession regarding him.”

Ziyad replied:

From Ziyad bin Abu Sufyan to Hasan bin Fatima. “So to say: I received your letter in which you mentioned yourself before me, whereas you have a request from me and I am the ruler and you are a subject, who has written me regarding a criminal that does not deserve attention.

Worse than this, he is loyal to your father and you and I know that you made him proximate to yourself to establish your evil thoughts and announce your approval about it. By God, you will not get precedence over me in it, even though he might be between the flesh and skin, and if get access to a part of it I will not have any consideration for you.

Indeed, the best meat that I eat is the meat from which you come, so leave him and his crime for one, who is worthier than you. So, if I forgive him, I would

¹ This tradition was mentioned previously on more than one occasion and is found in many collections of traditions.

not deem you to be his intercessor and if I kill him, it is only because he is loyal to your sinful father. And peace.”

When Ibne Umar heard that Ziyad was dead, he said: “O son of Sumayyah, neither you got the hereafter nor the world remained for you.”

Ziyad gathered people at the gate of his palace in Kufa and urged them to abuse Ali (a.s.).

It is mentioned in the narration of Baihaqi that:

“He urged them to declare immunity from Ali, Karram Allahu Wajhu; and filled the Masjid and the Prayer niche with it; and he threatened with the sword whoever desisted.”

Allamah Amini says: Come with me; let us read these dark pages, which are full of shameless atrocities and deadly crimes; and let us ponder whether in the illuminated Shariat, human dignity or equitable conduct, there is any justification for any of these acts?!

Let alone all this, can you find any justification for this in the habit of Ignorance (*Jahiliyya*)? And whether those hard-hearted people ever did something like what the son of Hind committed?

Never! You will not hear anyone having human feelings - and I don't say that he should be a follower of the upright faith - who regards committing such acts lawful or good. Do you think that Muawiyah, who committed such acts, to be the implication of the verse:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشَدُّ أَعْنَاءِ الْكُفَّارِ رُحْمَانٌ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا
سُجَّدًا يَتَّغْوِيْنَ فَضْلًا مِنَ اللَّهِ وَرُضُوا نَّبِيًّا هُمْ فِي وُجُوهِهِمْ مِنْ آثَرِ السُّجُودِ...

“Muhammad is the Apostle of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration...”¹

Do you regard the son of Abu Sufyan to be excepted from them? Thus, he is not from the Messenger of Allah (s.a.w.a.) and those from him and kindness would not be with them.

Or do you think that those, whom Muawiyah confronted, was inimical to, abused, killed and violated the sanctity, were beyond the pale of Islam?

He persecuted them whereas they were: the best of Muslims from Ummah of Muhammad, and you will see them bowing and prostrating seeking the pleasure of Allah. Justice is the only judge.

As if here the seeking revenge for Uthman was forgotten and the only crime of these victims was mastership (*Wilayat*) of Ameerul Momineen Ali (a.s.) –

¹ Surah Fath 48:29

whose Wilayat Almighty Allah has mentioned with His own Wilayat and that of His Messenger.

And for loving one, whom Almighty Allah and His Messenger love; and for obeying one, whose obedience Almighty Allah made obligatory; and for loving one, whose love Allah deemed to be the recompense of his messengership.

So, Muawiyah and his agents did not have negative intentions for anyone else, and they dealt with them as apostates are dealt with or those who made war against God and the Messenger.

Thus, the accursed son of the accursed, that is Marwan and the adulterer of Thaqif tribe, Mughira bin Shoba were accorded safety and they spent their lives in peace. And the debased, the adulterer and enemy of Ahle Bayt (a.s.), Busr bin Artat, Marwan bin Hakam, Mughira bin Shoba, Ziyad bin Abih, Abdullah Fuzari, Sufyan bin Auf, Noman bin Bashir, Zahhak bin Qays, Samra bin Jundab and their like became his agents.

He appointed them as rulers over people, whereas he knew them well and did not pay attention to the following statement of Messenger of Allah (s.a.w.a.):

“One, who becomes the caretaker of the affairs of Muslims, and he appoints upon them, a man, knowing that there is someone among them worthier than him and more knowledgeable than him regarding Holy Quran and Sunnah of Messenger of Allah (s.a.w.a.), indeed he has cheated Allah, His Messenger and all believers.”¹

Thus, they, under his command and approval, committed numerous atrocities, and he did not have any restraint from religion to prohibit them. So he ordered them to besiege Holy Mecca while Almighty Allah has declared it to be a city of security. A place where all who live there are secure, even though it may be a disbeliever. And its people, birds, animals, possess sanctity in the view of God

It was that city which saved the lives of Abu Sufyan and his like, the standard bearers of infidelity and disbelief and Messenger of Allah (s.a.w.a.) protected its sanctity fully on the day of conquest of Mecca and at other times. He and his companions conducted nicely with Abu Sufyan and his men. His Eminence (s.a.w.a.) said:

“No doubt, Allah has made this place (Mecca) a sanctuary since the creation of the heavens and the earth and it will remain a sanctuary till Day of Resurrection as Allah has ordained. Fighting was not permissible in it for anyone before me, and even for me it was allowed only for a portion of a day. So, it is a sanctuary with Allah’s sanctity till Day of Resurrection. Its thorns should not be uprooted and its game should not be chased; and its *luqata* (fallen things) should not be picked up except by one, who would announce that publicly, and its

¹ *Majmauz Zawaaid*, 5:211.

vegetation (grass etc.) should not be cut.”¹

Muawiyah ordered them to besiege Medina and terrorize its inhabitants, to abuse them and persecute all the Shia of Ameerul Momineen Ali (a.s.), whereas Medina is also a sacred place and its nobility in Islam is proved. Holy Prophet (s.a.w.a.) said:

“Medina is a sanctuary from the ‘Air Mountain to such and such a place, and whoever innovates in it an heresy or commits a sin, or gives shelter to such an innovator in it, will incur the curse of Allah, the angels, and all the people, none of his compulsory or optional good deeds of worship will be accepted. And the asylum (of protection) granted by any Muslim is to be secured (respected) by all the other Muslims; and whoever betrays a Muslim in this respect incurs the curse of Allah, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted, and whoever (freed slave) befriends (take as masters) other than his manumitters without their permission incurs the curse of Allah, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted.”²

And he said: “None should nurse ill-will towards people of Medina, or Allah will melt him in fire like the melting of lead or the dissolution of salt in water.”³

Yes, he did not pay attention to any of these things; and trespassed sanctities and committed every evil act when Muawiyah has shown him to be nice. Acts like killing of men, imprisoning women, beheading children, destroying towns, abusing and cursing.

He did not honor the pledge for the sake of Messenger of Allah (s.a.w.a.), which neighbors of his sanctuary and those, who lived under the shade of support had given him, and he cheated on the pledge of His Eminence. As he trespassed its sanctity and regarded its neighborhood worthless; and by making lawful the sanctuary he distressed Allah the mighty and high:

وَالَّذِينَ يُؤْذُنَ رَسُولَ اللَّهِ عَذَابَ أَلِيمٍ

“And (as for) those who molest the Apostle of Allah, they shall have a painful punishment.”⁴

إِنَّ الَّذِينَ يُؤْذُنَ اللَّهَ وَرَسُولَهُ لَعَنْهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ

“Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the

¹ *Sahih Bukhari*, Chapter: Fighting is not allowed in Mecca, 3:168 [2/651, Tr. 1737]; *Sahih Muslim*, 4:109 [3/160, Tr. 445, Kitabul Hajj].

² *Sahih Bukhari*, 3:179 [2/661, Tr. 1771]; *Sahih Muslim*, 4:114, 115 & 116 [3/167-169, Tr. 463-470, Kitabul Hajj].

³ *Sahih Muslim*, 4:113 [3/166, Tr. 460, Kitabul Hajj].

⁴ Surah Taubah 9:61

hereafter...”¹

Thus, amazement at this audacity that instigates its owner to battle with Allah, His Messenger and established religion.

As Yazid followed his father in his serious crimes in attacking the folks of Medina, and he sent Muslim bin Uqbah, a trespasser and killer, to that sacred place due to the bequest of his sinful father in order to destroy its sanctity.²

Muawiyah’s conduct with Hujr bin Adi and his companions

In the year 41 A.H., Muawiyah appointed Mughira bin Shoba as governor of Kufa; and when he appointed him, he summoned him and said: So to say: One, who before this was having forbearance, today his time has come that he should understand it fully. Multamis says:

Relying on your God-given insight and without education and divine gifts from the unseen, I am giving a few counsels to you; which if you follow, along with the establishment of my rulership my issues would also become easy. I emphasize to you such a quality due to which you would not overlook cursing and insulting of Ali, and being affectionate and kind on Uthman, you will continue to seek forgiveness for him. You should curse the companions of Ali, pick faults in them and don’t pay any attention to him. On the contrary, encourage the supporters of Uthman and seek their proximity and listen to them carefully.

Mughira said: “I am experienced in all this and before you I have served others as well, loftiness or keeping away from rulership did not affect me. You would also test me and at last praise me or condemn me.”

Muawiyah said: “If Allah wills, I would praise you.”

Thus, Mughira ruled Kufa for seven years and some months. He conduct was remarkable. He was a concerned for health and security, but he never gave up cursing and condemning His Eminence Ali (a.s.). He was always invoking curses on the killers of Uthman and prayed for mercy on Uthman and he praised him and his supporters.

After observing this conduct, Hujr bin Adi said: “On the contrary, you are condemning Almighty Allah and cursing Him, because Almighty Allah says:

كُونُوا أَقْلَمَيْنِ بِالْقِسْطِ شُهَدَاءِ اللَّهِ

“Be maintainers of justice, bearers of witness of Allah’s sake.”³

On the basis of this, I testify that those whom you condemn are worthy of praise; and whose praise you declare, are in fact worthy of condemnation.

Mughira replied: “O Hujr, woe upon you, be fearful of the Amir and his

¹ Surah Ahzab 33:57

² Ref: *Wafaul Wafa*, 1:91 [1/130, Chap. 2]; *Ansabul Ashraf*, 5:43 [5/337].

³ Surah Nisa 4:135

anger, because his fury has destroyed many like you.”

Then he used to go away from there into hiding. He lived in such a way that during the last days of his life, Mughira stood up and expressing his views about His Eminence Ali and Uthman, said:

“O God, have mercy on Uthman bin Affan, and overlooking his sins, give him the best recompense as he acted according to Your Book, followed Sunnah of Your Messenger and united us on a single platform. He protected our blood, but was himself slain unjustly, O God, for his blood, have mercy on his companions and supporters.”

When he spoke of His Eminence Ali, he began to condemned him and his loyalists. Hearing this Hujr rose up and raised such a slogan that was heard by everyone present in the Masjid and outside.

Hujr said: “Because of following Satan you don’t know whose fan you are. O man, issue orders so that our rights and properties may be restored to us, it is not your right. The ruler before you was not greedy of these things. You have become greedy for abusing Ameerul Momineen (a.s.) and you support the criminals.”

At that time more than two-third of the people rose up and said in unison: “By Allah, Hujr is right. Issue orders that our rights and properties may be restored otherwise your statements would have no effect on us.”

People raised such clamor and condemned him so much that Mughira came down from the pulpit and went into his castle. His supporters took permission and entered. They asked: “Why do you give them such freedom that this fellow should declare his thoughts openly. That he should audaciously insult your rule and fill the chief of believers with anger towards you?”

First Abdullah bin Abi Aqil Thaqafi adopted a severe tone regarding Hujr. Mughira used to accord much importance to him. He replied: “I beat him up because my ruler would also conduct with me in the same manner. He would catch his enemy at the first opportunity and beat him up, but my death is near and my rulership is about to end. I don’t like that I should begin beating up prominent personalities of this town and others should remain in peace and security and I should become unfortunate – Muawiyah should remain honorable in the world and Mughira should be degraded in the hereafter.”

Mughira died in the year 51 A.H. After that Ziyad became the governor of Kufa and Basra. Ziyad arrived in Kufa and entered the castle. Then he summoned Hujr. They were old friends. He said:

“I am aware of your conduct with Mughira. He used to bear your acts, but by God, I will never stand such behavior. You know how loyal I was to Ali; Almighty Allah removed that affection from my heart and filled it with enmity and malice. You also know how inimical I was to Muawiyah; but Almighty Allah transformed that enmity into love and kindness. I am your brother. Come to me, if you see me sitting among the people, you should also sit down; and if you see

that I am not present, you should wait for me.

I ask for two things everyday: one in the morning and one in the evening: if you are regular in that, both your religion and the world would be secure; but if you get deviated, you have destroyed yourself. Your blood shall be shed in my presence. I will not take retaliation for the crime and will not interrogate anyone, O God be witness to this.”

Hujr said: “The ruler would not find me opposing his demands; he would advise me and I will accept his advice.” Then he came out from there.

When Ziyad became the ruler, he summoned the people of Kufa and the Masjid and castle became full of them so that he may propose to them seeking aloofness from Ali.¹ Thus, he stood among the people and recited a sermon. After that he prayed for divine mercy on Uthman, praised his supporters and cursed his killers. Then Hujr stood up and did what he had done with Mughira.

Banishment of Hujr and his companions to Muawiyah and his execution

Ziyad handed over Hujr bin Adi and his companions to Wael bin Hujr Hadhrami and Kathir bin Shahab and ordered the two to take them to Shaam. So they set out in the evening and the commander of the group moved with them to see them out of Kufa.

They continued to march till they reached Marj Azra near Damascus and they were twelve persons in all:

Hujr bin Adi, Arqam bin Abdullah, Shareek bin Shaddad, Saifi bin Faseel, Qubaisa bin Zabiya, Karim bin Affef, Asim bin Auf, Warqa bin Sami, Kudam bin Hayyan, Abdur Rahman bin Hassan, Mahraz bin Shahab, Abdullah bin Hawaiya. And Ziyad sent them with two men from the tribe of Aamir bin Aswad, thus, they were fourteen men in all. They were imprisoned in Marj Azra...

Muawiyah's messenger brought the message that six of them be released and eight should be killed. Muawiyah's messenger said: “We are ordered to propose to you declaring immunity from Ali; if you do that we would free you. And if you refuse, we would execute you, and the chief of believers has said that your blood has become lawful due to the testimony of the folks of your town. But if he has overlooked this. So, declare immunity from this man [Ali] so that we may free you.”

They said: “We will not do this.” So they were tied up in chains and their graves were dug, their shrouds were placed near them. They stood up the whole night in Prayers and when it was morning, Muawiyah's men said:

“We saw you that you prayed for long during the night and supplicated much; thus, state your belief about Uthman.” They said: “He was the first of those who ordered injustice and acted against what was right.”

¹ *Tarikh Ibne Asakir*, 5:421 [19/203; *Mukhtasar Tarikh Damishq*, 9/88].

Companions of Muawiyah said: "Chief of believers is more cognizant of you." They rose up saying: "Do you declare immunity from this man?" They replied: "On the contrary, we are loyal to him."

So, they caught one man each to put him to death. Qubaisa bin Zabiya stood before Abu Shareef Badi and said: "There is no enmity between my people and you; so someone other than you should kill me." Abu Shareef said: "You have fulfilled the rights of relationship and advised good." Hadhrami seized Qubaisa and killed him, and Qasai, his friend killed Hujr.

Hujr said: "Release me so that I may recite two units of Prayer as by God, I have never performed the ablution, but that I prayed two units of Prayer." They said: "Pray." So he prayed and then said: "By God, I never a prayer shorter than this. And if You don't think that I am afraid of death, I wished to have prayed longer."

Then he said: "O God, we seek Your help against the Ummah. Indeed, the folks of Kufa testified against us and the people of Shaam would execute us. By God, if you kill me in Shaam, I am the first rider from Muslims to travel through its wilderness and the first Muslim to whom the dogs barked."

Hadba Awar came to him with a sword to strike at his jugular vein saying: "It is not as such, you will think that you do not fear death, I will release you; so declare immunity from your master [Ali (a.s.)]. Hujr said: "Why should I not fear when I can see a grave prepared, the shroud ready and the sword wielded? By God, if I still fear and I lament and protest, I will say nothing that angers Almighty Allah."

He was told: "Stretch out your neck." He said: "This is killing of a soul and I will never cooperate with it." So he was thrown face down and hit on the back of the neck. They killed all of them one by one, till six of them were executed.

Among the companions of Hujr, who were killed with him, were: Shareek bin Shaddad Hadhrami, Saifi bin Faseel Shaibani, Qubaisa bin Abasi, Mahraz bin Shahab Minqari, Kudam bin Hayyan Anzi and Abdur Rahman bin Hassan Anzi.

Those who were freed were: Karim bin Afeef Khathami, Abdullah bin Hawaiya Tamimi, Asim bin Auf Bajali, Warqa bin Sami Bajali, Arqam bin Abdullah Kindi, Utbah bin Akhnas Saadi and Saad bin Humran Hamadani.¹

Allamah Amini says: Who is Hujr bin Adi? And who were his companions? And what was their aim in such perilous circumstances? And what crime had they committed that they were killed in this terrible manner and why

¹ What is mentioned in this section is taken from the following books: *Al-Aghani*, 16:2-11 [17/137-158]; *Uyunul Akhbar*, 1:147; *Tarikh Umam wal Mulook*, 6:141-156 [5/253-279, Events of the year 51 A.H.]; *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:468 [3/531-534]; *Tarikh Medina Damishq*, 4:84, 6:459 [12/207, No. 1221; 24/258, No. 2908; *Mukhtasar Tarikh Damishq*, 4/238 & 11/125]; *Al-Kamil fit Tarikh*, Ibne Athir, 3:202-208 [2/488-498, Events of the year 51 A.H.]; *Al-Bidaya wan Nihaya*, 8:49-55 [8/54-60, Events of the year 51 A.H.].

their sanctity was trespassed and their life vein was cut off, in spite of the fact that they were Muslims? Hujr bin Adi was from the just companions, as Hakim has mentioned:

“He was a monk from companions of Muhammad.”¹

As is mentioned in *Istiab*: “He was from the accomplished companions in spite of his young age among the aged; and his supplications were always answered.”²

As Ibne Saad has written: “He was a trustworthy and well known personality.”³

Marzabani has written: “He left his abode in order play host to Holy Prophet (s.a.w.a.). He was a sincere servant of Allah and among pious personalities. He and his mother performed exceeding charitable acts, and prayed and fasted in excess.”⁴

Abu Mashir has written: “He was an ardent worshipper and whenever his ablution became invalid, he performed it afresh. He never performed ablution but that he recited a Prayer.”⁵

As is mentioned in *Ash-Shazarat*: “He was a companion of Prophet and he came from his home to welcome the Prophet; he was a holy fighter and an ardent worshipper.”⁶ He possessed great nobilities and his supplications were always answered and he submitted himself fully to Almighty Allah.

Ibne Junaid has narrated in *Kitabul Awliya* that Hujr bin Adi became ritually impure (*Junub*); so he asked his guards: “Give my drinking water to me, so that I may take ritual bath; and tomorrow you may not give me anything.”

The guard said: “I fear that you would die of thirst and Muawiyah would execute me.”

He says: “So he prayed to God and rain fell upon him and he took from it what he needed.

His companions said: “Ask God to set us free.”

He said: “O God, grant us well being.”⁷

Ayesha said to Muawiyah: “You killed Hujr and his companions, by God, I received the report that seven men were killed in Azra, upon which Allah and folks of heavens are infuriated.”¹

¹ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:468 [3/531].

² *Al-Istiab*, 1:135 [Part 1, 329-331, No. 487].

³ *Tabaqat*, Ibne Saad, Leiden edition, [6/220]; *Tarikh Ibne Asakir*, 4:85 [12/210, No. 1221]; *Mukhtasar Tarikh Damishq*, 6/236]; *Tarikh Ibne Kathir*, 8:50 [8/54, Events of the year 51 A.H.].

⁴ *Tarikh Ibne Kathir*, 8:50 [8/55, Events of the year 51 A.H.].

⁵ *Tarikh Ibne Asakir*, 4:85, 5:420 [12/212, No. 1221 & 19/202, No. 2309]; *Mukhtasar Tarikh Damishq*, 6/236 & 9/88]; *Tarikh Ibne Kathir*, 8:50 [8/55, Events of the year 51 A.H.].

⁶ *Shazaratuz Zahab* 1:57 [1/247, Events of the year 51 A.H.].

⁷ *Al-Isabah*, 1:315 [No. 1629].

Maula Ameerul Momineen (a.s.) says: “O people of Kufa, verily seven prominent persons from you would be killed at Azra, whose simile is like that of the folks of Ukhudud.”²

It is mentioned in the letter of Imam Husain (a.s.) to Muawiyah: “Are you not the killer of Hujr bin Adi, the brother of Kinda and his companions who were pious worshippers and thanks givers? Who did not like injustice and considered innovations as serious matters. They performed enjoining of good and prohibiting sinful deeds and they did not fear the denouncing the sinful people. You killed them wrongfully in an oppressive manner in spite of the fact that you had promised and vowed their security. Is this not an act of defiance before God and considering divine laws unimportant?”

This is Hujr and his companions. As for the objective of this worthy gentleman and his righteous followers in all their stances, it was prohibiting the deadly sin of curing Maula Ameerul Momineen (a.s.). They always confronted the agents of Muawiyah on this point.

Precedence of this gentleman and his companions was not concealed from anyone, even the like of Mughira, who was an ardent supporter of Muawiyah and severely inimical to Ameerul Momineen (a.s.). When Mughira was ordered to punish Hujr and his companions, he said: “I don’t like to eliminate righteous individuals of this town and to shed their blood, so that they become successful and I become wretched. And that Muawiyah should be honored in the world, and Mughira should be debased in the hereafter.”

Supporters of Muawiyah, on the last night of their lives in Azra, saw them praying in excess and they were amazed at their worship. They regarded their obedience of God great, but proposed to them to declare immunity from Ameerul Momineen (a.s.) as per the directions of Muawiyah, so that they may be free and safe. Since they did not agree to this they were killed in the path of loyalty to Ali (a.s.) as Hakim has written in *Mustadrak*.

I don’t know whether it is a part of Shariat that declaring immunity from the Imam of guidance and cursing him should be a cause of security. Whereas the fact is that Muawiyah is worthy of being executed.

Or is declaring immunity from an established obligation and a necessary principle of faith, which if someone omits, his blood is to be shed and Muawiyah liked it better than everything. As is mentioned in the report of Ibne Kathir in his *Tarikh*.³ “Abdur Rahman bin Harith asked Muawiyah: ‘Did you kill Hujr bin Adi?’ Muawiyah replied: ‘I liked to kill more than a hundred thousand persons.’”

¹ *Tarikh Ibne Asakir*, 4:86 [12/227, No. 1221; *Mukhtasar Tarikh Damishq*, 6/241]; *Tarikh Ibne Kathir*, 8:55 [8/60, Events of the year 51 A.H.]; *Al-Isabah*, 1:315 [No. 1629].

² *Tarikh Ibne Asakir*, 4:86 [12/227, No. 1221; *Mukhtasar Tarikh Damishq*, 6/241]; *Tarikh Ibne Kathir*, 8:55 [8/60, Events of the year 51 A.H.]; *Shazaratuz Zahab* 1:57 [1/247, Events of the year 51 A.H.].

³ *Al-Bidayah wan Nihaya*, 8:54 [8/59, Events of the year 51 A.H.].

Yes, I don't know whether jurisprudence of Muawiyah and his lust regarded this act as lawful.

Sin of Hujr, his worthy companions and their like from prominent Muslims and holders of correct faith, what happened when they spoke harshly against the blood thirsty reign? The reign of the accused son of the accused till the rulership of Mughira, the most excessive adulterer from the tribe of Thaqif till the freed one, Busr bin Artat.¹ Till the kingdom of the son of his father, Ziyad, and till the reign of the oppressive caliph, son of Hind.

Hujr and his companions were those, who fulfilled the divine pledge and were submissive to what Prophet of Islam (s.a.w.a.) brought. It is mentioned authentic traditional reports from the Prophet that he said to Jabir bin Abdullah: "May God keep you secure from the blood shedding reign."

Jabir asked: "Which reign is that?"

Holy Prophet (s.a.w.a.) replied: "Rulers, who would come after me, who will not follow my conduct and will not act on my Sunnah. Thus, whoever testifies to their falsehood and assists them in their injustice, then he is not from me and I am not from them; and they would not meet me at the Cistern of Kauthar. Whoever does not testify for their falsehood and does not cooperate with them, is from me and I am from him; and he would meet me at the Cistern."²

Muawiyah had no excuse for killing these prominent individuals, except for frivolous and meaningless arguments; and in reply he mentioned different excuses; for example he said: "I see the welfare of the Ummah in killing and see corruption of the Ummah if they remain alive."

And he said: "I saw killing of a man for welfare of Ummah better than to leave him alive, so that he may corrupt the people."³

Was the well being of people subject to the cursing of Ameerul Momineen (a.s.), declaring immunity from him, enmity to his Shia; and there was corruption of people in leaving these things or to prohibit them? Think upon it, perhaps there is some reasoning for this in a law other than Islam.

And he says: "I did not kill them. People who testified against them have⁴ in fact killed them"

And he said: "What can I do, Ziyad wrote to me and described their issue in a serious tone, saying that they were trying to create a chasm in my rule, which would have been impossible to fill."⁵

¹ He also, like Amr Aas, during the Battle of Siffeen, in order to escape the sword of Ameerul Momineen (a.s.) exposed his genitals, and saved his worthless life in this manner. Ref: *Al-Bidaya wan Nihaya*, 4:33; *Behaarul Anwaar*, 32/520.

² *Musnad Ahmad*, 3:321 [4/265, Tr. 14032].

³ *Tarikh Ibne Kathir*, 8:55 [8/60, Events of the year 51 A.H.].

⁴ *Tarikh Tabari*, 6:156 [5/379, Events of the year 51 A.H.]; *Al-Istiab*, 1:135 [Part 1, 331, No. 487].

⁵ *Al-Istiab*, 1:134 [Part 1, 330, No. 487]; *Usudul Ghaba*, 1:386 [1/462, No. 1093].

And he said: "Son of Sumayyah instigated me and I did that."¹

May Almighty Allah humiliate exaggeration and shamelessness, whether Ziyad was not his governor or he was the governor of Ziyad that he committed the crime at his behest? Should lives of worthy individuals – whom religious society recognized with this specialty – be destroyed upon the statement of a transgressor and wayward fellow? Whereas Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوهُ أَنْ تُصِيبُوهُ قَوْمًا بِجَهَالَةٍ
فَتُصِيبُوهُ عَلَى مَا فَعَلْتُمْ نَدِيمِينَ²

"O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done."²

But Muawiyah, after attributing Ziyad to be the son of Abu Sufyan, preferred not to be deviated from his approval even though approval of Ziyad would take him out of the pale of those mentioned in the verse.

Can Muawiyah seek excuse through these useless and foolish statements or would it be of any use to him on day of meeting Almighty Allah?

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

"And do not kill any one whom Allah has forbidden, except for a just cause."³

And the verse:

وَمَا كَانَ لِبُوْمِنِ آنْ يَقْتُلُ مُؤْمِنًا إِلَّا خَطَّا وَمَنْ قَتَلَ مُؤْمِنًا خَطَّا فَتَخْرِيرُ رَقْبَةٍ
مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا آنْ يَضَدُّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوًّ لَّكُمْ
وَهُوَ مُؤْمِنٌ فَتَخْرِيرُ رَقْبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيَثَاقٌ فَدِيَةٌ
مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَخْرِيرُ رَقْبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ
مُتَتَابِعَيْنِ زَوْجَةً قِنْ اللَّهُ وَكَانَ اللَّهُ عَلَيْهَا حَكِيمًا وَمَنْ يَقْتُلُ مُؤْمِنًا مُتَعَمِّدًا
فَجِزَّ أُوْهَ جَهَنَّمْ خِلْدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ وَأَعَذَّ لَهُ عَذَابًا عَظِيمًا⁴

"And it does not behoove a believer to kill a believer except by mistake, and whoever kills a believer by mistake, he should free a believing slave, and blood-money should be paid to his people unless they remit it as alms; but if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave

¹ Al-Aghani, 16:11 [17/158]; Tarikh Tabari, 6:156 [5/279], Events of the year 51 A.H.]; Kamil, Ibne Athir, 4:209 [2/449], Events of the year 51 A.H.].

² Surah Hajj 22:73

³ Surah Isra 17:33

(suffices), and if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise. And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.”¹

And the verse:

إِنَّ الَّذِينَ يَكْفُرُونَ بِأَيْتَ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ لَا وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ لَا فَبَشِّرُهُمْ بِعَذَابٍ أَلِيمٍ^②

“Surely (as for) those who disbelieve in the communications of Allah and slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement.”²

And the verse:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هُنَّا وَإِذَا خَاطَبُهُمُ الْجَهَلُونَ قَالُوا سَلَامًا وَالَّذِينَ يَبِيِّنُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا إِنَّهَا سَاءِتْ مُسْتَقَرًّا وَمَقَامًا وَالَّذِينَ إِذَا آنْفَقُوا أَلَّمْ يُسِّرِّ فُؤُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوْاماً وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ أَخْرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَرْتَنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَاماً^③

“And the servants of the Beneficent God are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace. And they who pass the night prostrating themselves before their Lord and standing. And they who say: O our Lord! turn away from us the punishment of hell, surely the punishment thereof is a lasting evil. Surely it is an evil abode and (evil) place to stay. And they who when they spend, are neither extravagant nor parsimonious, and (keep) between these the just mean. And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and (who) do not commit fornication and he who does this shall find a requital of sin;”³

¹ Surah Nisa 4:92-93

² Surah Aale Imran 3:21

³ Surah Furqan 25:63-68

Was it not enough for Muawiyah that he himself has narrated from Messenger of Allah (s.a.w.a.) that:

“It is hoped that Allah would forgive every sin, except that one should die a disbeliever or one, who kills a believer intentionally.”¹

Or what was written by the sinner to Ameerul Momineen (a.s.): “I heard from Messenger of Allah (s.a.w.a.) that: ‘If the folks of Sanaa and Adn unite to eliminate one Muslim individual, Almighty Allah would throw them headlong into the fire.’”

Two Hadhramis and their execution for being Shia

Expert of genealogy, Abu Ja’far Muhammad bin Habib Baghdadi (d. 245 A.H.), has mentioned in the book of *Mahabbar*:²

Ziyad Ibne Abih hung the bodies of Muslim bin Zimar Hadhrami and Abdullah bin Nujji Hadhrami for some days near their house. These were Shia persons and he did that upon the orders of Muawiyah. Husain bin Ali (a.s.) has mentioned them in his letter to Muawiyah, saying:

“Did you not have Hadhrami killed when Ziyad wrote to you complaining that he was a Shia of Ali and you wrote to him: Kill anyone, who is on the religion of Ali? And Ziyad killed him and as per your order had him cut into pieces while the religion of Ali is same as the religion of his cousin (s.a.w.a.) which has enabled you to occupy the position that you are now in, and if he hadn’t been there, the greatness of your father and you would have had to bear difficulties of two journeys, journey of winter and journey of summer.”³

Allamah Amini says: O folks of the religion of God, come along with us! Does following the religion of Ali (a.s.) make it lawful to shed the blood of Muslims, to be mutilated after death and such other tortures which are prohibited in Shariah even for dogs?

Was the religion of Ali (a.s.) not the same as that of Muhammad (s.a.w.a.), which was revealed from Allah, the Mighty and High?!

Yes, it is as such, but Muawiyah is deviated from the upright religion, and he does not have any consideration for it, and has no care for the consequences of insulting it and he does not refrain from attributing defects to it.

Malik Ashtar

Among the worthy faultless persons whom Muawiyah killed, is Malik bin Harith Ashtar Nakhai. The righteousness of Malik was from Almighty Allah and

¹ *Musnad Ahmad*, 4:96 [5/66, Tr. 16464].

² *Al-Mahabbar*: 479.

³ During the period of Ignorance, Quraish used to undertake two trade journeys: In the winter they travelled to Yemen and in summer they travelled to Shaam, Abu Sufyan was the leader of the caravan, which travelled between Mecca and Shaam.

what a Malik? If he had been a mountain, he would have been a solitary mountain in all its majesty, and if he had been a rock, he would have been a hard and stable rock.

Those who weep, should weep at the like of Malik. Is there a being like Malik? The most valiant servant of God, and the most honorable of them from the aspect of lineage, whose harm to the evildoers was worse than scorching fire, and among the people, he was most distant from profligacy and shamelessness, he was an extremely sharp sword, which was not at all helpless in delivering fatal lashes, and during the time of peace, it was wise, and during war it was stable and strong, having an original view and a nice patience.

He was never given to any physical or mental weakness and possessed such speed of thought and action that none could hope to overcome him. He had developed both the soft as well as the hard qualities using both as per the circumstances. He was a valiant rider, a forbearing leader and an eloquent poet.

Masudi writes in *Murujuz Zahab*:¹

“Ali appointed Ashtar as governor of Egypt and sent him along with an army. When Muawiyah learnt about this, he contacted a village chief (*Dahqan*) in Areesh² and bribed him by waiving the taxes for twenty years if in exchange he would poison Ashtar. When Ashtar reached Areesh, the Dahqan asked: “What is your favorite food and drink?”

He said: “Honey”. So he gifted honey to him saying: “This is so and so honey,” and described it to Ashtar. Ashtar was fasting, so he prepared a drink from that honey and drank it. It had hardly reached his stomach that he died.

His companions attacked the Dahqan and his men. And it is said that: This took place at Qulzam, however the former is more correct.

When Imam Ali (a.s.) was informed of this, he remarked: “O God, throw his killer face and hands down!”

When Muawiyah got the news, he exclaimed: “Indeed, Allah has a battalion of honey.”

Allamah Amini says: At this point you will see how Muawiyah has no qualms whatsoever in committing such a deadly crime; that is assassinating a righteous man, who was praised by Messenger of Allah (s.a.w.a.) and his caliph, Maula Ameerul Momineen (a.s.).

He and the people of Shaam were extremely elated at the death of this holy fighter,³ only because he supported the Imam of his time, whose Imamate was clarified, and on whom Muslims had reached consensus. This is not amazing;

¹ *Murujuz Zahab*, 2:39 [2/429].

² A place situated on the route to Shaam on the sea shore.

³ *Tarikh, Ibne Kathir*, 7:312 [7/347, Events of the year 38 A.H.].

because such things pleased the son of Hind, which were distressing to the Ummah of truth, Imams of guidance and holy saints.

Even if such persons had no worth in Islam, Muawiyah would not have dealt with them in a worse manner. So much so that even if Muawiyah had continued to be a disbeliever and not embraced Islam apparently, he would not have committed worst atrocities against the worthy companions of Prophet and his Ahle Bayt (a.s.).

Muhammad bin Abu Bakr

Among the sacrifices of the tyrannical Muawiyah and a victim of his cruel rule, was one born in the sanctuary of God, and one brought up in the lap of the family of infallibility and sanctity, Muhammad bin Abu Bakr.

In 38 A.H. Muawiyah sent Amr Aas towards Egypt, along with 4000 men, which included Muawiyah bin Hudaj and Abu Awar Salmi as governor of Egypt.

They confronted Muhammad bin Abu Bakr at a place known as Musannat. Muhammad bin Abu Bakr was the governor Egypt appointed by Imam Ali (a.s.). They fought a battle till Kinana bin Bushr was killed.

During that time Muhammad bin Abu Bakr fled from there as his men had surrendered after deserting him. He took refuge with a person called Habla bin Masruq, but his hiding place was exposed.

At that time Muawiyah bin Hasin and Amr Aas put him in a the skin of a donkey and had him burned and this happened in a place called Komsharik in Egypt. And it is said that he was yet alive when they did this.

News of Muhammad's assassination reached Muawiyah and he was extremely pleased at this. Report of Muhammad martyrdom and Muawiyah's satisfaction reached Ali (a.s.). He said:

"We are as aggrieved upon the martyrdom of Muhammad as they are elated. When I entered these battles, I have not hastened to be killed as I have made haste for him. He was my ward and I regarded him as my son. He was nice to me and he was the son of by brother,¹ thus, I am aggrieved like this and I will account for him with Almighty Allah."²

Ali was aggravated for the sake of Muhammad bin Abu Bakr so much that signs of grief were apparent from his face. He stood up and delivered a sermon. After divine praise and glorification, he said:

¹ Muhammad bin Abu Bakr was the maternal brother of Abdullah bin Ja'far bin Abu Talib.

² *Murujuz Zahab*, 2:39 [2/428-429]; *Tarikh Ibne Kathir*, 7:314 [7/349, Events of the year 38 A.H.].

“Indeed, the evildoers and oppressors, who have turned away from the path of God, and who want to make the path of Islam crooked, have seized Egypt. Indeed, Muhammad bin Abu Bakr is martyred, may God have mercy on him, and I will account for him with Almighty Allah. By God, as I know that he was of those who awaited the divine decree and acted for divine recompense and he was inimical to the way of evil doers, and he liked the illuminated path of the believers...¹

Abu Umar has written: “It is said that Muhammad bin Abu Bakr had come to Amr Aas and he was killed by cutting off his hands and feet.”

Allamah Amini says: These terrible acts were committed by the son of Aasi and his companions and it was a source of pleasure for the son of liver eater. Since he reached puberty, he did not flinch at shedding pure bloods, and especially when he participated in Battle of Siffeen, and had created a scorching fire and was always in pursuit of his shameful desires, was himself washed in the blood of the righteous.

Suppose Muhammad really did kill Uthman as they think, but it is strange that the avenger of his blood should be someone like Muawiyah, that when Uthman asked for his help, he delayed it till Uthman was killed. And should be like Amr Aas that he was pleased at his killing and said: “I am Abu Abdullah. I killed him while I was in the valley of Saba.” And he said: “I am Abu Abdullah; when I scratch at a wound, I make it bleed.” And he said: “I am Abu Abdullah, the donkey farts in fear when the branding iron is heated to brand him.”

And all had rebelled against him, even the shepherds among his sheep on the top of the mountain.²

And why Muawiyah did not send that huge army against Ayesha, who had screamed at the top of her voice among the companions and said: “Kill the old fool, may God kill him, he has apostatized,” and such other acerbic statements.³

And why Muawiyah did not send that huge army against Talha and Zubair, who were most inimical to Uthman and Talha was the one, who during the siege had cut off water supply and prevented his burial; and he also prevented the burial of Uthman anywhere, so he was buried in Hash Kaukab, cemetery of Jews. And he committed other unfavorable acts as was mentioned in detail previously.⁴

Shahristani has written in *Al-Milal wan Nihal* that:⁵

¹ *Tarikh Tabari*, 6:62 [5/108, Events of the year 38 A.H.]; *Kamil*, Ibne Athir, 3:155 [2/414, Events of the year 38 A.H.].

² Ref: *Tarikh Tabari*, 5:108 & 203 [4/356, Events of the year 35 A.H.]; and Pg. 558, Events of the year 36 A.H.].

³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 900-901.

⁴ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 903-904.

⁵ *Al-Milal wan Nihal*, 25 [1/32].

“Following were the commanders of Uthman: Muawiyah, commander of the forces in Shaam; Saad bin Abi Waqqas, commander of Kufa, and after him, Walid bin Uqbah arrived; Abdullah bin Aamir, commander of Basra; Abdullah bin Abi Sarah, commander of Egypt and all of them deserted Uthman till he was murdered.”

Yes, they killed him, but Muawiyah wanted to take revenge only from the followers of Imam Ali (a.s.) and to destroy them in every way, and he employed every kind of atrocity in this. He and opponents of Ali (a.s.) did not have the right intention, otherwise the blood was upon all companions who reached consensus¹ and protested against him through Quran as its details were mentioned above.¹ What sanctity did he honor?

Although if following of the companions by Ahle Sunnat and reasoning through their statements and acts, and regarding all of them to be decent, had not been due to their inclinations, which as per the claim of consensus of companions was on the Caliphate of Abu Bakr – in which there was no consensus – if they argue through it, but do not reason through their consensus on killing of Uthman.

Suppose Muhammad bin Abu Bakr had alone been the killer of Uthman, that he killed him without any reasoning and that he had to pay the penalty, that is he had to pay through his life, but whether in the religion of Islam retaliation is in this way; that he is placed in the skin of a donkey and then burnt? And he head is carried to different places? Is this religion of God, in which Muhammad bin Abu Bakr believed? Or it is the religion of Hubal, god of Muawiyah and his ancestors, who are the accursed tree in Quran?

نَحْنُ نَقْصُ عَلَيْكَ زَبَادُهُمْ بِالْحَقِّ

“We relate to you their story with the truth.”²

فَسَوْفَ يَأْتِيَهُمْ أَنْبُؤُ امَا كَانُوا بِهِ يَسْتَهْزِئُونَ ⑥

“Therefore the truth of what they mocked at will shine upon them.”³

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَعْلَمُ الْحَقَّ وَهُوَ خَيْرُ الْفَضْلَيْنِ ⑦

“The judgment is only Allah’s; He relates the truth and He is the best of deciders.”⁴

Investigating the excellence of Muawiyah

Perhaps till this point, you have recognized who Muawiyah is and how his conduct, manners and behavior is; and that a man like him sits alone in a rank

¹ Barguzida Jame Al-Ghadeer, Muhammad Hasan Shafie Shahroodi, Pg. 915.

² Surah Kahf 18:13

³ Surah Anaam 6:5

⁴ Surah Anaam 6:57

where there is disgrace and evil. And that every merits which the dishonest narrators attribute to him and which his agents had fabricated; the false traditions, which vested interests have prepared, and which have no value from the aspect of reliance and have no reliability. So you should have a good expectation and you should not question this.

Was Muawiyah not the one, who committed those deadly sins and was he not audacious to Almighty Allah, Islam, the Prophet, Quran and the unchangeable Sunnah?

Was he not the one, who trespassed on divine sanctities and who reduced the status of rank and position of divine saints, and who shed their innocent blood; and who was habituated to injustice and oppression in killing sinless people?

وَمَن يَقْتُل مُؤْمِنًا مُّتَعَمِّدًا فَبِرًا أَوْ جَهَنَّمْ خَلِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَةٌ
وَأَعَدَ اللَّهُ عَذَابًا عَظِيمًا ﴿٤٣﴾

“And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.”¹

Was he not the one, who distressed God, and his Messenger, righteous of the Ummah, and just companions and their good companions of companions – shedding whose blood and destroying whose sanctity was unlawful. As he threw them into the depths of prisons and drove them out of their houses, and committed such acts that they lived in fear all the time.

إِنَّ الَّذِينَ يُؤْذِنُونَ اللَّهُ وَرَسُولُهُ لَعَنْهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَذَّ لَهُمْ عَذَابًا
مُّهِينًا ﴿٤٤﴾ وَالَّذِينَ يُؤْذِنُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِعَيْرٍ مَا أَكْتَسَبُوا فَقَدِ احْتَمَلُوا
بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٤٥﴾

“Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace. And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin.”²

Was he not the one, who distressed the Messenger of Allah (s.a.w.a.) regarding his Ahle Bayt (a.s.) and staged battles against his brother, soul and rightful Caliphate, whereas it was obligatory on him to submit to his commands and rule.

وَالَّذِينَ يُؤْذِنُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٦﴾

¹ Surah Nisa 4:93

² Surah Ahzab 33:57-58

“And (as for) those who molest the Apostle of Allah, they shall have a painful punishment.”¹

Was he not the one, who did not respect the sanctity of Prophet regarding his relatives, and he destroyed that sanctity through abusing the sons of Prophet and commanding people to commit that act and he made it an established practice and attributed evil to those, whom Allah, the Mighty and Sublime has purified?

Was he not he first to take precedence in such numerous sinful and shameless acts?

He was the first caliph to have sold wine and imbibed it himself whereas one who drinks liquor, its buyer and seller, all of them are severely cursed.

He is the first to spread shameful acts in the society:

إِنَّ الَّذِينَ يُجْزَوْنَ أَنْ تَشْيَعَ الْفَاحِشَةُ فِي الدُّنْيَا
وَالْآخِرَةُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ^④

“Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know.”²

He was the first to make usury lawful and who took it himself whereas Almighty Allah made trading lawful and deemed usury unlawful.

الَّذِينَ يَا كُلُّهُنَّ رِبُّو أَلَا يَقُومُ مُؤْنَّا لَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَئِسِ

“Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise.”³

And usury taker and giver are both cursed through the tongue of the Prophet.

He was the first to in order to continue the practice of his cousin, recited the Prayer in full while on journey.

He was the first to start the innovation of reciting Adhan before Eid Prayers.

He was the first to in order to revive the belief of Uthman, regarded marrying sisters at one and the same time.

He was the first to change the Sunnah in blood monies, and included in it that which was not a part of it.

He was the first to omit the Takbeer at every standing and sitting during Prayer, whereas it is proved from the Sunnah.

He was the first to in order to make the people listen to cursing of Ali, recited the sermon before Prayer, whereas it is narrated in an authentic tradition

¹ Surah Taubah 9:61

² Surah Nur 24:19

³ Surah Baqarah 2:275

from Prophet that one, who cursed Ali has in fact cursed the Prophet and one, who cursed the Prophet as in fact cursed God.

He was the first to disobey God by not observing the penalties and by not following the Sunnah.

وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُلُودَةً يُدْخِلُهُ نَارًا حَالِدًا فِيهَا وَلَهُ عَذَابٌ
مُّهِينٌ
١٦

“And whoever disobeys Allah and His Apostle and goes beyond His limits, He will cause him to enter fire to abide in it, and he shall have an abasing chastisement.”¹

He was the first to cancel the penalty of the fornicator and to revive the practice of the period of Ignorance and to oppose the religion of Muhammad (s.a.w.a.), whereas the son is related to the husband and the fornicator is stoned.

He was the first to wear the finger ring in the left hand and the Marwanids² continued this practice. Till Saffah transferred it to the right hand and this continued till the time of Rashid and he returned it to the left hand.³

He was the first to made abusing Ali (a.s.) a practice and he cursed him in the Qunut of Prayer and who made it a practice among his successors, who omitted Prayer and who followed base desires; and he concluded his sermons with these things.

He was the first to commit oppression on the Imam of his time and who fought against him, and killed a large number of righteous companions, warriors of Badr, folks of the pledge of Tree, by whom Almighty Allah was pleased and they were also pleased with Him.

He was the first to shell out excessive money in order to fabricate tradition and distort the Quran.

He was the first who made declaring immunity from Ali (a.s.) a condition of paying allegiance to him and for approving his tyrant rule.

He was the first to have the severed head of the noble companion, Amr bin Hamaq being carried throughout the country.

He was the first to kill the just companions of the early period of Islam and their righteous companions of companions from the elders and the religious people of the Ummah due to their affection to Imam Ali (a.s.). whereas Almighty Allah has declared affection to them as recompense of labors of the seal of prophets.

He was the first to execute the ladies from followers of Ahle Bayt (a.s.) and who decapitated their children, confiscated their property and mutilated their

¹ Surah Nisa 4:14

² They caliphs of Muawiyah from the descendants of Marwan bin Hakam.

³ *Rabiul Abrar*, Zamakhshari, Chap. 75 [4/24].

dead, and who scattered their unity, who uprooted them completely and had them exiled from their homes, and had them killed under every stone and in every lane.

He was the first to initiate the practice of giving false testimonies and imposed tyrants of Ummah over righteous people.

He was the first to want to shift the pulpit of Messenger of Allah (s.a.w.a.) from Medina to Shaam; and when they moved it the sun was eclipsed, so they left it alone.¹

He was the first to transform Islamic Caliphate into rulership.

He was the first to dress in silk and brocade and to behave like tyrannical rulers; and he used vessels of gold and silver for eating and drinking and rode on saddles of gold and silver.

He was the first to listen to music, and enjoyed gatherings of song and dance. He shelled out large sums of money for this, whereas he regarded himself as the chief of believers.

He was first to destroy the sanctity of the religion of God by appointing his fornicator and wayward son, who omitted Prayer.

He was first to attack the city of Prophet (s.a.w.a.), the sanctuary of God, and terrorized its folks, and did not observe the respect of that holy place.

He committed other deadly crimes in which he was the first to have committed them.²

Is it correct to believe that the Prophet praised such a transgressor?

This is impossible! On the contrary, the Prophet is the greatest of those who are inimical to this man and his crimes, and this man was severest enemy of Prophet during the period of Jahiliyya and during Islam. If the Prophet had mentioned even a word in his praise – and he is remote from such a thing – indeed it would have been the great encouragement of falsehood and its folks, and clearest permission for disobedience and the most apparent insult to religion.

Abdullah bin Ahmad bin Hanbal says:

“I asked my father regarding Ali and Muawiyah; he said: ‘Know that: Ali was having numerous enemies and his enemies endeavored to pick faults with him; but they didn’t succeed. So they came to a man, who had fought Ali (a.s.) and they praised him due to his enmity to Ali.’³

Hakim says: I heard Abul Abbas Muhammad bin Yaqub say: I heard my father say: I heard from Ishaq bin Ibrahim Hanzala that he said: “No tradition in excellence of Muawiyah is correct.”⁴

When Bukhari could not find any traditions in excellence of Muawiyah, he

¹ *Tarikh Ibne Kathir*, 8:45 [8/49, Events of the year 50 A.H.].

² Ref: *Awail*, Suyuti, *Tarikhul Khulafa*, Suyuti, [Pg. 187]; *Mahaziratul Awail*, Sakatwari.

³ *Tarikhul Khulafa*, Suyuti, 133 [Pg. 186]; *Fathul Bari*, 7:83 [7/104]; *As-Sawaiqul Mohriga*, Ibne Hajar, 76 [Pg. 127].

⁴ *Al-Layali al-Masnua*, 1:220 [1/424]; *Fathul Bari*, 7:83 [7/104].

has written at the time of recounting the merits of the companions in his Sahih: ‘Chapter regarding Muawiyah’.¹ [and did not say Manaqib or Fazail of Muawiyah] and Ibne Hajar has written in *Fathul Bari*:²

“By this statement, Bukhari has hinted at the fact that all traditions in praise of Muawiyah are fabricated and baseless. And a large number of traditions are narrated regarding excellence of Muawiyah, but the chains of narrators of none of them is correct. Ishaq bin Rahuya, Nasai and others are certain of this.”

As for Muslim and Ibne Majah, when they could not find any traditions worth attention regarding excellence of Muawiyah, at the time of recounting merits of companions in their books of *Sahih* and *Sunan*, they omitted the mention of his name. Tirmidhi³ has only mentioned the following tradition: “O God, make him the guiding and the guided one, and guide others through him.” Then he writes: “This tradition is good (*Hasan*), but it is rare and unknown.”

We already explained to you how it was fabricated.⁴ He also mentioned the tradition: “O God, guide through him,” himself due to the presence of Amr bin Waqid Damishqi – Amr was a liar⁵ - in its chain of narrators, has regarded the tradition to be weak, on the basis of this, Sihah and Sunan books are devoid of traditional reports, which fabricators have concocted.

Hafiz Nasai, author of *Sunan*, arrived in Damascus and the people there asked him to narrate a tradition in excellence of Muawiyah. He replied: “Is it not sufficient for Muawiyah that neither should I say anything in his praise nor in condemnation, and you expect me to narrate his excellence?”

So they rose up and threw eggs at him and expelled him from the Masjid. He said: “Take me to Mecca.” And he was taken to Mecca while being indisposed and was killed in Mecca.⁶

Ibne Taymiyyah says in his *Minhaj*:⁷ “Some people have fabricated merits of Muawiyah, and quoted reports from Holy Prophet (s.a.w.a.), all of which are false.”

Firozabadi, in the addenda to his book, *Safarus Saada* and Ajluni, in *Kashaful Khifa*⁸ have written that: “No authentic tradition has come down regarding excellence of Muawiyah.”

In *Umdatul Qari*, Aini has written that:⁹ “If you say that regarding excellence of Muawiyah a large number of traditions are mentioned, I would say: Yes, but among them not a single is correct and none has correct chains of

¹ *Sahih Bukhari*, [3/1373, Chap. 28].

² *Fathul Bari*, 7:83 [7/104].

³ *Sahih Tirmidhi*, [5/645, Tr. 3842, 3843].

⁴ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 1168.

⁵ Ref: *Mizanul Etedal*, 2:302 [3/291, No. 6465].

⁶ *Tarikh Ibne Kathir*, 11:124 [11/140, Events of the year 303 A.H.].

⁷ *Minhajus Sunnah*, 2:207.

⁸ *Kashaful Khifa*, 420 [2/420].

⁹ *Umdatul Qari*, [16/249, No. 254].

narrators.”

Ishaq bin Rahuya, Nasai and others have explained this point; that is why Bukhari wrote: ‘Chapter regarding Muawiyah’, and not write: ‘Chapter of excellence and praise of Muawiyah’.

Shaukani has mentioned in *Fawaaidul Majmua*:¹ “Tradition scholars have consensus that no tradition about the excellence of Muawiyah is authentic.”

Yes, extremism in loyalty to this man fabricated false excellence in his favor which is very remote from Holy Prophet (s.a.w.a.) that he should have declared any such thing. On the contrary, the hands of fabrication prepared this in favor of Muawiyah. In the same way as they fabricated sayings in favor of the other caliphs, excellences, reading which a man of modesty perspires in shame. Muhammad bin Abdul Wahid Abu Umar, slave of Thalab, wrote a book on excellence of this man, whose cloak is filled with filth.

Ibne Hajar has mentioned in *Lisanul Mizan*.² “Ishaq bin Muhammad Susi is the same fool, who fabricated, false and bad traditions regarding Muawiyah; and Ubaidullah Saqati has narrated from him. So, Ubaidullah or his teacher are accused of fabricating these traditions.”

At this point, we will compile traditions spread throughout books in books of fabricated traditions, which were concocted in praise of this fellow and which are falsely attributed to Prophet, including those, which were hinted at before, and traditions, which we have not mentioned so far. And we would place them before the intelligent and free minded reader, so that he may judge for himself and I seek help from Allah. They are as follows:

1. It is narrated from Jabir that: Indeed, Messenger of Allah (s.a.w.a.) discussed with Jibreel regarding appointing Muawiyah as scribe. Jibreel said: Take him as a scribe as he is a trustworthy person.”³

2. It is mentioned in a chainless tradition from Anas that: “Trustworthy persons are seven: Lauh, Pen, Israfeel, Mikael, Jibreel, Muhammad and Muawiyah.”⁴

3. It is mentioned in a chainless tradition from Wathila that: Indeed, Allah appointed Jibreel, me and Muawiyah as trustees of His revelation and it was near that due to his excess knowledge and trustworthiness Muawiyah should have been sent as a prophet. God forgave the sins of Muawiyah and protected him from His accounting and taught His book to him and made him a guiding one and the guided and through him He guided people.”⁵

¹ *Fawaaidul Majmua fil Ahadithul Mauzua*, [Pg. 423, Tr. 162].

² *Lisanul Mizan*, 1:374 [1/416, No. 1165].

³ Ibne Asakir has mentioned this tradition in [Mukhtasar Tarikh Damishq, 24/403]; Ibne Kathir in *Bidayah wan Nihaya*, 5:354 [5/276, Events of the year 11 A.H.], has considered it weak.

⁴ Ibne Kathir in *Bidayah wan Nihaya*, 8:130 [8/128], has quoted this tradition and said that none of its authorities are correct.

⁵ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 469-470.

4. It is narrated from Saad that: Messenger of Allah (s.a.w.a.) said to Muawiyah: “Muawiyah would be raised [on Judgment Day] wearing a garment of effulgence whose apparent would be divine mercy and whose hidden would be divine approval and he would boast about that dress due to having inscribed revelation.”¹

5. It is narrated from Abdullah bin Umar in a chainless tradition that: “Right now, a person from the folks of Paradise would come to you.” Thus, Muawiyah appeared. At that time the Prophet said: “Muawiyah, you are from me and I am from you. I and you would enter the gate of Paradise together like these two – and he gestured with his two fingers.”²

6. Bukhari, in his *Tarikh*,³ has narrated from Ishaq bin Yazid from Muhammad bin Mubarak Suri from Sadaqah bin Khalid from Wahshi bin Harb bin Wahshi from his father from his grandfather that: Muawiyah was seated on the mount behind the Prophet (s.a.w.a.), when the latter asked: “Muawiyah, what have you placed behind me?” He replied: “My belly.” The Prophet said: “May God fill it with knowledge and forbearance.”

Allamah Amini says: If this report was even slightly reliable for Bukhari, he would definitely mentioned it in his *Sahih*, and would not have left the chapter without any praise of Muawiyah, and he knows that Muawiyah was completely devoid of knowledge and forbearance; so, Bukhari who recognized Muawiyah with ignorance and deadly anger, how he could have testified to this report?

If Messenger of Allah (s.a.w.a.) curses a person that his belly should become devoid of knowledge and forbearance, would it be other than the belly of Muawiyah? Which act of this fellow in his conduct tell us of these two qualities? And in these two qualities what is the contradiction between his hateful ignorance and dark Islam?

Thus, if you ask Ubadah bin Samit – that great companion of Prophet – regarding wisdom of Muawiyah, you would have referred to a well informed person, who would tell you:

“His mother, Hind, was wiser than him.”⁴

If you ask Shareek regarding Muawiyah, he would say:

“One, who did not recognize truth, and he regarded it light and worthless, and he fought against Ali; and he was not forbearing.”⁵

And mother of believers, Ayesha would say: “Where was his magnanimity, when he killed Hujr and his companions? Woe upon him for killing Hujr and his

¹ Dhahabi has written that Muhammad bin Hasan the liar has mentioned this tradition [*Mizanul Etedal*, 3:516, No. 7390].

² *Mizanul Etedal*, 3:133 [2/623, No. 5085].

³ *Tarikh Kabir*, Bukhari: 4, Part 2, Pg. 180, and Dhahabi has quoted this report in *Mizanul Etedal*, 3:268 [4/331, No. 9339].

⁴ *Tarikh Ibne Asakir*, 7:210 [26/195, No. 3071; *Mukhtasar Tarikh Damishq*, 11/306].

⁵ *Tarikh, Ibne Kathir*, 8:130 [8/139, Events of the year 60 A.H.].

companions.”

When they mentioned Muawiyah’s ‘magnanimity’ in presence of Shareek, he said: “Was Muawiyah anything other than source of bloodshed? By God, the report of killing of Ameerul Momineen (a.s.) reached him when he was reclining on the pillow; so he sat up and said:

‘O slave girl, sing a song for me as I am extremely pleased today.’”

And that slave girl intoned the following couplets:

“Convey the news to Muawiyah bin Harb and the eyes of one, who rejoices on the misfortune of others may not be illuminated. Did you, in the month of fasting, cast upon us the sorrow of one, who was better than all the people. Better than all, who rode mounts or boats?”

So Muawiyah raised an iron rod placed near him and hit upon the head of the slave girl and shattered her brains. Where was his forbearance that day?¹

The consensual tradition narrated regarding pot belly of Muawiyah is that Holy Prophet (s.a.w.a.) cursed him saying: “O God, never fill his stomach.” As for the other tradition, it is false and it should not be accorded any importance.

7. It is narrated from Kharija bin Zaid from his father in chainless tradition that: “O Umme Habiba, Almighty Allah loves Muawiyah more than you; as if I can see him on the thrones of Paradise.”² Dhahabi writes:

“This tradition is false, and Muhammad bin Rajaa is accused of having concocted it.”

8. Aqeeli³ has narrated through Bishr bin Bashshar Samsar from Abdullah bin Bakkar Miqri from the sons of Abu Musa Ashari from his father from his grandfather from Abu Musa Ashari that: “The Prophet (s.a.w.a.) came to Umme Habiba, while Muawiyah’s head was in her lap. He asked her: “Do you love him?” She asked: “Why should I not love my brother?” He said: “Indeed, God and His Prophet love him.”

Aqeeli has written: “The lineage of Abdullah bin Bakkar is unknown and his reports are not memorized and narrated. Dhahabi has stated in *Mizan*: “This report is not correct.”⁴

9. Ahmad,⁵ Muslim, Hakim and others have narrated through Ibne Abbas that he said: “I was playing with children, when suddenly Messenger of Allah (s.a.w.a.) arrived. I said: “He has not come, but to me.” So I hid behind the door of a house; he came to me, picked me and said: “Go and call Muawiyah.” So I

¹ Raghib has mentioned this incident in his *Mahazirat*, which is available in manuscript form, and in *Tashid Matain*, 2:409 it is narrated in the same form, but the hands of distortion have expunged this from the book of *Mahazirat* when it came out in printed form: Ref: *Al-Mahazirat*, 2:214.

² *Mizanul Etedal*, 3:56 [3/545, No. 7517].

³ *Az-Zoafa Kabir*, [2/237, No. 789].

⁴ *Mizanul Etedal*, 2:26 [2/398, No. 4229]; *Lisanul Mizan*, 3:263 [3/328, No. 4502].

⁵ *Musnad Ahmad*, [1/551, No. 3094].

went and called him. I was told that he was eating. I came to Messenger of Allah (s.a.w.a.) and said: "He is eating." He said: "Go back and call him." I went the second time and was told that he was still eating. So I informed the Prophet till he said the third time: "O God, never fill up his stomach."

The narrator says: "After that Muawiyah never felt satiated."¹

Ibne Kathir has considered it to be an excellence of Muawiyah and he writes:

"Muawiyah benefited from this supplications in the world and the hereafter:

As for the world: When he became the ruler of Shaam, he ate seven times during the day. Huge trays laden with meat and onions were brought for him and he used to eat, and he ate meat dishes seven times during the day, plus he had sweets and fruits in large quantities; and he used to say: By God, I am not satiated; I have tired of eating; and these are bounties and a stomach to which all the rulers are inclined."

As for the hereafter: Following this tradition, Muslim has mentioned a report which Bukhari² and others than these two have narrated through a number of channels from a group of companions that the Messenger of Allah (s.a.w.a.) said: "O Allah, I am a mortal; thus, whoever I have cursed or beaten with the lash, or condemned him, and he was not deserving of it, make it an expiation and a source of proximity for him as on Judgment Day due to that You make him proximate to You."

Thus, Muslim has prepared an excellence for Muawiyah from the previous and this tradition, and other than this excellence, he has not mentioned another excellence of Muawiyah.³

Allamah Amini says: At this point I would like to ask one, who has defended the son of Hind and fabricated an excellence for him from a terrible defect, and attributed a false report from the Messenger of Allah (s.a.w.a.).

This is simply too much! I don't know whether he can distinguish between what is beneficial to him from what is harmful. He says that Muawiyah benefited from this supplication in the world and the hereafter. Does he identify the limits of humanity and perfection of the self?

I don't think so; otherwise he would not have said that what Muawiyah was inclined and thought that all the rulers are inclined to it – that is overeating and strength of digestion are hated to such an extent that they are said to resemble the plot of animals – it is a divine blessing, which was given him through the auspiciousness of the supplication of Holy Prophet (s.a.w.a.) and he knew of no achievement in life, except filling his stomach.

¹ *Sahih Muslim*, 8:27 [5/172, Tr. 96-97, Kitabul Birr was Sila wal Aadaab]; *Tarikh Ibne Kathir*, 8:119 [8/127-128, Events of the year 60 A.H.].

² *Sahih Bukhari*, [5/2339, Tr. 6000].

³ *Al-Bidaya wan Nihaya*, [8/127-128, Events of the year 60 A.H.].

Whereas (on the basis of traditional reports) man does not fill any vessel worse than his stomach, and for the son of Adam, some morsels which may enable him to survive, are sufficient, and if there is no choice, he should only eat to the extent of one third of the capacity of his stomach, and leave one-third for water and one-third for breathing.¹

Moreover, what is generally clear from traditional reports is: This is an instance of chastisement and not mercy, and statement of the Prophet is a curse and not a supplication, and no matter how much Ibne Kathir may endeavor to justify this, it would not be of any use.

Indeed, Abu Zar Ghiffari ridiculed this man, saying: “The Messenger of Allah (s.a.w.a.) cursed you and supplicated against you a number of time that may you never be satiated.”² And this defect of his became so famous that it became a proverb saying:

“I have a friend, whose stomach is like Hell, as if Muawiyah is present in his intestines.”

The tradition of Muslim,³ in which signs of fabrication are clear, were fabricated with the objective and intention of justifying the condemnation, cursing, abusing and lashing of the Prophet for those who were worthy of it. And in defense of the followers of Satan, at the forefront of whom was the son of Abu Sufyan and prohibiting talking ill of them and picking their faults due to following the Messenger of Allah (s.a.w.a.) statements without evidence and senseless, which they have fabricated.

Like they said: “This statement was issued from the Prophet without intention or from the aspect of personal human desires!” These foolish people are ignorant of the fact that Holy Prophet (s.a.w.a.) never spoke on the basis of his selfish desires and whatever he said or did was only revelation, which was

¹ *Musnad Ahmad*, 5/117, Tr. 16735; *Sunan Tirmidhi*, 4/509, Tr. 2380; *Sunan Ibne Majah*, 2/1111, Tr. 3349; *Al-Mustadrak alas Sahihain*, 4/367, Tr. 7945; *Jamius Sahir*, [2/526, Tr. 8117].

² *Sharh Nahjul Balagha*, Ibne Abil Hadid [8/255, Sermon 130].

³ “O Allah, I am a human being and that for a Muslim upon whom I invoke curse or hurl malediction make it a source of purity and reward.”

“O Allah, I make a covenant with Thee against which Thou wouldest never go. I am a human being and thus for a Muslim whom I give any harm or whom I scold or upon whom I invoke curse or whom I beat, make this a source of blessing, purification and nearness to Thee on the Day of Resurrection.”

“O Allah, Muhammad is a human being. I lose my temper just as human beings lose temper, and I have held a covenant with Thee which Thou wouldest not break: For a believer whom I give any trouble or invoke curse or beat, make that an expiation (of his sins and a source of his nearness to Thee on the Day of Resurrection.”

“O Allah, for any believing servant whom I curse make that as a source of nearness to Thee on the Day of Resurrection.”

“I have held covenant with Thee which Thou wouldest not break, so for any believer whom I curse or beat, make that an expiation on the Day of Resurrection.”

These are words of Muslim in his *Sahih*, 8:24-27 [5/168-170, Tr. 88-95].

revealed; and was having excellent morals and manners. And the verse is mentioned in the book he has brought from Almighty Allah:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا أَكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَّأَثْمًا
مُّبَيِّنًا^٦

“And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin.”¹

It is narrated from His Eminence in an authentic tradition that:

“A Muslim is one, from whose tongue and hands other Muslims are secure.”²

And he says: “A believer does not curse.”³

And he says: “Abusing a Muslim is transgression.”⁴

And he says: “I was not sent [as a prophet] for cursing; I was only sent as a mercy.”⁵

And he says: “One, who says something regarding a person, which in fact is not present in him, in order to criticize him, Allah would imprison him in the fire of Hell, till he would bring the refutation of what he had said against him.”⁶

Do these people, describe a prophet, from whom in their view, the following tradition of Muslim is correct: “Ayesha was infuriated once, so the Messenger of Allah (s.a.w.a.) asked: ‘What happened that the Satan came to you?’ She asked in reply: ‘Do you not have a satan?’ He replied: ‘Yes, but I called God, and He helped me against him, and he embraced Islam and submitted to me; so he commands nothing, but good to me.’”⁷

Do they talk of a prophet who, according to Abdullah bin Amr bin Aas said: “Write down traditions from me whether I am angry or pleased; by the one, who sent me as a true prophet, nothing, but truth comes out of this [pointing at his

¹ Surah Ahzab 33:58

² Bukhari has mentioned this traditional report [in his *Sahih*, 1/13, Tr. 10] and Muslim [in his *Sahih*, 1/96, Tr. 41, *Kitabul Imaan*]; Ahmad [in his *Musnad*, 2/396, Tr. 6767]; Tirmidhi, [in his *Sunan*, 4/570, Tr. 2504].

³ *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 1:12 & 47 [1/57, Tr. 29, & Pg. 110, Tr. 145].

⁴ All have consensus on the reliability of this tradition. Bukhari [in his *Sahih*, 1/27, Tr. 48]; and Muslim [in his *Sahih*, 1/114, Tr. 116, *Kitabul Imaan*]; Tirmidhi [in his *Sunan*, 4/311, Tr. 1983]; Nasai [in *Sunanul Kubra*, 2/313, Tr. 3567-3578]; Ibne Majah, [in his *Sunan*, 2/1299, Tr. 3939-3941]; Tabari, [in *Mojamul Kabir*, 1/145, Tr. 325]; Hakim and Darqutni have also narrated this tradition.

⁵ *Sahih Muslim*, 8:24 [5/168, Tr. 87].

⁶ *Targheeb Tarheeb*, 3:197 [3/515, Tr. 32]; Tibrani has narrated it through a good chain of narrators.

⁷ *Ihyaul Uloom*, 3:167 [3/164].

tongue] and he said: Nothing, but truth comes out.”?¹

Abdullah bin Umar says: “I wrote down whatever I heard from the Messenger of Allah (s.a.w.a.) so I may remember it. The Quraish prohibited me and said: You note down whatever you hear from the Prophet, whereas the Messenger of Allah (s.a.w.a.) is a human being, and he speaks in anger and pleasure?” After that I stopped writing and mentioned this to Messenger of Allah (s.a.w.a.). He pointed to his mouth and said: Write down, by the one in whose hands my life is, nothing but truth comes out of here.”²

His Eminence (s.a.w.a.) was such as Ameerul Momineen (a.s.) has described him: “He was never angry for the sake of the world and when truth enraged him, no one recognized it and nothing caused him to be angry, except that he emerged victorious over it.”³

Whether through this fabricated falsehood – for purifying the reputation of someone like the son of Hind – they blemish the reputation of Prophet, who taught divine morals to his Ummah, and restrained his companions from cursing anything, even nature, animals, cockerels, fleas and wind; and said: “One, who curses something not worthy for it, that curse returns to himself.”⁴

He said to a person travelling with him, who cursed his camel: “O man, don’t travel with us on a camel, which is cursed.”⁵ And regarding this he exaggerated and warned people about it, so much so that Salma bin Akwa says: “When we saw that a man cursed his brother, we believed that he had committed a greater sin.”⁶

Leave these invalid and false statements and do not exaggerate. So, whoever the Prophet cursed, is accursed, and whoever he abused, is worthy for it, and whoever he lashed, he has done it through illuminated Shariah, and whoever he cursed, it would be effective. Can any sane person find the implication for these invalid statements and find a single instance of the Prophet cursing a righteous person of the Ummah, who was not eligible for cursing or lashing him? A prophet, who was sent for perfection of morals, is away from these falsehoods.

If this fictional statement was right, he would find weakness in conduct and speech of Prophet; and he will come to know whether these instances are divine encouragements or as a result of following the lusts and to vent ones anger? And what an infallible Prophet is that? In such circumstances, how can one follow his Sunnah? And to tread on his path?

¹ *Ihya'ul Uloom*, 3:167 [3/164]. Abu Dawood has mentioned this report in his *Musnad*, 3:318, Tr. 3646.

² *Sunan Darimi*, 1:125.

³ Tirmidhi has mentioned this report in *Al-Shamail* [Pg. 113, Tr. 225 from Hasan bin Ali (a.s.)].

⁴ *Targheeb Tarheeb*, 3:197 and he has regarded it authentic [3/474-475, Tr. 21-26].

⁵ *Targheeb Tarheeb*, 3:196 and he says that the chain of narrators of this tradition is good [3/474, Tr. 19].

⁶ *Targheeb Tarheeb*, 3:195 and he says that the chain of narrators of this tradition is good [3/472, Tr. 15].

In which of his two conditions is he model for the people to follow? And what is the difference between him and the Ummah, which is dominated by lusts and which is pulled everywhere by base desires?

Exaggeration of Ibne Hajar reached to such level that reasoning through tradition of Muslim – which proves something which reason and logic do not accept and is opposed to established principles of religion – has prohibited cursing Hakam, who was cursed and excommunicated by Prophet and also cursing of his son, lizard son of lizard.¹

At this juncture Ahle Sunnat agitate and utter all kinds of nonsense; like following statement narrated from some of them:² “The apparent form of this tradition tells us that only the Prophet can perform these prohibited acts [of cursing].”

Suyuti³ has mentioned the following among special characteristics of Messenger of Allah (s.a.w.a.): “His Eminence had the following characteristics that whoever he liked can curse without any reason.”

Qastalani has written:⁴ “His Eminence had the right to kill anyone after having granted security; he could curse anyone he liked without reason and Allah made his curse supplication of His Eminence, a source of proximity for one he has cursed.”

Is there anyone who wouldn’t laugh at the imagination of this fellow? And how such a thing is possible that a person, who is accursed, becomes eligible for mercy and kindness? Thus, what is the justification of the Prophet of mercy for exposing these people through the passage of time and for exposing them among people and witnesses without they being eligible for it?

Does the second supplication purifies the disgrace brought through the first supplication? Was lawfulness of this detestable act, which is itself bad, and is logically bad, was its evil also not specialized for the Prophet, does it have a logical meaning? Is insulting the sanctity of believers in spite of the quality of faith in them lawful for anyone, whether he is the Prophet or not?

I don’t know and I think that whoever has such a belief, would also like me, not know it.

In this case, the Messenger of Allah (s.a.w.a.) after he abused the undeserving or he cursed him or lashed or prayed against him, and after that fire of his anger cooled, should he have not clarified that what he had done was incorrect, so that the reputation of the righteous people he cursed had not remained blemished?

Were the companions not able to ask Messenger of Allah (s.a.w.a.) after the reality was exposed so that they might have known whether this trespassing of

¹ *As-Sawaiqul Mohriqa*, Ibne Hajar, 108 [Pg. 181].

² *Al-Khasaisul Kubra*, Suyuti, 2:244 [2/425]; *Al-Mawahib Lid Duniya*, 3:395 [2/625].

³ *Al-Khasaisul Kubra*, Suyuti, 2:244 [2/425].

⁴ *Al-Mawahib Lid Duniya*, 2:625.

their sanctity was right or not? So that no one may regard his character bad and others may not condemn him following example of Messenger of Allah (s.a.w.a.).

Can the like of Abu Sufyan, Muawiyah, Hakam, Marwan and other fruits of the accursed tree in Quran, and their like, who are cursed by the tongue of Holy Prophet (s.a.w.a.), not pick fault through this report of Muslim in which the Messenger of Allah (s.a.w.a.) has cursed, like mother of believers, Ayesha, Ameerul Momineen (a.s.), Abu Zar and senior companions?

Another subtle point

Curses and condemnation in the Holy Quran are aimed at people, whom Quran has intended and Holy Prophet (s.a.w.a.) has called to it; is from the side of Allah, the Mighty and High is also as such that they imagine regarding Holy Prophet (s.a.w.a.), and should it be interpreted as praise, mercy and proximity? In that case, such verses would prove that these persons are respected and pure!

Has Allah, Mighty and High given a pledge regarding this and sworn that He would make these curses as mercy and source of proximity? Or these words prove what is apparent from them?

I don't know what Ahle Sunnat say! Do they interpret the words of Quran in a way they interpret the words of Prophet; as in that case the door of understanding and method of speech would be closed. Although one, who claims to be wise, can say whatever he likes; and an exaggerator utters what comes to his mind and cares not. I seek refuge of Allah from speaking without thinking.

10. It is narrated from Anas in a chainless tradition that: "I am the city of knowledge and Ali is its gate, and Muawiyah is its chain."

Ibne Hajar in *Al-Fatawal Hadithiya*, and Ajluni in *Kashaful Khifa*, and author of *Maqasid* have regarded this tradition weak.¹

My greatest assumption is that the fabricator of this nonsense, only wanted to ridicule an excellence of Holy Prophet (s.a.w.a.) regarding a person worthy of that merit. And it is not concealed from any ignorant person that no matter how much they try to fabricate thousands of traditions, they would not succeed in washing dirt from the reputation from the son of Hind, and all this would return to Muawiyah and himself.

Numerous views, useless statements, false imaginations regarding excellence of the son of Hind can be found in *Tarikh Ibne Kathir*,² *Tatheerul*

¹ *Al-Maqasidul Hasana*, [Pg. 124, Tr. 189]; *Al-Fatawal Hadithiya*, 197 [Pg. 269]; *Kashaful Khifa*, 1:204.

² *Al-Bidayah wan Nihaya*, 8:139-140 [8/143-150, Events of the year 60 A.H.].

Jinaan wal Lisaan anil Khutoor wa Tafawwa bi Talabi Muawiyah bin Abu Sufyan, by Ibne Hajar Haithami¹ and other books.

فَوَيْلٌ لِّهُمْ مَا كَتَبْتُ آيَدِيهِمْ وَوَيْلٌ لِّهُمْ مَا يَكْسِبُونَ ﴿٤﴾

“Therefore woe to them for what their hands have written and woe to them for what they earn.”²

¹ In the gloss on *Sawaiqul Mohriqa*. [Pg. 9-28].
² Surah Baqarah 2:79

Obscene exaggeration

At this point, overlooking the excellence of caliphs, some examples of exaggerations are presented; which are fabricated by the extremists and prisoners of selfish desires. These incidents from the period of companions comprise of excellence of some persons. Let us examine them closely.

1. Wine is transformed into honey through the supplication of Khalid

It is narrated by Amash from Khathima that: A man came to Khalid with a bag of wine. Khalid asked: "What is this?" He replied: "It is honey." Khalid said: "O God, change it into vinegar." That man went to his companions and said: "Today, I have brought for you a wine, which none of you must have ever had." On opening the bag it was found to contain vinegar. He said: "By God, the supplication of Khalid was effective!"

According to another version, Khalid said: "O God, turn this into honey."¹ And it was changed.¹

Allamah Amini says: If you have read the dark pages from the history of Khalid, which we mentioned previously,² and if you ask about him from Bani Juzaima, Malik bin Nuwairah, his wife, the caliph and Umar, you will discover his crimes and mischief; at that time you can judge whether such a man should be deserving of such praise?

2. Fire did not burn Abu Muslim

Aswad Ansi – claimant of prophethood – summoned Abu Muslim Khulani and Abdullah bin Thawb Yemeni, companion of companions (d. 60, 62). He had prepared a fire. When Abu Muslim arrived, he threw him into the fire, but no harm came to him. Almighty Allah saved him from the fire – this is similar to the miracle of Prophet Ibrahim (a.s.). Thus, one day he came to Abu Bakr. After greeting him Abu Bakr said: "Thanks be to God for having granted me a long life to enable me to see a person who presented an example of the miracle of Prophet Ibrahim (a.s.)."

It is mentioned as follows in the report of Ibne Kathir: Abu Muslim came to Abu Bakr and the latter made him sit between himself and Umar. Umar said:

¹ *Al-Bidaya wan Nihaya*, 7:114 [7/130, Events of the year 21 A.H.]; *Al-Isabah*, 1:414.
² *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 640-642.

“Thanks be to Allah, that He did not make me die till I did not meet one, who presented the miracle of Ibrahim (a.s.) in the Ummah of Muhammad.”¹

3. Tigris was split by the supplication Abu Muslim

One day Abu Muslim Khaulani stood at the banks of Tigris river when it was flowing full capacity; he recited divine praise and glorification and crossed it. He mentioned the crossing of Bani Israel over River Nile. Then he put his horse into it. At that moment the water split and people followed him and crossed the river.²

4. Rosary of Abu Muslim recited praises of God

Abu Muslim used to carry a rosary, through which he recited divine praises. Once during sleep he took it in his lap. The rosary was wrapped around his hand. Suddenly Muslim awoke and saw that the rosary was moving automatically. It was reciting the praise of God: O one, who causes the plants to grow, O One who is eternal; You are pure and sanctified. He called his wife and said: “O Umme Muslim, come fast and look at this amazing thing.” She arrived and saw the moving of the rosary and heard its recitation. But when she sat down, the rosary fell silent.³

5. The deer fell into the trap through the supplication of Abu Muslim

Ibne Asakir in his *Tarikh*⁴ has narrated from Bilal bin Kaab that: Children requested Abu Muslim Khaulani to supplicate Almighty Allah to send this deer into our trap. Abu Muslim supplicated and the deer fell into the trap and they caught it.

Allamah Amini says: These lying fellows did not leave any miracle and sign of the prophets, except that they attributed them to ordinary human beings they idolized. They deliberately concocted even merits, which are remote from logic and reason. I don't know whether their objective was to reduce the position of prophets or to exalt the ranks of these ordinary fellows?

Whatever their motive may be, traditional reports illogical reports and mixing correct with incorrect, are sufficient to expose their defects.

¹ *Al-Istiab*, 2:666 [Part 4, 1758, No. 3175]; *Sifatus Safwa*, 4:181 [4/208, No. 735]; *Tarikh Medina Damishq*, 7:318 [27/200-201, No. 3213 & in *Mukhtasar Tarikh Damishq*, 12/56]; *Al-Bidaya wan Nihaya*, 8:146 [8/156, Events of the year 60 A.H.].

² Ibne Asakir has mentioned this report in *Tarikh Medina Damishq*, 7:317 [27/210, No. 3213 & in *Mukhtasar Tarikh Damishq*, 12/59].

³ *Tarikh Medina Damishq*, 7:318 [27/216, & in *Mukhtasar Tarikh Damishq*, 12/61].

⁴ *Tarikh Medina Damishq*, 7:317 [27/215, No. 3213 & in *Mukhtasar Tarikh Damishq*, 12/60].

Do you know who Abu Muslim Khulani is regarding whom are these stories of animals?

Do you know why they fabricated these nobilities for him?

Can it be accepted that in the transgressor army of Muawiyah, and under the standard of Hind's son, there was one man, who had faith in God and was proximate to Allah? What to say that he possessed such miracles?

Do you think that during the period of Muawiyah, the land of Shaam can contain even one person cognizant of God and who possessed insight; whom the bestowals of that rulership had not separated from path of truth?

Yes, did the impure hands of Bani Umayyah make these fabrications about Abu Muslim, so that his loyalty to Bani Umayyah and enmity to Ahle Bayt (a.s.) may be thanked?

He was a supporter of Uthman and was in the service of Bani Umayyah. He was placed under the banner of rebels (*Qasiteen*) and he confronted the Imam of his time (a.s.). He was one, who said to the folks of Medina:

“You either participated in the murder of Uthman or you did not assist him. Thus, Almighty Allah would give a bad requital to you in any case. O people of Medina, you are worse than people of Thamud. As they killed the she-camel of God and you killed the caliph of God, whereas the caliph is more sacred than His she-camel.”

In the Battle of Siffeen, he served as messenger between Muawiyah and Imam Ali (a.s.). When Imam (a.s.) presented reasoning to him and condemned his evidence, he came out saying: “Now the battle has become good.”

He was one, who recited battle songs in the Battle of Siffeen saying: “What a pain can I have? Whereas I have concealed my coat of mail, and I would killed in the path of obedience.”¹

You would think that one, whose imam is Hind's son, and who is killed in the path of his obedience and according to his whims, and he does not recognize the Imam of his time introduced by Allah, the Mighty and High, and fights battle with him and disregards statements of Messenger of Allah (s.a.w.a.) regarding affection for Imam Ali (a.s.) and prohibition of fighting against him in general and in the Battle of Siffeen, in particular, and who treads the path of destruction, can he be the recipient of nobility from God and have the rank of prophets, a rank to reach which every saint is helpless?

¹ *Waqatus Siffeen*, Nasr bin Muzahim, 95-98 [Pg. 85-86]; *Tarikh Medina Damishq*, [27/221, No. 3213 & in *Mukhtasar Tarikh Damishq*, 12/63-64]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 3:408 [15/75].

By God, it is not as such and this is nothing, but nonsense unsupported by any evidence and which is incompatible with principles of Islam, reason and logic.

Woe be unto such blind prejudices, which takes humanity to wretchedness and destruction! He shows Abu Muslim Shaami, who was beyond the pale of Islam and a rebel, who fought against the Imam of his time as pious and religious, possessing miracles, whereas he describes Abu Zar Ghiffari, who was most closely resembling Isa bin Maryam (a.s.) and one praised by Holy Prophet (s.a.w.a.)¹ as a communist and a socialist, who passed away in exile.

غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمُصِيرُ ﴿٦﴾

“Thy forgiveness (do we crave), and to Thee is the eventual course.”²

6. Rabi speaks after his death

Rabai bin Kharash³ Abasi says: My brother, Rabi bin Kharash fell ill and I attended to him till he passed away. We came out to prepare for his funeral. When we returned Rabi removed the cloth covering him and greeted us. We replied to his greeting. I asked: “Are you dead?” He replied: “Yes, and I met my Lord, and He also welcomed me with heavenly gifts and dressed me up in a dress of green brocade. I took permission to convey this good news to you and He granted me the leave and as you can see I am speaking to you. So all of you remain confident and united; give glad tidings to others and do not fear death.”⁴

Allamah Amini says: I don't know why some people, who narrate such traditional reports without any doubt and hesitation, do not accept Raja't, whereas it is nothing, but return of the soul to the body, and this report is an example of Raja't.

Yes, in this way they can object that return of the soul to the body mentioned in this report was shortly after death, in but the Raja't we mention, there is a long period of time between death and the return of the soul to the body. Or they might say that revival after death was only for a short period of time, but the Raja't you claim it is for a longer duration. Or they might say that the justification of Raja't is restricted to instances in support of religion, or that it is restricted to other than the holy progeny.

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pgs. 793-794.

² Surah Baqarah 2:285

³ In numerous books his name is mentioned as Kharash, but as mentioned in *Tahdhibut Tahlib*, [3/205], the correct spelling is Harash.

⁴ *Tarikh Ibne Kathir*, 6:158 [6/175].

However, all the objections against Raja't cannot disprove the actual occurrence of Raja't, and it is not impossible from the aspect of reason or Shariah.

How numerous are the contradictions between incidents of Ibne Harrash and incidents, which Ibne Saad in his *Tabaqat*,¹ has narrated from Saalim bin Abdullah bin Umar from one of the Ansar that he said: "I asked Almighty Allah to show me Umar in dream, so I saw him after ten years that he was wiping off sweat from his forehead; I asked: "How are you, O chief of believers?" He replied: "I was released just now; and if the kindness of my Lord hadn't been there, I would have been destroyed."

In *Seerah Umar*,² Ibne Jauzi has narrated from Abdullah bin Umar that he saw his father in dream and asked him in what conditions he was. Umar replied: "In health; and if the forgiveness of the Lord hadn't been there, I would have been destroyed."

Then he asked: "How long it is since I left the world?"

"Twelve years," replied Abdullah.

Umar said: "I have just completed the accounting."

When Umar, who according to you was the caliph, had to bear such a difficult accounting, Almighty Allah did not welcome him with a happy countenance, did not dress him up in brocade, did not expect the greetings of Messenger of Allah (s.a.w.a.), and his accounting took twelve years, if divine mercy hadn't been there he would have been destroyed, then how Ibne Harrash, who was not even a caliph, can have such comfort and an easy accounting?! Decide for yourself.

7. The army passed over water surface through supplication of Saad

Umar bin Khattab sent an army against Madain, which was under the rule of Choesroes. When the forces reached the banks of Tigris river they did not have any boat to cross the river. Saad bin Abi Waqqas, who was the commander and Khalid bin Walid said: "O river that flows by the command of Allah! We adjure you by the honor of Muhammad and justice of Umar to make way for us cross you." So, all of them crossed it on their horses and camels, without wetting their shoes and hooves of horses.³

Allamah Amini says: The hooves of the camels and horses cannot get wet after the praise of that sacred man – Saad! And all the fellows who refused to pay allegiance the infallible Imam and through your so-called consensus (*Ijma*) in

¹ *Tabaqatul Kubra*, Ibne Saad, Leiden edition, 3:273 [3/376]; *Tarikhul Khulafa*, 99 [Pg. 137].

² *Tarikh Umar bin Khattab*, 204 [Pg. 211, Chap. 75]; *Riyazun Nazara*, 2:80 [2/316].

³ *Nuzhatul Majalis*, Safoori, 2:191.

which there was no mistake, especially when the supplication of Khalid bin Walid, the adulterer and the sinner is added to it!

We do not understand why Almighty Allah paid attention to the oath of that man?! Whether the sanctity of Muhammad and justice of Umar with one estimation or only sanctity of Muhammad was the reason that Allah accepted his plea?! As in view of the improper acts of Umar, some of which were mentioned previously,¹ nothing by name of justice of Umar existed that Almighty Allah should have any regard for it.

8. Saad's supplication delays his death

In the book of *Sifatus Safwa*,² Ibne Jauzi has narrated from Labid that: "Saad prayed: O God, I have young children, so delay my death till they reach maturity, and God accepted his prayer and he lived another twenty years."

Allamah Amini says: How much the children of Saad – one of them being Umar Ibne Saad, the killer of Imam Husain (a.s.) – are honorable with Allah, the Mighty and Sublime that He had to accept the supplication of Saad, so that he may rear Umar Ibne Saad, who was one of the main enactors of the martyrdom of the beloved grandson of Messenger of Allah (s.a.w.a.) and captivity of ladies and children of Ahle Bayt (a.s.)!

Alas, if I only knew who informed Saad or Labid or one, who has narrated the story, about the imminent arrival of death, that destined death, which according to the declaration of the Holy Quran, cannot be avoided:

إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ^(٣)

“When their term comes, they shall not then remain behind for an hour, nor can they go before (their time).”³

وَمَا كَانَ لِنَفْسٍ أَنْ تَمْوَتْ إِلَّا بِإِذْنِ اللَّهِ كِبِيرًا مُّؤْجَلًا

“And a soul will not die but with the permission of Allah; the term is fixed.”⁴

So that after that, Almighty Allah, through the auspiciousness of Saad's supplication delayed his death for twenty years! Can ordinary human beings like Saad and Labid have knowledge of an issue like the time of death, which a knowledge of the unseen?!

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pgs. 511-581.

² *Sifatus Safwa*, 1:140 [1/360. No. 9].

³ Surah Yunus 10:49

⁴ Surah Aale Imran 3:145

Yes, although unawareness and ignorance is mixed in creation of man, but if Allah, the Mighty and High wants, He can make some people aware of the knowledge of the unseen:

عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿١﴾ إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ
مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصْدًا ﴿٢﴾

“The Knower of the unseen! so He does not reveal His secrets to any, except to him whom He chooses as an apostle; for surely He makes a guard to march before him and after him,”¹

9. Umar bin Abdul Aziz in Torah

Khalid bin Rabai says: “It is mentioned in the Torah that the heavens and the earth lamented on Umar bin Abdul Aziz for forty nights and days.”²

Perhaps this distinction was only mentioned in the Torah of Rabi, and not that of His Eminence Musa (a.s.); as the real Torah did not exist at that time and neither Rabi or anyone else was having it.

So much so that in the fabricated versions of Torah, which are full of fiction and falsehoods, such a invalid statement that Rabi has issued, is not found.

To listen to the statement of Imam Ahmad bin Hanbal is sufficient to recognize the value and rank of Umar bin Abdul Aziz that when he was asked: “Is Muawiyah superior or Umar bin Abdul Aziz?” He replied: “Dust upon the nose of Muawiyah’s horse is better than Umar bin Abdul Aziz.”³

Abdullah bin Mubarak says: “A speck of dust on the nose of Muawiyah is superior to Umar bin Abdul Aziz.”⁴

Thus, such a person that dust on the nose of the son of Hind or dust on the nose of his horse is better than him, how much rank can he have that his name is mentioned in Torah or that the heavens and the earth should have lamented on him for forty nights and days?

فَمَا بَكَثَ عَنْهُمُ السَّمَاوَاتُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ﴿٣﴾

“So the heaven and the earth did not weep for them, nor were they respite.”⁵

¹ Surah Jinn 72:26-27

² Ar-Rauzul Faiq, Harifeesh:255.

³ Shazaratuz Zahab 1:65 [1/270, Events of the year 60 A.H.].

⁴ Tarikh Ibne Kathir, 8:139 [8/148, Events of the year 60 A.H.]; As-Sawaiqul Mohriqa, Ibne Hajar, 127 [Pg. 213].

⁵ Surah Dukhan 44:29

10. Amnesty for Umar bin Abdul Aziz

Ibne Asakir¹ has narrated from Yusuf bin Mahik that when I cleaned dust from the grave of Umar bin Abdul Aziz, a written document fell at my feet from the heavens, in which it was mentioned:

“In the name of Allah, the Beneficent, the Merciful. This is the security from Almighty Allah for Umar bin Abdul Aziz from the fire (of hell).”

Allamah Amini says: On Judgment Day before the court of Almighty Allah the right path shall be distinguished from the deviated path.

11. A woman gave birth to a four year old child through the supplication of Malik

In *Sunanul Kubra*,² Baihaqi has narrated from Hashim Majashai that: One day a person came to Malik bin Dinar (died 123 A.H. and another date is also mentioned) and said: “O Abu Yahya, pray for a woman, who is pregnant since four years and just now she has got severe labor pains!”

Malik was infuriated and closed the Quran he was reading and said: “These people think that I am a prophet?!”

Then he supplicated saying: “If the stomach pain of this woman is gas, remove it immediately; and if the pain is due to a female child, turn it into a male. Indeed, you can remove what You like and You can create what You like and You have the source of the Book.”

Then Malik raised his hands and the people also emulated him. A person reported this to the husband of the woman: “Go to your wife.” That man came to his wife. Malik had not brought his hands down, that the man entered the Masjid with a four year old boy having long hair, full teeth and the navel uncut.

Allamah Amini says: One can issue impossible statements, but one who is pious and modest, he does not issue improper and illogical statements.

Does the narrator of such exaggerated statement not think that he would be asked: Does the womb has the capacity to hold a four year old boy having complete set of teeth and hair?

Suppose the womb did have the capacity, but does her body has the capacity to bear it? As in that case, signs of pregnancy should be more than other women. Was the mother of that child as such? Or that in spite of having a four year old child in her stomach, she still had the ordinary habit; this itself is another excellence for a person?

¹ Mukhtasar Tarikh Damishq, [28/92].

² Sunanul Kubra, 7:443.

What a pure and sanctified God, that this woman during her long period of pregnancy was protected from breaking of bones, splitting of nerves and separation of her flesh and bones, so that she may give to a child after four years' of pregnancy!

May God give a good recompense to Malik bin Dinar; that if he had not supplicated perhaps the child would have remained in the womb of that woman for forty years or more!

Was that child female or male; it changed into a son due to the supplication of Ibne Dinar?! Or he was a male from the beginning and did not change due to supplication of Ibne Dinar, because making a male or a female is in the hands of Allah? He gives son to whoever He likes and daughter to whoever He likes.

But what is confirmed is that in the moments before birth and in the womb the actual creation of the child was completed and no scope remains for changing the sex of the child, except that the supplication of Ibne Dinar should be the cause of that.

And if his supplication had this power that it can change the sex of the child in the womb, then he can do so after birth also, through saying: You makes to pass away and establish what you please. Perhaps he was having such power and Almighty Allah has power over everything and He fulfilled the supplication of Ibne Dinar, and no one has the right to object.

12. A Nasibi has his supplication fulfilled

In the book of *Tarikh*,¹ Ibne Abi Khaithama has quoted the statement of Saeed bin Iyas Jariri (d. 144 A.H.) as follows: Abdullah bin Shaqiq Aqeeli Abu Abdur Rahman Basri was having effective supplication in such a way that if a cloud was passing and he prayed to God to make it rain at a particular location, his supplication was accepted.

Allamah Amini says: The fact that Allah, the Mighty and High answers the supplication of His friends as a mark of respect for His is not an uncommon phenomenon. But answering the supplication of Aqeeli, whom everyone recognizes through his enmity to Ali (a.s.) is not possible.

Ibne Harrash says: Aqeeli was a loyalist of Uthman and enemy of Ali.

Ahmad bin Hanbal says: "He harbored malice and enmity to Ali (a.s.)."²

Thus, such a man, who was inimical to Ali (a.s.) and did not have a speck of love for him, and inspite of the advices and supplications of Holy Prophet (s.a.w.a.) regarding Ali (a.s.) that: "O God, love who love him, and be inimical to

¹ *Tahdhibut Tahdhib*, 5:254 [5/224].

² *Tahdhibut Tahdhib*, 5:254 [5/224].

those who are inimical to him;¹ and: “None would love him, except the believer, and none would be hateful to him, except the hypocrite.”² And what he said that: “O Ali, no believer is inimical to you, and no hypocrite has love towards you.”³ And other numerous traditions regarding Ali (a.s.); how can this person have such nobility?

How one, who heard the statements of the Prophet regarding Ali (a.s.) and believed them, he Ibne Shaqeeq, who was inimical and hateful to religion of Ali (a.s.), possess nobility and acceptance of supplications that clouds should rain at his order?

Yes, this a kind of exaggeration and extremism in excellence is due to unawareness and ignorance.

As for Jariri⁴ the narrator of this nonsense, he became insane⁵ during the last three years of his life and this report is also a sign of his insanity.

13. Man in the sky

In *Sifatus Safwa*,⁶ Ibne Jauzi has narrated the statement of Huzaifah bin Qatada Marashi (d. 207 A.H.) that: I was sailing on a ship when there was a shipwreck. I clung on to a plank of wood along with a woman. After floating in seas for seven days, that female said that she was thirsty. I prayed to Almighty Allah to quench our thirst. Suddenly, a rope descended from the sky with a pot of water hanging from it and I drank from that. I raised my head to see the rope. I decried a man sitting in the sky. I asked who he was. He replied: “I am a human”. I asked: “How did you reach this position?” He replied: “I abandoned the selfish desires and did what Almighty Allah wanted, and reached this rank as you can see.”

More amazing than this story is that some have accepted this false fiction, but they do not accept the tradition of the carpet⁷ regarding our master, Ameerul Momineen (a.s.).

¹ Tradition of Ghadeer on Pg. 44 of *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi.

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 311-313.

³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 313.

⁴ Implying Jarir bin Ibad.

⁵ Ref: *Al-Thiqat*, Ibne Habban [6/351].

⁶ *Sifatus Safwa*, 4:245 [4/270, No. 796].

⁷ Anas bin Malik says: “They brought a mat as a gift for the Messenger of Allah (s.a.w.a.) and His Eminence, Ali (a.s.); Abu Bakr, Umar, Uthman, Zubair, Abdur Rahman bin Auf and Saad sat upon it. Holy Prophet (s.a.w.a.) said: O Ali, say: “O wind raise us up.” Ali (a.s.) said: “O wind raise us up.” And the wind made it fly and they arrived at the folks of the cave. Umar and Abu Bakr greeted them, but they did not respond. Then Ali (a.s.) arose and greeted them, and they responded to his greetings. Abu Bakr asked: “O Ali, why did they respond to your greeting, but did not pay any attention to us?” Ali also inquired this from the folks of the cave and they replied: “After our death, we do not greet anyone, except that he should be a prophet”

14. Severed head of Ahmad Khuzai speaks us

Khatib and Ibne Jauzi have narrated from Ibrahim bin Ismail bin Khalaf that: Ahmad bin Nasr was my friend. When he was killed in that calamity and his severed head was displayed publicly, I was told that his severed head was reciting the Quran.

I went to see this phenomenon and secretly came near the sentries, who were guarding him and spent the night in hiding. When all were asleep, I heard his severed head recite the following verse of Quran:

اللَّهُ أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا أَمْنًا وَهُمْ لَا يُفْتَنُونَ^①

“Alif Lam Mim. Do men think that they will be left alone on saying, We believe, and not be tried?”¹

Upon hearing that I began to tremble.

I don't think Khatib and Ibne Jauzi had themselves accepted and believed this fiction, but both of them and their like [due to their enmity to Ahle Bayt (a.s.)], since the recitation of Quran by the severed head of Imam Husain (a.s.), grandson of Prophet (s.a.w.a.) on the spear as accepted by all during every period of time, was hard on them, they endeavored to by fabricating such stories to show this nobility as ordinary, which was not restricted to the beloved grandson of Holy Prophet (s.a.w.a.).

15. The Prophet boasts over Abu Hanifah

They narrate from Messenger of Allah (s.a.w.a.) that: “Other prophets boast over me and I boast over Abu Hanifah that in view of my Lord he is a pious man, like a mountain of wisdom and prophethood from prophets of Bani Israel; thus, whoever loves him, has loved me; and one, who is inimical to him, is inimical to me.”

They have narrated from Prophet that: “Adam boasts over me, and I boast over a man from my Ummah, whose name is Noman and his agnomen is Abu Hanifah, and he is the lamp of my Ummah.”

These two traditional reports and other reports mentioned by us previously,² are those, which exaggerators have fabricated for excellence of Abu Hanifah. Followers of Abu Hanifah went to such an extent in exaggeration that they regard him more knowledgeable in jurisprudence than Messenger of Allah (s.a.w.a.)!

Harifeesh says in *Ar-Rauzul Faiq*:³ “Sufficient for the abstemiousness of

or a successor of prophet...” Ref: *Saadus Saud*, by Sayyid bin Tawus, 113; *Behaarul Anwaar*, 39/138-142.

¹ Surah Ankabut 29:1-2

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 460.

³ *Ar-Rauzul Faiq*, 215.

Abu Hanifah is the fact that during his time a sheep was stolen. So Abu Hanifah did not eat mutton for a period as long as the usual lifespan of a sheep, lest it might be the mutton of that same stolen sheep.”

In don’t know on which of these nonsense should I laugh? Should I laugh at the boasting on Holy Prophet (s.a.w.a.) on one, who apostatized twice and repented, while the Prophet himself was the pride of the whole world and in his Ummah, a person like Ameerul Momineen (a.s.) existed, who during the night of migration, when he sacrificed his life and slept on the bed of the Prophet, Almighty Allah boasted over him?

O should I laugh at what he says that in jurisprudence Abu Hanifah was more knowledgeable than Messenger of Allah (s.a.w.a.)? I don’t know from where Abu Hanifah acquired all this knowledge and jurisprudence? Was his jurisprudence and wisdom an Islamic jurisprudence, which reached to him from Holy Prophet (s.a.w.a.)?

Or he has taken his own jurisprudence from non-Muslims and from the men of Kabul, Babel and Tirmiz?¹ If it is as such, it is necessary to throw this knowledge against the wall, as Muslims in presence of Islamic jurisprudence, which is best and complete and criterion of truth, are not needful of the jurisprudence of others.

Or should I laugh at the piety of Abu Hanifah before his defective jurisprudence in the story of the sheep as no pious jurist accepts his viewpoint; as sheep have always been stolen in Islamic territories, despite that, Islam permits consumption of mutton at all times, but this jurist does not know, that in case of doubt against a large number, we are not obliged to abstain from all of them [for example if one sheep in a herd is thought to be stolen, we are not supposed to abstain from all of them].

Perhaps Abu Hanifah himself was aware of this, but it was a public deception. Abu Asim Nabeel says: “I saw Abu Hanifah in Masjidul Haraam delivering religious verdicts and people were gathered around him and causing him distress. Abu Hanifah said: “Is there anyone, who would summon a policeman.” I said: “O Abu Hanifah, do you want an officer?” “Yes,” he replied.

I said: “Take this tradition from me and read it.” He did that and I rose up and stood before him. He said: “Why didn’t you bring an officer?” I said: “You wanted an officer, but I did not say that I would bring an officer.” So Abu Hanifah said: “O people, look I myself have deceived people many times, now this kid wants to deceive me.”²

By seeing this example and the view of Abu Hanifah regarding the sheep you can note why his statements were not accepted by the people of Medina.

¹ Referring to the origin of Abu Hanifah: Hafiz Abu Nuaim Fazal bin Dakeen and others say: Abu Hanifah was originally from Kabul. And Abdur Rahman Miqri says: He was native of Babel. Harith bin Idris says: He was originally from Tirmiz.

² Akhbaruz Ziraaf, Ibne Jauzi, 103 [Pg. 157].

They asked Muhammad bin Muslma Madeeni: “Why statements and views of Abu Hanifah, which have spread to all places, find no acceptance in Medina?”

He replied: “As Messenger of Allah (s.a.w.a.) said: An angel stands at every hole of Medina, and prevents the entry of Dajjal [deceptive and fraudsters], and statements of this man are deceptive. That is why he does not get any support in Medina.¹

There are numerous statements in jurisprudence of Abu Hanifah, which are opposed to the proven Sunnah of Prophet and his viewpoint regarding mutton is a minuscule example of it. So much so that Waki bin Jarrah says.²

“I found two hundred traditions from Messenger of Allah (s.a.w.a.) that Abu Hanifah opposed.”³ In this condition Abdullah bin Dawood Haribi, who was a great exaggerator about his imam, Abu Hanifah, says:

“People are duty bound to pray for Abu Hanifah in their Prayers as he was one, who preserved jurisprudence and Sunnah for them.”⁴

Author of *Miftahus Saada* says:⁵ “A trustworthy person has narrated for some books as follows: Thabit – Abu Hanifah’s father – died, Abu Hanifah’s mother married Imam Ja’far Sadiq, and Abu Hanifah was a young child at that time. He grew up under the care of Imam Ja’far Sadiq and studied under him. And if it is correct, it is a great nobility for Abu Hanifah.”

In *Taleequl Miftah*, Hasan Nomani has said in continuation of this statement:

“It cannot be accepted that Imam Abu Hanifah was young and he grew up under the care of Imam Ja’far Sadiq; because Ja’far Sadiq passed away at the age of 68 years in the year 148 A.H., whereas Imam Abu Hanifah died in 150 A.H. Most historians⁶ say that he was born in 80 A.H. On the basis of this, the year of birth of both of them was same and difference between their deaths was two years. Therefore, they were of the same age, and Abu Hanifah was not younger than Imam Ja’far Sadiq.

In the writings of Muwaffaq bin Ahmad and Hafiz Kardari on the excellence of Abu Hanifah and what some followers of Abu Hanifah have mentioned in encyclopedias, excessive fabrications and nonsense can be seen, which is nothing but exaggeration and is opposed to logic and reason; and it causes defamation of Islam. The most strange point in praise of Abu Hanifah they have mentioned is the statement of Imam Abu Husain Hamadani at the end of the book of *Khazanatul Mufteen*:

¹ *Akhbaruz Ziraaf*, Ibne Jauzi, 35 [Pg. 45-46].

² Abu Sufyan Kufi Hafiz, a trustworthy man, a Hafiz, religious and possessed a lofty rank and a large number of traditions are narrated from him, and he was a qualified jurist. He died in 196 A.H. [*Tahdhhibut Tahdhib*, 11/114].

³ *Al-Intiqaa*, Ibne Abde Barr, author of *Al-Istiab*, 150.

⁴ *Tarikh Ibne Kathir*, 10:107 [10/114, Events of the year 150 A.H.].

⁵ *Miftahus Saada*, 2:70 [2/181].

⁶ Some historians say: He was born in 61 [*Wafayatul Ayan*, 5/413, he has chosen the first view].

In his last Hajj, Abu Hanifah gave a large amount of cash to the caretakers of Kaaba to vacate a place for him. Abu Hanifah entered and began his Prayer and as per his habit, in the first unit (*Rakat*) stood on his right foot and recited half the Quran; then he performed the genuflection. In the second unit (*Rakat*) he stood on his left foot and recited the remaining half of Quran. Then he said:

“O God, I have recognized You as You are worthy of it, but I am unable to obey You as You are worthy of obedience. Thus, forgive my defective obedience in lieu of my complete recognition.”

Suddenly, a voice came from the corner of the Kaaba: “You have recognized and well recognized, and you have made your service sincere. I have forgiven you, your followers and everyone, who follows your school till Judgment Day.”¹

Allamah Amini says: Alas, if I only knew how long did it take for Abu Hanifah to complete the recitation of Quran in two units (*Rakat*) and that too during the Hajj season, while people throng the Holy House and when they crowd to enter and seek blessings from it?

How caretakers of the Holy House during that long time, prevented people from entering?

I don't know what is the wisdom and philosophy that Abu Hanifah recited half the Quran on the right foot and the other half on the left? Did he derive this command from Quran? Or it was the Sunnah of Prophet? Or a heresy, which only Abu Hanifah committed? Or it was a kind of exercise, which strengthens the body and promotes health? I don't understand it.

The point after this is: How Abu Hanifah was attributed perfect recognition of Almighty Allah, and that also a God, who is present inside the souls of man? How he dared to make a claim which no prophet, not even the seal of prophets, despite his wide encompassing recognition of God, made?

There is no doubt that recognition of Holy Prophet (s.a.w.a.) was most perfect and had reached to the highest rank, despite that, in no supplication received from him, has he made such a claim. This claim only comes from one dominated by arrogance and selfishness and is proud of his knowledge; who had not recognized God as He is supposed to be recognized.

How foolish is the narrator that he attributed the claim of Abu Hanifah to be associated with the world of divine realization, a voice from the unseen also testified from him, whereas this call was a fabrication of filthy hands which wanted to invite people to the religion of Abu Hanifah, the weakest school of Islamic jurisprudence in the world of Islam.

If Muslims had believed in this divine glad tidings about the school of Abu Hanifah they would not have regarded it as a fabricated story and all people would have become Hanafites. But Muslims did not believe in the correctness of this report whether Hanafites or not.

¹ *Miftahus Saada*, 2:82 [2/92].

More amazing than this story is the statement of Allamah Barzanji that:

Some followers of Abu Hanifah believe that His Eminence, Isa (a.s.) and His Eminence, Mahdi follow the school of Abu Hanifah...and Shaykh Ali Qari has narrated from some followers of Abu Hanifah that: Know that Almighty Allah deemed Abu Hanifah to be the owner of a Shariat and nobility; and one of his miracles is that: His Eminence, Khizr came to him every day for five years and learnt the laws of Shariah from him.

When Abu Hanifah passed away, His Eminence, Khizr (a.s.) beseeched Almighty Allah: O God, if I possess any rank in Your view, allow Abu Hanifah to teach me the laws of religion from his grave as he was teaching me previously, so that I may become an expert in the religion of Muhammad and that the reality becomes clear to me.

A voice came: O Khizr, go to his grave and ask him what you want. Khizr continued to learn from him for another twenty-five years...¹

Or on reading these stories, one should lament on the mercified Ummah of Muhammad that by what kinds of fellows they are surrounded? By what kind of persons they are taught, and how to release them from such foolish people and useless statements?²

16. Writing from God for Ahmad, leader of Hanbalis

Bushr bin Harith fell ill and Amina Ramila came to see him, when imam Ahmad bin Hanbal entered to visit him. When he noticed Amina, he said to Bushr: "Request this lady to pray for us." Bushr asked her to pray for them.

She said: "O God, Bushr bin Harith and Ahmad bin Hanbal take refuge in You from the Fire. Therefore, O most forgiving and merciful! Take them in Your refuge."

Imam Ahmad says: "A part of the night had passed, when a writing descended to me from heavens that: In the name of Allah, the Beneficent, the Merciful. That supplication was accepted and there is more with Me."³

17. Ahmad's pen fructifies the date palm

Abu Talib Ali bin Ahmad says: One day I had gone to Abu Abdullah [Ahmad bin Hanbal]. He was dictating and I was inscribing when suddenly my pen broke down. He picked up a pen and handed it to me. I brought the pen to Abu Ali Ja'fari and said: "Abu Abdullah gifted this pen to me."

¹ *Al-Ishaat Li Ashratus Saa-a*, Sayyid Muhammad Barzanji Madani: 221-225 [236-239].

² Books written about excellence of Abu Hanifah are numerous; and they comprise of the same nonsense and baseless fictions. And if they had not written such nonsense in their books no other excellence would remain for him.

³ *Tarikh Ibne Asakir*, 2:48 [*Tahdhib Tarikh Damishq*, 5/340, No. 136]; *Sifatus Safwa*, 4:274 [4/305, No. 828].

He said to his servant: “Take the pen and place it on the date tree, perhaps it may fructify.”

The servant did that and the tree fructified.¹

18. Ahmad's waist band

Ibne Kathir has mentioned in *Tarikh2* as follows:

It is said that: When they brought Ahmad bin Hanbal before Motasim to be beaten and he beat him up, his waist band broke and he feared that his trousers might fall down exposing his nakedness.

At that moment, he supplicated and the trousers returned to original condition. It is said that his supplication was as follows:

“O refuge of refuge seekers; O God of the worlds; if You know that I am truthful, don't bring down my honor.”

19. Fire, floods and the miracle act of Ahmad

Jauzi says:³ It is narrated from the Chief Judge, Ali bin Husain Zainabi that: “Once, there was fire in our house and everything present in it was burnt to ashes, except a book, in which a few words were written in the handwriting of Ahmad, which remained untouched by the fire.”

And he says: In the year 554 A.H. when there was a flood in Baghdad, all my books were destroyed, except a book, in which two pages were written by Ahmad; it remained untouched by floods.”

Dhahabi, at the end of his book, *Abar*,⁴ when he recounts the events of the year 725 A.H., and also Yafai in *Miraat*, write:

One of his miraculous aspects is that: The mausoleum of Ahmad bin Hanbal was fully inundated, except the room, which housed his sarcophagus. The water entered the threshold a meter high from all the four sides, but the sarcophagus was untouched as there was some partition preventing it from flooding the grave.

In such a way that even the dust, which had settled on the grave was undisturbed. This incident is authentic in our view and the flood that year was so severe that it moved heavy logs and even brought strange snakes with it.⁵

Allamah Amini says: Sufficient for the authenticity of this miracle act is the fact that today no trace remains of that great tomb, and it was wiped off by floods

¹ *Mukhtasar Tabaqatul Hanabila*: 11 [Pg.15].

² *Al-Bidaya wan Nihaya*, 10:335 [10/368-369, Events of the year 241 A.H.].

³ *Manaqib Ahmad*: [399-400, Chap. 61].

⁴ *Al-Abar fee Khabar min Ghabar*, [4/71-72, Events of the year 725 A.H.]

⁵ *Shazaratuz Zahab* 6:66 [8/119, Events of the year 725 A.H.]; *Miratul Jinan*, 4:273; *Sulhul Ikhwanul Khalidi*:98.

and its signs were also destroyed, as if nothing existed there; and it has become a forgotten tale of the ancients.

20. Almighty Allah comes for the Ziyarat of Ahmad every year

Ibne Jauzi has mentioned in his *Manaqib Ahmad* that:¹

Abu Bakr bin Makarim bin Abu Yaala Harbi, who was an old, pious man told me:

During one of the years when there was heavy rainfall a few days before the month of Ramadhan, on a night of that Ramadhan month, I saw in dream that like my usual practice I had come for the Ziyarat of the tomb of imam Ahmad bin Hanbal, but his grave was flattened to the level of the ground and only a centimeter or two remained above the ground.

I said to myself that it is perhaps due to rain that the grave has sunk to this level. Suddenly I heard a voice from the grave say:

“No, on the contrary, Almighty Allah has come for my Ziyarat and the grave has become as such due to His awe. And I asked Almighty Allah the reason why He visited me every year. Allah, the Mighty and Sublime replied: ‘O Ahmad, since you assisted Me and repeated My statements in gatherings, I come to visit you.’” That old man said: After that I kissed the grave and asked: “Master, why He did not kiss any other grave?”

Ahmad said: “Son, this is not my nobility, on the contrary it is the nobility of Messenger of Allah (s.a.w.a.), because a few strands of Prophet’s hair are with me. After that he repeated: “Know that one, who loves me, would come for my Ziyarat in the Ramadhan month.”²

Such exaggerations and false stories abound regarding Ziyarat of Ahmad, imam of Hanbalis;³ if you want, you can refer to them, and how nice it would be if all dreams were true!

21. Ahmad and the interrogating angels: Munkir and Nakeer

Ibne Jauzi, in his book of *Manaqib Ahmad*,⁴ has quoted from Abdullah, son of Ahmad as follows: I saw my father in dream and I asked: “What did Almighty Allah do with you?”

“He forgave me,” he replied.

¹ *Manaqib Ahmad*: 454 [Pg. 607, Chap. 92].

² In the original text it is mentioned: “Why do you not visit me?”

³ Ref: *Al-Ghadeer*, 282-289.

⁴ *Manaqib Ahmad*, 454 [Pg. 606, Chap. 92].

I asked: “Did Munkir and Nakeer come to you?”

“Yes,” he replied, and they asked: “Who is your Lord?” I asked: ‘Very nice! Are you not ashamed from me?’ They said: ‘O Abu Abdullah, excuse us as they asked us to do this.’”

Allamah Amini says: How ignorant was imam Ahmad regarding these two great divine angels and that too in that cramped grave and those hard circumstances, and how ignorant he was regarding the questioning of the grave; and the fact that the questioning is at the order of Almighty Allah - that in unawareness, he objected against it and heard that rude reply from the two angels!

But what rank does Ahmad have? It is mentioned in a traditional report that when the two angels came to Umar, he began to tremble,¹ That Umar, who according to the statement of Akrama, was so terrifying that when a barber was attending on him and he cleared his throat, the barber was so terrified that he passed flatulence and Umar tipped him forty dirhams to make up for it.²

And these two angels should thank God that imam Ahmad was so near to them that he could have plucked out their eyes. Just as Musa (a.s.) according to Abu Huraira³ did the same to the angel of death [according to this when angel of death came to His Eminence, Musa (a.s.) to capture the soul, he gave such a hard slap that the eyeball came out of the socket], and that angel returned to God and said: ‘You sent me to a man, who does not want death,’ and God restored his eye; this report is mentioned in *Sunan Nasai*.⁴

Hakim Tirmidhi has also mentioned through an incomplete chain of narrators that: The angel of death used to come visibly to everyone. After he was

¹ Sayyid Jurjani says in the book of *Misbahuz Zulam*, 2:56 [2/132] that: Allah, the mighty and high gave the knowledge of purgatory (*Barzakh*) to Ali (a.s.). Thus, when Umar died, Ali sat upon his grave in order to listen to his conversation with the two angels [Nakeer and Munkar]. When those two angels arrived, Umar began to tremble in fear, then he replied. The angels said: Go to sleep. He said: How can I sleep inspite of the trembling that has overtaken me due to fear for you, whereas I also cultivated the company of Holy Prophet (s.a.w.a.)? But if you by God, come to the believers, you should come in the best appearance; and they did this. At that point Ali Ibne Abi Talib (a.s.) told him: O son of Khattab, go to sleep, may Almighty Allah give you a good recompense from the side of Muslims, as people benefited from you during your life as well as after your death. Read and laugh!

² *Tabaqat*, Ibne Saad, Leiden edition, 3:206 [3/287]; *Tarikh Baghdad*, 14:215; *Tarikh Umar*, Ibne Jauzi, Pg. 99 [Pg. 125, Chap. 45]; *Kanzul Ummal*, 6:331 [12/564, Tr. 35769].

³ Ref: *Sahih Bukhari*, 1:158 [1/449, Tr. 1274], in chapters of funerals; and 2:163 [3/1250, Tr. 3226]; Chapter of demise of Musa, *Sahih Muslim*, 2:309 [4/521, Tr. 2372]; *Musnad Ahmad*, 2:315 [2/606, Tr. 8053]; *Al-Arais*, Thalabi, 139 [Pg. 247].

⁴ *Sunan Nasai*, 4:118 [this tradition is mentioned in the edition trusted by the author, which he possessed; that is edition published by Darul Kitab Arbi. However it is omitted from the edition in our possession.].

slapped by Musa (a.s.) and his eyeball came off, he comes to capture the souls invisibly.¹

How weak is the angel of death, whom Almighty Allah has given the power to capture souls and why He did not make him so strong so that no one may not dare to misbehave with him? That no one may blind him or slap him. This divine messenger should not conceal himself due to anyone's fear.

Was it on the basis of some negligence or their lack of power in the kingdom of God, or God forbid, He was unaware of this and it happened all of a sudden? Almighty Allah is much higher than what the unjust say.

In addition to this, His Eminence, Musa (a.s.), who was an infallible prophet and who knew that the death of angel was obliged by Almighty Allah to carry out his duty; and if the time of death arrives, it cannot be delayed even for a moment. How he can hit the angel of death and pluck out his eye ball?

It is known to all that the power of the angel of death is more than that of all the people and animals from the first to the last. How Musa (a.s.) can conduct with him in such manner? And why the angel of death, who was ordered by God and who possessed the power to capture the soul of Musa (a.s.) did not remove himself away from him? How the angel came to possess an eye, which like the human eye came out of the socket?!

These were some miracle acts of Ahmad, which we found and narrated, and how numerous are fabrications like these! And if we narrate statements, which are also compatible with logic about Ahle Bayt (a.s.), who were infallible and Almighty Allah has kept all impurities away from them and purified them, they raise clamor against it.

They say: 'They are false words; they are statements of Shia, they are from Rafidha, even if the chain of narrators is all right, but my heart does not accept!'

22. Imam Malik sees the Prophet (s.a.w.a.) in dream every night

Harifeesh in the book of *Rauzul Faiq*,² has narrated from Mutahnna bin Saeed Qaseer that:

I heard from Malik, leader of Malikis: "I never sleep at night, but that I see Holy Prophet (s.a.w.a.) in dream."

Allamah Amini says: Is in this claim, about which only imam Malik knew, he is a liar? Or that Ibne Saeed, who like his name is Qaseer [small], he is lying? Or Harifeesh should be held responsible for this invalid narration?

¹ Sherani has mentioned this in *Mukhtasar Tadhkiratul Qurtubi*, 29 [Pg. 43].

² *Ar-Rauzul Faiq*, Harifeesh:270.

Imam Malik also had an encounter with Nakeer and Munkar, two great divine angels, which is not lesser than the story of Imam Ahmad, as Sherani has mentioned in the book of *Mizan*¹ that:

When our teacher, Shaykhul Islam Nasiruddin Laqani passed away, one of his associates saw him in dream. He asked: "How did God conduct with you?" He replied: "When the two angels made me sit up in the grave to interrogate me, imam Malik came to them and said: "How can you ask the like of such a man about his faith regarding Allah and Messenger? Go away from him." So they went away.

Allamah Amini says: Which interpreter can make such interpretation of dreams? Every interpreter knows that these dreams were invalid and not worthy to be interpreted. Except by someone, who is in pursuit of compiling false excellences, and who regards these dreams true and resorted to exaggeration in their excellence. As if they think that those two angels don't know who needs to be questioned about faith; and they were asking of their own accord, without permission of Almighty Allah! I seek refuge of Allah from deficiency of intellect.

23. Shaving the beard for the sake of God

In *Hilyatul Awlia*,² Hafiz Abu Nuaim has narrated from Abu Nasr that:

I heard as follows from Ahmad bin Muhammad Nahawandi that: Ghalib, son of Shibli,³ died and his mother shaved her head. Shibli was also having a long beard, ordered it to be shaved. When they asked: "O teacher, why did you shave your beard?" He replied: "This woman shaved her head because of her son's death, why should I not shave my beard for God, Who is ever-present?"

Allamah Amini says: Kudos to such a scholar, who acts according to his knowledge; and welcome to this man, who went insane and did not have any knowledge of laws of religion, and praise be on the like of Abu Nuaim, who compiled such nobilities for his elders and wrote them down!

How this jurist reached perfection in religion of Malik, when he did not know about unlawfulness of shaving the beard; whereas all schools of jurisprudence have, like Malik, accepted this rule? And he was someone who taught traditions to others for twenty years, had he not seen a large number of traditions from Holy Prophet (s.a.w.a.) about unlawfulness of shaving the beard? Traditions like:

¹ *Al-Mizan*, 1:46

² *Hilyatul Awlia*, 10:370.

³ Abu Bakr Dalf bin Jahdar was a jurist, scholar and traditionist and he died in the year 334, 335.

1. It is narrated from Ibne Umar in a chainless tradition that: “Oppose the polytheists; grow your beard long and trim your mustaches (so as not reach the lips).”¹

2. Ibne Umar says: “The Messenger of Allah (s.a.w.a.) ordered trimming of mustaches and for keeping a long beard.”²

3. It is mentioned regarding the Majus in a tradition from Ibne Umar that: “They grow long mustaches and shave their beards. So you oppose them.”³

4. Umar bin Shuaib has narrated from his father from his grandfather that: “The Messenger of Allah (s.a.w.a.) grew his beard long and only trimmed it from its ends.”⁴

How the view of his co-religionists remained unknown to Shibli that shaving of beard is a kind of interfering in the creation of Almighty Allah and is prohibited on the basis of the verse of Quran, in which Shaitan says:

وَلَا مُرْتَهِمْ فَلَيَعْتِرُنَّ خَلْقَ اللَّهِ

**“And most certainly I will bid them so that they shall alter
Allah’s creation.”⁵**

And some of them concluding from this verse, have added that shaving the beard and mustache is also unlawful for women!⁶

In the exegesis of this verse, Qurtubi says:⁷

“Shaving of beard and mustache and hair below the lips, even if they grow in women, is not lawful; because this is an act of interfering in the creation of God.”

How the statement of Ibne Hazm Zahiri remained concealed on Shibli; that he says in the book of *Maratib Ijma*:⁸

“All have accepted that shaving all of beard is equal to cutting off a limb and is not lawful, especially for a caliph, and a scholarly man. Testimony is not acceptable from one, who shaves his beard.”⁹

¹ *Sahih Muslim*, 1:153 [1/282, Tr. 259]; *Sunanul Kubra*, 1:16 [1/66, Tr. 13].

² *Sahih Muslim*, 1:153 [1/282, Tr. 259]; *Sunan Tirmidhi*, 10:221 [5/88, Tr. 2764].

³ *Al-Ahsan fee Taqreeb Sahih Ibne Habban*, [12/289, Tr. 5476]; *Kitabul Mughni an Hamlul Asfar*, [1/129].

⁴ *Sunan Tirmidhi*, 10:220 [5/87, Tr. 2762].

⁵ Surah Nisa 4:119

⁶ Ref: *Fathul Bari*, Tabari, [10/310].

⁷ *Al-Jamiul Ahkamul Quran*, 393 [5/252].

⁸ *Maratib Ijma*, 157.

⁹ *Maratib Ijma*, 52.

Most perfect statement, which reconciles the viewpoints of the leaders of four schools, is the statement of Ustad Mahfuz in his book of *Al-Abda fee Mazarul Ibtida* that:¹

“Today, one of the worst habits is shaving of beard and growing mustaches long; and this heresy is due to interaction with strangers, and regarding their habits good, which has spread among Egyptians in such a way that they regard their religion bad and have forgotten Sunnah of their Prophet, Muhammad (s.a.w.s)...”

Whereas the four schools regard as obligatory, keeping beard long and shaving all of it or most of it, is regarded unlawful:

First: Hanafites: The author of *Al-Mukhtar* says:²

Cutting off the beard is unlawful and in the book of *Nihaya*, it is clearly mentioned that the beard should be to the extent of a fist; and shortening the beard like westerners and women-like men, who keep a beard shorter than a fistful is unlawful; and shaving of all beard, which Jews of India and Majus Persians do.

Second: Maliki school: Shaving the whole beard or to pluck it in such a way that it should be construed as cutting off the beard, is unlawful. But if the beard reaches to an extent that it is not construed as plucking and cutting it off, it is opposed to the preferable or is detestable. This verdict is derived from the books of *Sharh Risala Abu Hasan* and *Hashiya Allamah Adawi*.

Third: Shafei school: The author of *Sharhul Abab* has mentioned: Conclusion: Senior teachers say that shaving the beard is detestable. Ibne Rafa has objected to this view and Shafei, in *Kitabul Umm* has clarified that it is unlawful. Azrai says: “More correct viewpoint is that shaving the whole beard, if it is without a reason, is unlawful.

Fourth: Viewpoint of Hanbalis: They have clarified about unlawfulness of shaving the beard. Some have clearly mentioned: The point of view worthy of trust is unlawfulness of shaving of beard.

Some of them, like the author of *Insaf*, in addition to clarification about unlawfulness, has not mentioned any opposing viewpoint. Same is understood from *Sharhul Muntaha*, *Sharh Manzoomatul Aadaab* and other books.

From the above, it can be concluded that the sacred religion of Islam regards shaving beard unlawful and whoever does this, is foolish and deviated, or a sinner; or he is ignorant of the conduct of Prophet Muhammad (s.a.w.s).

¹ Written by Shaykh Ali Mafuz, the great teacher, a professor of Al-Azhar University, 405, Fourth edition.

² *Durre Mukhtar*, 325.

Yes, Shibli, who shaved his beard and a Hafiz scholar, who praised this act and regarded it to be in the path of God, and others, who compiled numerous statements about the beard of Abu Bakr, have no need for a beard; on the contrary they are needful of wisdom as Samani has mentioned in his book of *Ansab*¹ and from the statement of Mateen bin Ahmad² that he saw Messenger of Allah (s.a.w.a.) in dream and said to him:

“O Messenger of Allah (s.a.w.a.), I want to wear a long beard;” and the Prophet said: “Your beard is all right; what you need is perfect intellect.”

24. God speaks to Abu Hamid Ghazzali

Author is *Miftahus Saada* has mentioned that:³

Abu Haamid Ghazzali⁴ says in some of his writings: In the beginning, I did not believe in Gnostic conditions, human nobilities and good nature, till a condition came upon me and I saw Allah, Mighty and High in dream, who said: “O Aba Haamid.” I asked: “Is the Shaitan speaking to me?” He replied: “No, I am Almighty Allah, Who is aware of the six dimensions.” Then He said: “O Aba Haamid, leave your invalid thoughts and go one, who is worthy of My attention in the world, They have passed from the two worlds in the path of my love.”

I said: “I adjure You by Your honor, to remove my misgivings about them.” God said: “Your wish is granted, and what caused you to be away from them? Was your love for the world? So leave the world willingly, before you leave it through weakness and disgrace. I have placed a divine effulgence in you.”

Abu Haamid says: I woke up in a state of joy and came to my teacher, Shaykh Yusuf Nassaj and related my dream. He said smiling: “O Aba Haamid, all of us had this thought in the beginning and we have removed it. Yes, if you come to me, I would grant so much awareness and make you reach such realization that you will see the heavens and its folks. Then you will reach a stage when you will see what the eyes do not see, and your inner self will be pure; and you will hear Almighty Allah like Musa (a.s.) that he said:

اَنَّ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٤١﴾

“Surely I am Allah, the Lord of the worlds.”⁵

Allamah Amini says: Salutations to this self-proclaimed man! If I only knew whether Shaitan is unable to say: I am Your Lord and I am cognizant of the six dimensions as some who claimed divinity previously, claimed as such? Then

¹ *Al-Ansab*, [3/63].

² In *Ansab*, it is mentioned as ‘Mutayyar’.

³ *Miftahus Saada*, 2:194 [2/303].

⁴ Abu Haamid Muhammad bin Muhammad Tusi Shafei, Hujjatul Islam, Ghazzali, author of *Ihya ul Uloomuddeen*, who was born in 450 A.H. in Tus and he died in 505 A.H...

⁵ Surah Qasas 28:30

how Ghazzali, only due to this voice, was able to say that it was God? How he was confident that it was not the voice of Shaitan?

If he really believed his dream and thought that God spoke to him, why after Almighty Allah said: "Give up your invalid thoughts," he still remained firm on that and did not leave it; and why he continued to believe in the fabrications of his teacher, Nassaj?

Alas, if some other medicine were found in the dispensary of his teacher, which might have illuminated the eyes and heart of Ghazzali and had informed him so that he would not have justified greater sins and had not confessed to them as is mentioned in the book of *Ihya ul Uloomudeen*: penance and Gnostic practices, which are not compatible with Islam. Like the incident of the thief of the public bath¹ and other fictions. Also, his statement restraining from cursing the accursed Yazid² and other numerous fictions, all of which are invalid.

How potent was the medicine of Nassaj that when it reached the eyes of Ghazzali, after seeing the heavens and the folks of heavens, he was able to see what others could not see and he hears Musa saying:

أَنَّ اللَّهُ رَبُّ الْعَالَمِينَ ﴿١٣﴾

"Surely I am Allah, the Lord of the worlds."³

Lastly, I didn't understand whether Musa (a.s.), who heard the voice of Almighty Allah like Ghazzali, whether he also had the power to see heavens and folks of heavens? Perhaps this exaggerators regarded himself superior to Musa (a.s.), who was an Ulil Azm Prophet and Almighty Allah addressed him as follows: "O Musa, you will never see Me."

25. *Ihyaul Uloom of Ghazzali*

Subki has mentioned in his book of *Tabaqat*.⁴

During our time, there was a man in Egypt, who spoke ill of Ghazzali; till he saw Holy Prophet (s.a.w.a.) in dream and Umar and Abu Bakr were at his side and Ghazzali also sat facing the Prophet.

He said: "O Messenger of Allah (s.a.w.a.), this man has spoken ill of me."

The Prophet said: "Bring a lash," and he ordered that man to be lashed in order to pacify Ghazzali. When he woke up, the marks of the lash were present on his back and he always used to lament about it and narrate this incident to others.

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 1150.

² Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 1152.

³ Surah Qasas 28:30

⁴ *Tabaqatush Shafiya*, 4:113 [6/218-219].

Allamah Amini says: What a nice dream! If all dreams were true, we would have to regard the author of this book – a book like *Ihya ul Uloom* of Ghazzali, which has opposed Islamic Shariah in a number of places – as correct.

Ibne Jauzi says in *Muntazam*:¹ He began writing his book of *Ihya* and completed it in Damascus. He wrote this book on the basis of Sufi religion and trampled upon the principles of Islamic jurisprudence. Like he says regarding self effacement and Jihad of the self:

A man wanted to uproot his conceit. So he entered the public bath and wore garments of another man beneath his garments. Then he left the bath slowly, but others saw him and apprehended him. They labeled him as the thief of the public bath.

Narrating this story to teach morals to students is a very hateful act as Islamic jurisprudence regards this deed evil. In such a way that if the public bath had a guard and he was caught stealing; his hand has to be cut off.

In addition to this, it is not correct to issue statements, which encourage sins. On other occasion, he says: A man purchased meat, but he felt ashamed to carry it home. So he hung the meat from his neck and walked in public, as this is an extremely despicable act.

Such statements are so numerous that it is not possible to quote all of them here. I have compiled the mistakes of this book and entitled it: *Elamul Ahya ba Ghulatul Ahya*. Some of these mistakes are also hinted at in the book of *Talbees Iblees*.²

Ibne Jauzi says in his book of *Talbees Iblees*:³ Abu Haamid Ghazzali has written in the book of *Ahya* that: Some teachers, who in the beginning expressed laziness in standing up for Prayer and remaining awake the whole nights, stood on their heads to get used to it, so that remaining awake the whole night may become easy for them.

And he says: Some of them, in order to remove inclination to worldly and material things, sold off all their belongings and fearing that pride would overcome them if they gave to the poor, threw away everything.

And he says: Some of them, in order to get into the habit of forbearance, hired a man to abuse them in front of people.

And he says: Some of them, in cold winters and in stormy seas, entered the water, so that they become brave in the waves.

Then Ibne Jauzi says: The author writes: Most amazing of all is the fact that how Abu Hamid taught these things, and has not denied them? Although how he

¹ *Al-Muntazam*, 9:169 [17/125, No. 3799].

² *Talbees Iblees*, [Pg. 352-363].

³ *Talbees Iblees*, 352.

could have denied them while he himself has mentioned these statements to teach others?

Before quoting these incidents, Abu Haamid has said: It is worthy that the teacher should look at the condition of his new student. If he has more than needful money, he should be divested of it, so that his hereafter is improved and material wealth should not divert the attention of student.

If he is dominated by conceit, he should be ordered to go to the market with a beggar and beg in public. If laziness overcomes him, he should cure it by cleaning the toilet, sweeping someone's house and work in kitchen. If he overeats, he should keep fasts. If he is a bachelor, and even fasting does not reduce his libido, he is ordered to end his fast only with water and not eat anything else; and the next night to eat nothing, but bread; and not to drink water, and he forbid them from eating meat.

After that Ibne Jauzi says: I am amazed at Abu Haamid how he ordered not compatible with the religion of Islam? How it is lawful to stand on one's head all night long, whereas it causes the flow of blood into the face and the head and causes disease?! How throwing away things into the sea can be lawful, whereas the Messenger of Allah (s.a.w.a.) ordered against destruction of wealth?!

And is it allowed to abuse and insult a Muslim?! Is it lawful to enter a raging sea?! Where stormy seas even exempt a person from Hajj?! And how begging is allowed for a person capable to work?! At what a low price has Abu Haamid sold his Fiqh and religion to the Sufis.

In the same way, Ibne Jauzi says: Abu Haamid has narrated a story that: Abu Turab Nakhshbi said to one of his disciples: Seeing Abu Bazyad once is better for you than seeing Allah!

Ibne Jauzi further says: I say to him: "This statement is much beyond insanity."

These were some statements of Ibne Jauzi regarding the book of *Ihya'ul Uloom*; and one who reads this book carefully, would find it worse than how Ibne Jauzi described it. It is sufficient to know that he regarded music, singing and dancing as lawful; and in order to justify his debased view about things prohibited by Messenger of Allah (s.a.w.a.), he says:¹

"All this proves that women's voice is not unlawful, like the sound of psalms; on the contrary only the risk of falling into sin makes it unlawful, in spite of these analogies and clear cut statements, it can be said: Music, dance, playing tambourine, games and excursions and weapons, looking at black and Ethiopian dancing women during weddings is lawful.

¹ Ref: *Ihya'ul Uloom*, 2:276 [2/257].

As all these acts are lawful on Eid days, days of weddings, Walima dinners, Aqiqa ceremony, circumcision, homecoming of traveler and other joyous occasions. In the same, joy on meeting friends and gatherings, having dinners and interacting with one another, all this is lawful, and all these instances also justify listening to music.”

After that he mentions other nonsensical things, which have no base in Islam and are opposed to Shariah; but he has sought to show them as lawful acts and composed a separate chapter on this.

Another deviation of *Ihya Uloom* and which proves the foolishness of the author is that he claims to have encompassing knowledge of religion and is earnest in his intentions, in spite of that he has mentioned nonsensical statements about cursing. He says:¹

“In other words: There is a risk in abusing and cursing people and we should abstain from it. For example, abstaining from cursing Shaitan carries no risk, what to say about other than Shaitan, that abstaining from cursing them is definitely is not without risk.

When they ask: Is it allowed to curse Yazid, who slain Husain or ordered his slaying, or not? I say: Lawfulness of cursing Yazid is not proved; because till it is not proved that Yazid killed Husain or issued orders for killing him, it cannot be said that he is the killer of Husain; what to say about cursing him; because a greater sin cannot be attributed to a Muslim, without proper investigation.”

At this point, he quotes some traditions regarding prohibition of cursing people; then he says:

“If they ask: Can it be said: May God curse the killer of Husain, are one who ordered the slaying of Husain? I say: What is preferable is to say that: Curse of God be on the killer of Husain, if he died before repenting for it. Because it is possible that the killer of Husain died after repenting; as Wahshi, the killer of Hamza, killed the uncle of Prophet (s.a.w.a.) when he was a disbeliever, after that he repented for his disbelief and killing Hamza.

Also, since killing is a greater sin, but not of the rank of disbelief, it is not possible to curse him. On the basis of this, if we curse someone, without knowing completely whether he has repented, there is a risk [that perhaps he is undeserving of curse], but if we are neutral, we do not face any risk.”

¹ *Ihya Uloomuddeen*, 3:121 [3/120].

Now that the respected reader has surveyed these invalid and foolish statements spread throughout *Ihya'ul Uloom*, he should judge for himself whether Holy Prophet (s.a.w.a.) regarded them authentic or swore on their reliability?¹

Can the defense, which this man has prepared for the accursed Shaitan and for the transgressor Yazid would earn the pleasure of Holy Prophet (s.a.w.a.)? Who by shedding the blood of Imam Husain (a.s.) aggrieved the holy Ahle Bayt (a.s.) and all the righteous members of the Islamic Ummah?

Can any Muslim, who is aware of the history of Bani Umayyah clan, approve the conduct of that profligate man, who in addition to shedding the blood of Imam Husain (a.s.) and his companions, also committed such debased acts that no one can equal him in profligacy. Would anyone having the least honesty dare to defend to such a villain?

26. Abdul Qadir has forty nocturnal discharges on a single night

Sherani has written in *Tabaqatul Kubra* that:²

“Shaykh Abdul Qadir Jilani says: For twenty-five years, I roamed through wilderness and ruins of Iraq alone for worship and monasticism. Neither I knew anyone nor anyone recognized me.

A group of folks from unseen and Paradise came to me and I taught them the method of divine recognition. At the beginning of my entry into Iraq, His Eminence, Khizr became my companion, while I did not recognize him, and he laid the condition that I would not oppose him.

He said: Sit here; and I sat where he had indicated for three years. He came to me once a year and said: “Don’t move from here, till I return.”

For years, I remained in the ruins of Madayan and undertook different kinds of penance and Jihad with the self. For one year, I did not drink water and ate only a little; and for one year I lived on water, without eating anything; and the third year, without eating or drinking any water; and without sleeping for a moment.

Once, during sleep on a cold night, in the hall of Choesroes, I had nocturnal discharge and performed the ritual bath in the river. I went to back to sleep and had another nocturnal discharge and against took the ritual bath; and this nocturnal discharge occurred forty times, and each time, I performed the ritual bath. Then fearing that I might fall asleep again, went to the terrace.”

¹ They have narrated another amazing dream: The Prophet glanced at all the pages of *Ihya'ul Uloom* and remarked: “By God, this is a nice thing.” Ref: *Tabaqatul Shafiya* 4:132 (6/259-260); *Al-Ghadeer*, 11/210.

² *Tabaqatul Kubra*, 1:110 [1/129, No. 248].

Allamah Amini says: Look at this mendicant and holy man, who was a teacher of morals to folks from heavens and whose company Khizr (a.s.) cultivated!

What an amazing man, who can survive without food for a year, and the next year does not drink any water; and the third year abstained from both, but there was no decrease in his physical strength; that he had seminal emission forty times in a night, in whose pursuit Shaitan came, while this man had annihilated his self into God! If at that time he had eaten roasted chicken and then put life into the bones,¹ even then it is impossible for a person to have seminal emission forty times in a night.

And how long was that night that he went to sleep forty times, had nocturnal emission; and after every emission, went to the river for ritual bath and again returned to his place and went to sleep!

And after all this a part of the night remained, during which he feared falling asleep again. So he went to the terrace of the building. Perhaps if he had fallen asleep again, he might have encountered the same thing even four hundred times or more and Shaitan would not have released that holy man till the end of the night!

His enlivening the bones of the chicken is not his greatest miracle, and all these are confused and false dreams, which hands of foolishness fabricated for him.

27. The Prophet (s.a.w.a.) mounted on the shoulders of Abdul Qadir

Shaykh, Sayyid, Abdul Qadir Gilani² says: “When on the night of ascension, my grandfather went up to the heavens in ascension and reached the Farthest Lote Tree (*Sidratul Muntaha*), Jibreel remained there and said:

“O Muhammad! If I move forward to the extent of even the digit of a finger, I would be gutted.” So Allah, the Mighty and High sent my soul to benefit from the presence of the most excellent of creatures, peace be on him and his progeny.

¹ A young man, who learnt penance under Shaykh Abdul Qadir, used to subsist on barley bread and he had become extremely thin. One day the mother of that youth came to Abdul Qadir Jilani and found him eating roasted chicken. She said: “You eat chicken and my son survives on barley bread?”

The Shaykh passed his hand over the bones of that chicken and said: “By the permission of the God who enlivens rotten bones, stand up!”

Suddenly the chicken became alive and started crowing. And the Shaykh said: “When your son reaches this stage, he can eat whatever he wants!” [Ref: *Al-Ghadeer*, 11/220].

² *Tafrihul Khatir fee Tarjuma Abdul Qadir*, 5 & 12, Egypt, Printed by Isa Albabi Halabi and Co., Year: 1339 A.H.

So I went there and achieved that great bounty and the major Caliphate. Over there, I assumed the form of Buraq; my grandfather mounted on me and held my tresses till he reached near God at a distance of two bows.

He said to me: "My son and the light of my eyes, my feet are upon your neck and your feet are on the necks of all holy saints."

28. Death of Shaykh Abdul Qadir

It is said: When the last moment of the life of Shaykh Abdul Qadir Gilani approached, our chief, Israel (a.s.) brought a sealed letter from Allah, the Mighty and High and gave it to his son, Shaykh Abdul Wahhab and the following was written on the back of the letter: This is a letter from the lover to the beloved.

When his son saw this letter, he became aggrieved and began to weep, and along with Israel, he brought that letter to the Shaykh. Whereas the Shaykh was informed of his death seven days ago and that is why he was elated. He prayed for the forgiveness of his friends and disciples and swore that on Judgment Day, he would intercede for all of them. That is why when he prostrated, he received this call:

يَا أَنْفُسَ الْمُطَهَّرِينَ ارْجِعُوا إِلَى رَبِّكُمْ رَاضِيَةً مَرْضِيَةً ﴿٢٩﴾

"O soul that art at rest! Return to your Lord, well-pleased (with him), well-pleasing (Him),"¹

Laments arose from the humankind and the heavenly sphere became elated that he was going to join them soon.²

These are examples of fabrications at the hands of exaggerators in praise of Shaykh Abdul Qadir Gilani. And if we compile such miracle acts, or should we say, nonsense, in praise of Shaykh, we find such points are remote from reason and incompatible with logic; and which contradict the Islamic Shariah and could not be relied upon and their evidences cannot be verified, which make one weep or cry.

29. The sun delays setting for Ismail Hadhrami

Before this,³ we mentioned the story of stopping of the sun for Ismail Hadhrami: One day, during a journey, he said to his servant: "Tell the sun to stop till I reach home." So, the sun did not move till he reached home. Then he told

¹ Surah Fajr 89:27-28

² Tafreehul Khatir:38.

³ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shahroodi, Pg. 420.

the servant: “Will you not release this prisoner (sun)?” And the servant ordered the sun to set; and immediately it set and the sky became dark.¹

Perhaps, a religion which came into being on caprice, regards it lawful to issue absurd statements, to say what comes to the mind, and throw oneself into madness to befool people! I seek refuge of Almighty Allah from extremism and exaggeration!

30. Dallawi breastfeeds the infant

Yafai says in *Miraatul Jinaan*:² There was an infant with Sayyid Abu Muhammad Abdullah Dallawi (d. 721 A.H.), whose mother had lost him and the child was crying. The beasts of Dallawi filled with milk and he fed the child till it was satisfied.

I don’t know what value can a book of history have that is filled with such funny stories; upon which they base their reasonings and argue their points?!

31. The Shaykh eats a whole cow

Manawi has mentioned in his book of *Tabaqat*, a biography of Ibrahim bin Abde Rabb (d. 878 A.H.) that:

He studied under Shaykh Muhammad Ghamri and Shaykh Madeen...he came to the house of Shaykh Madeen at a function to mark the birth of Prophet and ate up all the food; and second time he devoured all the meat of a cow and after that did not eat anything for a year.

One of his miracle act is narrated by Shaykh Aminuddin, Imam Jamat, Masjid Ghamri that: I asked him: “After your death, whom should I address my queries and requests to?”

He replied: “You may ask one between who and his brothers is the distance of some yards of dust, and I will reply to you from there itself.”

One day, the Shaykh’s daughter fell ill and they needed a musk melon for her cure, but were unable to get it. The Shaykh came to the tomb of his teacher and said:

“Fulfill your promise this moment!” When he returned home that night, he found a musk melon, without knowing from where it arrived.³

Allamah Amini says: “I have a friend, whose stomach is like the well of Hell. As if Muawiyah has occupied his belly.” (Couplet)

¹ Subki has mentioned this in his *Tabaqat*, 5:51; and also Yafai in his book of *Miraat*, 4:178; and Ibne Imad in his *Shazarat*, 5:362 [7/631, Events of the year 678 A.H.]; and Ibne Hajar in his *Fatawa al-Hadithiya*, [Pg. 316].

² *Miraatul Jinaan*, 4:265.

³ *Shazaratuz Zahab*, 7:323 [9/483, Events of the year 878 A.H.].

I am amazed at three impossible things: The Shaykh ate up a whole cow and bore hunger for a year, without eating anything. But after his death, he gifts a musk melon from his grave. Perhaps there was relationship between him and Muawiyah Ibne Abu Sufyan and had inherited the disease of overeating from him that he was able to devour a whole cow.

But I don't know from whom he inherited the capacity to remain hungry for a year. Because neither Muawiyah nor anyone else can live without food for a year, even though he might have consumed a whole cow before that.

Even if one eats ten cows, one cannot bear hunger for one-tenth of that duration. Perhaps you would say: It is possible that two supplications were accepted in his favor; one eating the whole cow, which was beneficial for him, and another: hunger for a whole year, which was harmful for him and each of them compensated for the other.

But the story of musk melon has no justification as it is completely baseless.

32. Suyuti saw Holy Prophet (s.a.w.a.) in wakefulness

Ibne Imad says in *Shazaratuz Zahab* that:¹

Shaykh Abdul Qadir Shazili has mentioned in his book of biography that: Jalaluddin Suyuti said: "I saw Holy Prophet (s.a.w.a.) in wakefulness; he said: O Shaykh, speak up! I said: O Messenger of Allah (s.a.w.a.), am I from the folks of Paradise? Yes, he replied. I asked: Would I enter Paradise without chastisement? He replied: It is so."

Shaykh Abdul Qadir says: "I asked Suyuti: How many times did you meet the Prophet during wakefulness?" He replied: "Seventy odd times."

Allamah Amini says: This problem will not be solved, except that another person, who like Suyuti, has seen the Prophet in wakefulness, is asked about it. Till he also informs that Suyuti attributed falsehood to the Prophet (s.a.w.a.) seventy odd times. Or a person, who stays in Paradise in comfort, should be asked regarding Suyuti, so that he may also say: I have definitely not seen him.

If Suyuti's claim is not proved in these two ways, we will regard this story as exaggeration, which no perfect reason will accept.

This is their claim regarding seeing the Prophet in wakefulness; as for seeing the Prophet in dream, they have claimed it hundreds of times.²

33. Suyuti and folding of the land

Muhammad bin Ali Habbak, servant of Shaykh Jalaluddin Suyuti (d. 911 A.H.) says:

¹ *Shazaratuz Zahab*, 8:54 [10/88, Events of the year 911 A.H.].

² Ref: *Hilyatul Awliya*, 10:343; *Neelul Ibtihaaj*, 322.

One day, after Zuhr, I was besides the tomb of Shaykh Abdullah Jiyushi in a cemetery in Egypt, when the Shaykh asked: “Do you want to pray the Asr Prayer in Mecca, upon the condition that you will not divulge this secret as long as I am alive?”

I replied: “Yes.” So he held my hand and said: “Close your eyes.” I closed my eyes and he walked me twenty-seven steps approximately. Then he said: “Open your eyes.”

I found myself standing at the Moalla gate in Mecca...

We mentioned this story and its like previously¹ and there we discussed the point in detail.

34. Miracle acts

The author of *An-Noorul Saafir* says:² Shaykh Alawi, son of Shaykh Muhammad bin Ali, like the Shaykh was himself a great divine sign [He said: I am the great sign of Allah], and one of his merits is that: man distinguishes good from bad, by the permission of God, revives the dead and makes the living dead; and by the permission of God, he exercises discretion over different things.

In addition to these, he had other great miracles, which no one else had.

These were a sample³ of miracles or fictions or lies or nonsensical tales, from hundreds of amazing stories which are spread throughout the books of: *Hilyatul Awliya* by Abu Nuaim; *Tarikh Bagdad* by Khatib Baghadi; *Sifatus Safwa* by Ibne Jauzi and also in his other books entitled *Muntazim* and *Manaqib Ahmad bin Hanbal*; *Tarikh Shaam* by Ibne Asakir, *Tarikh Ibne Khallikan*, *Al-Bidaya wan Nihaya* by Ibne Kathir; *Tabaqatash Shafiya* by Subki, *Manaqib Abu Hanifah* by Khwarizmi; *Manaqib Abu Hanifah* by Kardari; *Shazaratuz Zahab*, *Miraatul Jinaan*, *Rauzatul Rihayeen*, *Al-Kawakibud Durriya*; *Ar-Rauzul Faiq*, *Tabaqatul Kubra* by Sherani; *Kitab Tanbihul Mughtarreen* by Sherani; *Al-Fathur Rabbani*, *Al-Faizur Rahmani*, *Aneesul Jalees* by Suyuti; *Kitab Sharahus Sudoor* by Suyuti; *Latiful Minan wal Akhlaq*, *Bahjatul Israar*, Shaykh Nooruddin Shafei; *Qalaaidul Jawahir* by Shaykh Muhammad Hanbali; *Mashariqul Anwaar*, *Al-Noorus Saafir*, *Tafrihul Khatir* and *Umdatut Tahqeeq*.

Other books of history and biography are also filled with such false stories.

Conclusion

Our aim in this part, after a detailed discussion regarding the three caliphs and Muawiyah bin Abu Sufyan and his followers from companions and others,

¹ Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 419.

² *An-Noorul Saafir*, 313 [Pg. 218].

³ In *Al-Ghadeer*, 11/133-250, Shaykh Allamah has mentioned a hundred examples of this; we are content to quote only these here.

was to identify exaggerators and extremism in the religious society in the name of Wali of Allah, imams and scholars.

Is an exaggerator only one, who attaches himself to the holy Ahle Bayt (a.s.)? Ahle Bayt (a.s.), who in the point of view of all Muslims, are embellished with the ornaments of purity and perfections and are praised by divine revelation and the Prophet. Ahle Bayt (a.s.), to whom all have bowed down in respect and there is no excellence, except that they are embellished with it?

Or that exaggeration worthy of repetition is a sign of people, who have no share in excellence and their history is full of debasement and humiliation?

From the debasement of times is that: Those, who have trespassed the limits of reason and logic and mentioned excellence of their elders; that they do not call them exaggerators and extremists, but call exaggerators and extremists those, who are attached to revelation and prophethood, and devoted themselves to Ahle Bayt (a.s.), whose nobilities cannot be targeted by anyone.

No one can reach upto their rank and knowledge. The nobilities, which Almighty Allah bestowed them are much more than what tradition reporters have narrated regarding them.

We presented the nonsensical statements of those exaggerators so that readers may separate the exaggerators from the tellers of truth and baseless talks from proper reasonings.

لِيَهُنَّ لَكَ مَنْ هَلَكَ عَنْ بَيْنَ نَدِيْرَتِهِ وَلِيَجِدُونِي مَنْ حَيَّ عَنْ بَيْنَ نَدِيْرَتِهِ

“That he who would perish might perish by clear proof, and he who would live might live by clear proof.”¹

أَنْجَادُ لُؤْلُؤَنِي فِي آسَمَاءِ سَمَيْشُوْهَا آنُشُمْ وَأَبَاؤُ كُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَنٍ ط

فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ④

“What! do you dispute with me about names which you and your fathers have given? Allah has not sent any authority for them; wait then, I too with you will be of those who wait.”²

[You are waiting for my defeat and I am waiting for divine chastisement to strike you].

¹ Surah Anfal 8:42

² Surah Araaf 7:71

Remaining Poets of Ghadeer in the ninth century Hijri

- 75. Ziyauddin Hadi
- 76. Hasan Aale Abdul Karim

75. Ziyauddin Hadi

Born 758 A.H.

Died: 822 A.H.

1. Know that our belief is that the rightful Imam and leader after Mustafa, was the lion warrior and the killer of enemies. 2. That is Ameerul Momineen Ali (a.s.), who is the distributor of affection from Almighty Allah. 3. Allah sent so many verses in his praise that they cannot be enumerated for you. 4. My chief, the Messenger of Allah (s.a.w.a.), on day of Ghadeer and in the Farewell Hajj said regarding him: 5. Of whomsoever I am the master, this Ali is also his master and has more precedence. 6. The Prophet said among all the companions and people who had gathered there: and delivered this clear sermon to all. 7. He raised the generous arm of Abu Hasan on a hot scorching day, when the sun blazed on everything. 8. So that no one may say that the Prophet did not clarify the Imamate; on the contrary he did that openly and before everyone, he announced his successor. 9. So he alone was the successor of Mustafa after him and had precedence over others, since he did not prostrate before any idol. 10-He had precedence over others in every nobility. In every battle, he remained steadfast and did not turn his back to the enemy. 11. He is the first to have prayed facing the Prayer direction of Muslims, and he is the wisest of men regarding Quran, sciences and laws. 12. He had the closest relation with Prophet and from the aspect of inclination and love, he was the most superior of all and among the best warriors who possessed the most wielding sword.

Introduction to the poet

His name was Sayyid Jamaluddin Ziyauddin Hadi bin Ibrahim bin Hasan bin Ali bin Abu Talib Yemeni Sanai Zaidi.

He was one of the influential man and an intellectual of Yemen, who had command over different sciences and academics. Author¹ of *Matlaul Badoor* says regarding him:² Allamah Ibne Vazir says regarding him:

Among the descendants of Imam Hadi (a.s.) such a personality is not seen. He was extremely knowledgeable about different sciences and he disseminated his expertise to one and all. He was an expert of both prose as well as poetry. He possessed a congenial personality.

He was born in Shazab...among his best writings are: *Kashifatul Ghumma an Hasan Seerat Imamul Aaimma, Kareematul Anasir fee Zabbe an Seerate Imamul Masir* and *Suyuf Marhafaat Alaa amn Ahad fis Sifaat*.

¹ Ahmad bin Salih Muhammad bin Abi Rijaal Aini, who died in Sana in 1092 A.H.

² *Matlaul Badoor*, [Pg. 359].

He was well known among all educated men in all the areas; even among scholars of Egypt, in spite of their rivalry. They remember and respect him as Hafiz Allamah Ibne Hajar Asqalani Misri has mentioned about him and his brother, Muhammad in the book of *Tarikh* and has praised the two of them.

He was born on Friday, 27, 758 A.H. and died on 19 Zilhajj 822 A.H. in the Zumar province and his death was extremely tragic for his family members; as after him, they could not continue to live an affluent life in the towns.

76. Hasan Aale Abi Abdul Karim

1. Ali pledged oath to the Prophet (s.a.w.a.) in Uhad and Khyber; and due to this pledge, a sharp defeat was inflicted on the enemies. 2. Also, the allegiance at Ghadeer Khum, which the Prophet announced in his sermon. A sermon, which shot arrows at the hearts of polytheists. 3. Ahmad stood on the top of camel saddles and raising the right hand of Murtada, said: 4. Know that and listen carefully, and inform whoever is not present there and every respected and degraded one should listen. 5. Of whomsoever I am the leader and chief, Ali Haider Karrar is also his leader and I deliver this message from the Lord of the heavens. 6. Only Ali is the chief of believers, and whoever calls anyone other than him as Ameerul Momineen, has rejected the command of Allah and is an ignorant one. 7. Thus, all congratulated Ali (a.s.) for this position whereas this pained the hearts of the enemies. 8. Who can be like our master, Ali? Who is the friend and confidant of the best of prophets, Muhammad (s.a.w.a.)? 9. O one, who made the religion of Islam crooked after it was revealed and spread the religion of God after it was made crooked...

Introduction to the poet

Shaykh Hasan Aale Abu Abdul Karim Makhzumi, is one of the Shia poets in the eight century.

Since the date of his demise is unknown and it is likely that he was the same Ibne Rashidi, who passed away in the ninth century after the year 830 A.H. we have delayed the biography of this poet till the ninth century. And Allah knows best.

Poets of Ghadeer in the tenth century Hijri

- 77. Shaykh Kafami
- 78. Izzuddin Amili

77. Shaykh Kafami

Died: 905 A.H.

1. Happy Eid of Ghadeer, is a day of joy and happiness. 2. Day of the completion of religion of God and day of perfection of bounties of the generous Lord. 3. A day of success and a day of victory and a day when all preparations are for this celebration. 4. A day of coronation of Ali Murtada, father of Hasan and Husain; chief of believers. 5. And a day of reciting sermons by Jibreel, who announced the message of the wise Lord. 6. And a day of safety and security for Mustafa and his pure and chaste family. 7. A day when the Prophet declared the Wilayat of his successor; that is the day of Ghadeer. 8. A day when Wilayat of Ali was presented to every seeing and hearing creature. 9. Ali is successor of Prophet and refuge to his loyalists and destroyer of disbelievers. 10. He is the life-giving rain to the deserts and the husband of Zahra Batool; he is a kind brother, cousin of Prophet and an illuminated lamp. 11. He grants security to the lands and will quench people on Judgment Day with a sweet drink. 12. He was a courageous man in the ranks of battle and was welcoming to guests; and was like a wild lion during attacks. 13. One, in whose house the star descended and who fought the jinns in the depths of the well. 14. Follow him from Badr and Uhud and you will see how valiant he was and what courage he displayed. 15. Ask about his valor from Amr and Marhab and witness his courage in Battle of Siffen and on Lailatul Hareer.¹ 16. How he supported the religion of God through the sharp iron sword? 17. And participated in twenty-six battles along with the Hashemite Prophet, who was a warner and giver of glad tidings. 18. Under the command of Prophet, he was commander of expeditions in *Sariya* battles,² where there was no other commander.

Introduction to the poet

His name was Shaykh Taqiuddin Ibrahim bin Shaykh Zainuddin Ali bin...bin Shaykh Ismail Harithi Hamadani Kharifi Amili Kafami Lawaizi Jubai.

He was a scholar of the ninth century, who combined the sciences and literature, who hoisted the standard of traditions in every place and who brought out hidden, valuable and rare treasures.

Scholars narrated traditions from him and benefited a great deal from him. He has numerous writings to his credit. In addition to all this, he was a religious and pious man, who possessed the fear of God and who was embellished with all positive traits. This specialty shines upon him like a badge of honor and dressed him up in the dress of prominence.

¹ Lailatul Hareer: It was a night during the Battle of Siffen, when severe fighting took place between soldiers of Ameerul Momineen (a.s.) and Muawiyah. The forces Imam inflicted heavy casualties on the Syrian forces.

² Battles in which the Prophet was not present in person.

In addition to that he was embellished with the effulgence of Wilayat and was related to honorable companion of companions, Harith bin Abdullah Awar Hamadani. That Alawite and religious personality, who possessed a great rank.

He was regarded among the Shia jurists. A grandson of brother of this poet was Shaykh Husain,¹ father of Shaykh Bahai. My God forgive them.

The book of *Dairatul Marif* has mentioned him and extolled him to a great extent.²

Some of his valuable writings

1. *Al-Misbah* written in the year 895 A.H.

2. *Al-Baladul Ameen*

3. *Sharhaus Sahifa*

The father of this poet is Shaykh Zainuddin Ali, great grandfather of Shaykh Bahai and is one the senior and prominent Shia scholars and jurists. His son, the poet under discussion, narrated traditional reports from him and mentioned him as a great jurist and scholar.

As mentioned in the book of *Kashfuz Zunoon*³ of Shaykh Kafami, this great poet passed away in Kerbala in the year 905 A.H. and made a bequest to his survivors to bury him near the tomb of Imam Husain (a.s.) in the Aqueer area.⁴

78. Izzuddin Amili

Born: 918 A.H.

Died: 984 A.H.

1. How can I be condemned, whereas all know about my conduct and belief and I am aloof from every debased one. 2. Having affection for Prophet and progeny of Prophet and making statements about justice is my best supporter and guard. 3. I have a family, which is deserving of respect and I am attached to the great Wilayat. 4. On Judgment Day, they are my refuge and in Qiyamat, they would bestow me a good place. 5. As I fear much during hardships and calamities and seek help from them. 6. Brother of Mustafa and father of Hasan and Husain; husband of Fatima and son-in-law and assistant of Prophet. 7. A personality, who is beloved of the highly praised Lord and favorite of the best Prophet, the warner and giver of glad tidings. 8. He illuminates the darkness of misguidance and possesses all

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 1167-1169.

² His biography is mentioned in: *Amalul Amal*, [1/28, No. 5]; *Riyazul Ulama*, [1/21]; *Rauzatul Jannat*, 6 [1/20, No. 2].

³ Ref: *Kashfuz Zunoon*, 2:617 and in another edition Pg. 1982.

⁴ Perhaps Aqar is an area around Kerbala. Like Ghadiruya and Shattul Furat. Therefore when Imam Husain (a.s.) asked about the name of the place, one reply he got was ‘Aqar’. At that point Imam Husain (a.s.) said: “I seek refuge of Allah from Aqar.” Or it is named as Aqar, because in dictionary Aqueer means killing of the noble.

greatness; and on the basis of clarification of Prophet in tradition of Ghadeer, is the leader of all men. 9. The same one, who removed the troubles and who was aware of the unseen; and according to statement of the wise God, was absolutely purified. 10. He is most knowledgeable about adjudication. He is the sword of Allah, the Peace; the seeing and the hearing.¹

The panegyric has 45 couplets.

Introduction to the poet

His full name is Izzuddin Shaykh Husain bin Abdul Samad bin Shamsuddin Muhammad bin Zainuddin Ali bin Badruddin Hasan bin Salih bin Ismail Harithi Hamadani Amili Jubai.

He is from a family, which during the time of His Eminence, Ali (a.s.) due to loyalty to the family of infallibility and purity, had been imbued with nobility and greatness. It was not without reason that Ameerul Momineen (a.s.), at the time of the death of his ancestor, Harith bin Abdullah Awar Hamadani Kharifi,² congratulated him for his right belief and his loyalty and sincere faith.

On the day of Battle of Siffeen, Ameerul Momineen (a.s.) praised the tribe of Hamadan, which included the valiant fighter, grandfather of this poet – Harith, saying:

“O people of Hamadan, you are my daggers and body armor. You have not helped anyone other than God and except for God, you have not obeyed anyone.”

The founder of this exalted and pure family was Harith Hamadani. He was a close confidant of Ameerul Momineen (a.s.), who devoted himself completely to Imam Ali (a.s.). He was a great Shia jurist and a prominent personage of his time. Some Ahle Sunnat scholars have also praised him.³

In his book of *Mizanul Etedal*,⁴ Dhahabi says: He was among the most senior scholars from companions of companions. And Dhahabi in another place and Ibne Hajar in *Tahdhibut Tahdhib*⁵ have narrated from Abu Bakr Ibne Abu Dawood as follows:

“Harith was the great scholar of jurisprudence and most knowledgeable of obligatory acts [inheritance]. He learnt these sciences from Imam Ali (a.s.).”

¹ Peace (*Salam*) is a name of God as mentioned at the end of Surah Hashr: “***He is Allah, besides Whom there is no god; the King, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness; Glory be to Allah from what they set up (with Him).***” (*Surah Hashr 59:23*)

² Kharifi is related to Kharif which is a clan of Hamadan that settled in Kufa, and it is said that the Houthi, which is another clan of Hamadan is also as such.

³ Except for some Ahle Sunnat, who harbor malice to Ahle Bayt (a.s.); and who are in pursuit of picking fault with the Shia. In this way they have mentioned calumnies about him, which are absolutely false; and which have no value for the researcher.

⁴ *Mizanul Etedal*, 1:202 [1/435, No. 1627].

⁵ *Tahdhibut Tahdhib*, 145 [2/126].

It is mentioned in the book of *Khulasa Tahdhibul Kamaal*¹ that he was a senior Shia personality.

As Dhahabi has said in *Mizanul Etedal*,² Harith Hamadani passed away in the year 65 A.H.

The poet under discussion – Shaykh Husain – is one of the senior Shia personalities and prominent experts of Shia jurisprudence, principles of jurisprudence, scholasticism, mathematics and literature. He was and one of the great personalities of this century. A lightning shone from his forehead and his fragrance spread in the surroundings and his contemporary and succeeding scholars confessed to his expertise.³

It is mentioned *Riyazul Ulama*,⁴ that: He was an accomplished man and a great scholar; he was an expert of principles of jurisprudence, scholastic theologian, a jurist, tradition scholar and a powerful poet, who had expertise in idiom.

He left behind scholarly inheritance in the form of his son, Shaykh Bahai, whose earned fame through reciting his sayings in gatherings of literature.

It is mentioned in the book of *Amalul Amal*⁵ that: “He was a great intellectual and a sharp minded researcher; he had expertise in all genres of literature; he was an expert poet and a man of noble traits. He was an important student and confidant of the Second Martyr.

The reigning king of Iran, Shah Tahmasb Safawi was aware of the knowledge and excellence of this gentleman, and he accorded great respect to him and first granted him the title of Shaykhul Islam of Qazwin, then accorded him this position in holy Khorasan and then Herat. In the same way, he was given the chair of professorship after his teacher, Muhaqqiq Karki, preferring him over a large number of contemporary scholars.

He left behind valuable writings; among them being:

1. A Gloss on principles.
2. Two glosses on *Alafiya* of Shaheed.
3. *Ar-Risalatul Tahmasbiya dar Fiqh*.
4. *Ar-Risalatul Waswsiya*.

Birth and death

This great poet was born in the beginning of Mohurrum in the year 918 A.H. and passed away on the 8th of Rabiul Awwal of the year 984 A.H. in the Musalli

¹ *Khulasa Tahdhibul Kamaal*, Khazraji, 85 [1/84, No. 1142].

² *Mizanul Etedal*, [1/437, No. 1627].

³ Ref: *Kashkol*, Shaykh Bahrani, author of *Hadaiq* [2/202]; *Behaarul Anwaar*, [109/165, No. 79].

⁴ *Riyazul Ulama*, [2/109].

⁵ *Amalul Amal* [1/74, No. 67].

village of Hajar province an area in Bahrain. He was aged sixty-six years, two months and seven days.

The uncle of this poet is Shaykh Ibrahim Kafami.¹

¹ *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 1166.

Poets of Ghadeer in the eleventh century Hijri

- 79.Ibne Abi Shafeen Bahrani
- 80.Zainuddin Hameedi
- 81.Shaykh Bahai
- 82.Harfoshi Amili
- 83.Ibne Abil Hasan Amili
- 84.Shaykh Husain Karaki
- 85.Qadi Sharafuddin
- 86.Sayyid Abu Ali Ansi Yemeni
- 87.Sayyid Shahab Abu Matuq Musawi
- 88.Sayyid Ali Khan Mashashai
- 89. Sayyid Ziyauddin Yemeni
- 90.Maula Muhammad Tahir Qummi
- 91.Qadi Jamaluddin Makki
- 92.Abu Muhammad bin Shaykh Sanani

79. Ibne Abi Shafeen Bahrani

Died: After 1001 A.H.

1. Holy Prophet (s.a.w.a.) completed the Farewell Hajj and came out of Mecca, to make an important announcement, which had made him tense. 2. When the caravan approached Ghadeer, Jibraeel Amin brought him the good news. 3. That he should appoint Ali as successor as this command is a divine revelation and has to be conveyed, without any delay. 4. Those, who had gone ahead were called back and those following were waited for. 5. It was a place, where no traveler halted due to severity of heat, which scorched everything in the vicinity. 6. Holy Prophet (s.a.w.a.) ascended a pulpit of camel saddles to announce the important message of God and to convey it to everyone. 7. First he recited the praise and glory of Almighty Allah, then he began to extol the merits of Imam Ali (a.s.) and said: 8. Allah obligated a duty upon me regarding Ali; such that if I don't announce it, I would be deficient. 9. In the name of God I conveyed the message to all and Almighty Allah assists in conveyance of truth. 10. Ali is my brother and successor in my Ummah; he assists the religion of Allah and the truth always triumphs. 11. Obedience to Ali is obligatory on all believers and his disobedience is unforgiveable sin. 12. Retain this advice and always follow the commands; obey and remember Allah, that you be successful. 13. Am I not having precedence over you than you have on yourself? All said: Yes, O Messenger of Allah (s.a.w.a.). This is the statement of Almighty Allah, which should be announced. 14. He said: Know that of whomsoever I am the Maula, this Ali is also his leader after me, and my successor is Haider.

We selected these few couplets from the Qasida of this great poet, Ibne Abi Shafeen, which comprises of 580 verses. This Qasida is mentioned in ancient manuscripts.

Introduction to the poet

Shaykh Dawood bin Muhammad bin Abu Talib, famous as Ibne Shafeen, grandfather of Hafse Bahrani, was a prominent personality of the tenth century, who possessed numerous merits. His poems are strewn across in books of literature and dictionaries of poets and writers. His compositions are often recited in poetic gatherings. Whenever literature is mentioned, he is also mentioned as he was well aware of the ups and downs of poetry.

Sayyid Ali Khan has mentioned him in his book of *As-Salafa*¹ and praised him as follows:

“He is a raging sea, except that his water is potable and without any bitterness and pollution. He is the illuminated and bright moon with the quality that his verses are bold and daring, which have earned him a singular reputation, which is like the universal fame of the sun in the world.

¹ *Salafatul Asr*, 529 [Pg. 521-524].

No one is able to reach to the level of his expertise; and in academics, no one can hope to compete with him; and in the world of poetry and literature, he has the final word and the passage of time fail to blunt the sharpness of his discourse. If he wields the sword of his discourse, he definitely reaches his aim. His compositions possess a delicateness of presentation and comprise of beauty as well as intricacy.”

80. Zainuddin Hameedi

Died: 1005 A.H.

1. Pollution and worldly corruptions do not restrain him from divine piety and he is never attracted to lust. 2. He gave up the world in abstemiousness, and divorced it, and it was unable to deceive him. 3. He possessed the best of the lineages and was most closely related to Prophet. 4. He is the rightful successor of Prophet and his rank in the constellation ascended. 5. In his rank and position is the tradition: Of whomsoever I am the master...suffices, and there is no need to pursue any other praise.

These verses are taken from the great panegyric of this poet, comprising of 337 verses. He composed this poem in praise of Holy Prophet (s.a.w.a.) and named it ‘Al-Durrul Munazzam fee Madhe Nabiyyul Aazam’. This poem is present in his collected works comprising of 149 pages, and was lithographed during the year 1313 A.H. on pages 5-22.

Introduction to the poet

Zainuddin Abdur Rahman bin Ahmad¹ bin Ali Hameedi, was an expert calligraphist and he lived in Egypt and Shahab Khafaji has praised him in the book of *Rihanatul Alba*.²

81. Shaykh Bahai

Born: 953 A.H.

Died: 1031 A.H.

1. Ali (a.s.) is my leader and what a nice leader he is. Tomorrow on Judgment Day, he would save me from the fire of Hell. 2. He was the best helper of Ahmad (s.a.w.a.) and on Ghadeer Day, as per divine command, he chose him as his successor. 3. Only Ali is my leader and Imam and no one else. And none but Almighty Allah has bestowed this position to him. 4. I have affection for him and he is the gem of Wilayat and the most honorable of creatures. Among them, he holds the loftiest rank; and in the Quraish clan possesses the purest nature.

¹ In *Rihanatul Adab* and *Khulasatul Adab*, Muhammad is mentioned instead of Ahmad.

² *Rihanatul Alba*, 270 [2/114, No.112].

Introduction to the poet

Shaykh Muhammad bin Husain bin Abdul Samad Harithi Amili Jubai. Shaykhul Islam, Bahaul Millat wa Deen, teacher of teachers and jurisprudents. He possessed great expertise in knowledge and academics; and his command on different sciences was unprecedented; and his fame was universal regarding the religion of Islam.

That is why he is not in need of any praise. Those, who are supposed to recognize him, do recognize him. He was a great scholar and researcher and an expert on academic, a perfect mystic and an extraordinary writer. He was a powerful debater, littérateur, poet and possessed every expertise in arts and literature.

He was an extraordinary scholar of his time with regard to knowledge and religion. In such a way that Muhibbi, in the book of *Khulasa*¹ has introduced him as follows:

Shaykh Bahai is the author of numerous books and studies and he the most worthy personality, whose biography should be quoted and whose precedence should be publicized; and the world should be informed about his views and excellence.

He was in himself, a nation due to the fact that he had command on all sciences and possessed deep knowledge in every subject and I don't think that time has seen anyone like him; and he has no peer. More amazing is the fact that the world has so far not completely learnt about his true accomplishments.

His family descended from that famous Alawite companion of companions, Harith Hamadani, as was explained under the biography of Shaykh Husain, father of Shaykh Bahai.²

His biography and praise as is worthy, is found throughout all books³ of biographies of prominent personalities.

His teachers

Shaykh Bahai spent a large part of his life travelling in pursuit of knowledge and undertook journeys to far off places in this objective. He came in contact with teachers and experts of different sciences, who lived in various areas of country and he met them and interacted with them. That is why Shaykh Bahai had many teachers of Quran and traditions; among them being:

1. His respected father, Shaykh Husain bin Abdul Samad.
2. Shaykh Muhammad bin Muhammad bin Abi Latif Muqaddasi Shafei

¹ *Khulasatul Athar fee Ayanul Quran al-Hadi Ashar*, 3:440.

² *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 167-169.

³ *Amalul Amal*, 289 [1/155, No. 158]; *Rihanatul Alba*, *Shahabuddin Khafaji*, 103-107 [Pg. 207-214]; *Jamiur Ruwaat*, Muqaddas Ar dibeli, [2/100]; *Ijazaatul Bihar*, 123 [*Behaarul Anwaar*, 109/108, No. 26].

3. Shaykh Mulla Abdullah Yazdi, author of a gloss (d. 981 A.H.)

Students of Shaykh Bahai and those, who narrated traditions from him

A large number of prominent scholars studied under him and learnt the sciences of religion, philosophy and literature, and a large number of scholars have narrated from him. In the book of *Al-Ghadeer*, Allamah Amini has mentioned 97¹ important personalities from the Shia and Sunni, who studied under him in alphabetical order.

Valuable writings of Shaykh Bahai

Although death is destined for everyone, but no one knows when it will come and in what form. But it is fact that writings of some individuals have the capacity to bestow immortality to them. Some of the important works of this author are:

1. *Al-Urwatul Wuthqa dar Tafseer*, Printed.
2. *Jami Abbasi* on Islamic Jurisprudence, Printed.
3. *Tashrihul Aflaak*, Printed.
4. *Hablul Mateen*; Printed.
5. *Zabdatul Usool*, Printed.
6. *Khulasatul Hisaab*, Printed.
7. *Al-Fawaidus Sanadiya*, Printed.

Birth

The most authentic view regarding the date of birth of Shaykh Bahai is what the author of *Riyazul Ulama*,² has mentioned quoting from the written manuscript Shaykh Bahai's father, Shaykh Husain, in which it is mentioned:

“He was born on Monday eve 3rd Safar 950 A.H. and his brother, Abul Fazail, Muhammad Bahauddin – may God keep him guided and in health – at the time of sunset on Wednesday, 26th Zilhajj 953 A.H.”

Death

What is reliable in the view of scholars regarding the death of the Shaykh, is that it occurred in the year 1030 A.H.. He passed away in Isfahan and as per his will, his body was brought to Mashad and buried in his house near the tomb of Imam Ali Reza (a.s.).

82. Harfoshi Amili

Died: 1059 A.H.

¹ *Al-Ghadeer*, 11/331-343.
² *Riyazul Ulama*, [2/110].

1. One, who slashes his sword like weaving of a snake. 2. To quench its thirst and smear it with the blood of criminals. 3. And that the standards of the enemies may flee in terror. Whereas these flags had arrayed themselves in the battlefield. 4. Ask the land of Khum regarding his rank, whose excellence the Prophet made clear. 5. What will happen¹ if his enemies give him a moment of respite while confronting him?

Introduction to the poet

Shaykh Muhammad bin Ali bin Ahmad Harfoshi² Hariri Shaami Amili.

He was a remarkable personality having precedence in knowledge and he was regarded as an incomparable intellectual. He did not leave any excellence, but that he pursued it eagerly and did not remain content with what he had and continued to strive for further perfection. As if all his excellent traits were of a similar caliber.

Shaykh Hurre Amili, in his biography in *Amalul Amal*,³ has praised him as follows:

“He was an accomplished intellectual, a very sharp minded expert of knowledge, a good researcher and an eloquent poet, littérateur, writer, Hafiz scholar, and most knowledgeable person of his time regarding Arabic sciences.”

Our teacher, Allamah Majlisi has also in *Biharul Anwar*,⁴ imitating the author of *As-Salafa*, praised him.

On the basis of the statement of *Mustadrak*,⁵ Shaykh Ali Zainuddin, grandson of Second Martyr had studied under him and Sayyid Hashim Ahsai narrated traditions from him.

Some of his valuable writings are:

1. *Sharh Qawid Shaheed*.
2. *Sharh al-Zubda* on principles of jurisprudence.
3. *Sharh Samadia* on grammar.
4. *Mukhtalifun Nuhaat* on grammar.

83. Ibne Abil Hasan Amili

Died: 1068 A.H.

1. On Ghadeer day, Holy Prophet (s.a.w.a.) clearly declared and introduced Ali as the leader of all. 2. You handed over this lofty rank to

¹ Ref: *Sihahul Lughat*, 6/2257; *Nihaya*, Ibne Athir, 5/144; *Al-Hashiya Alla Usul al-Kafi*, Sayyid Badruddin bin Ahmad Husaini Amili, 268.

² Related to Harfosh, his great grandfather that Amir Harfosh Khuzai, who was a standard bearer in the army, when Abu Ubaidah Ibne Jarrah attacked Balbak. He was originally from Khaza in Iraq. Ref: *Ayanush Shia*, 5:448 [2/216].

³ *Amalul Amal*, printed at the end of *Minhajul Migal*: 452 [1/162, No. 167].

⁴ *Behaarul Anwaar*, 25:124 [109/115]

⁵ *Mustadrak*, 3:406.

undeserving fellows due to foolishness and injustice. And kept it away from the one, who was most worthy for it. 3. They distressed the Prophet (s.a.w.a.) by depriving his daughter from inheritance and what a debased act they committed! 4. How much these people are astride the mount of misguidance and how firm they are on these evils! And how remote they are from justice and guidance!

Sayyid Ahmad Attar has mentioned this Qasida in the second volume of his *Ar-Raiq*.

Introduction to the poet

His name is Sayyid Nuruddin Ali – the second – bin Sayyid Nuruddin Ali – the elder – bin Husain bin Abil Hasan, Musawi Amili Jubai.

He was one of the most important and prominent Shia personalities, who had combined in himself knowledge and literature and was embellished with piety and religiousness.

Like his father, he was a senior member of the house of revelation and among the incomparable individuals regarding knowledge and excellence. He was a very famous student of the Second Martyr.

The father of the personality under our discussion was Sayyid Sharif Tahir; and he studied under two great personalities, one of them being his paternal brother and the other was Shaykh Hasan, son of the Second Martyr, who was his maternal brother. He had secured permission from them to narrate traditional reports.

In books about biographies of important personages,¹ the accomplished poet, Nuruddin – who is mentioned there, is described with all his positive points and he is shown to be in possession of all merits and excellence that a scholar and poet can have.

84. Shaykh Husain Karaki

Died: 1076 A.H.

1. Ameerul Momineen (a.s.) wielded his sword devouring the flames of war. 2. He raised such Hashemite call among the enemies that even tall mountains were almost pulverized. 3. The cloud of blood from the necks of disbelievers burst into rain; a cloud whose lightning was from the sword of Ali and its thunder was the crowing of the cockerel. 4. Ali is the successor of Holy Prophet (s.a.w.a.) and inheritor of his knowledge. He is the one, who on Ghadeer day, was given discretion to solve important issues. 5. Those, who compare Ali with his enemies, are truly misguided. He is incomparable; just as the Lord of the Arsh has no equal or a partner.

¹ Ref: *Behaarul Anwaar*, 25:124 [109-112]; *Rauzatul Jannat*, 530 [7/51, No. 598].

(Qasida¹)

Introduction to the poet

Shaykh Husain bin Shahabuddin bin Husain bin Khandar² Shaami Karki Amili, was one of the well known personalities of Jebel Amil, who had command over a wide range of sciences. He was an expert in different genres of literature. When he composed verses one cannot know whether he has showered pearls or brought down jewels.

One of his contemporaries, in the book of *Al-Amal*³ describes him as follows:

“During our time, he is an accomplished scholar and writer, who has written a number of books, including the following: *Sharh Nahjul Balagha*, *Aqoodud Durar fee Halle Abyatil Mutawaal wal Mukhtasar*, and Gloss on *Mutawwal*...he passed away in the year 1076 A.H. at the age of sixty years.

85. Qadi Sharafuddin

Died: 1079 A.H.

1. On the day of Ghadeer, Ahmad appointed him as his successor; a mastership, which was like an iron-collar around his neck. 2. But when the period of Ali’s Caliphate arrived, they harbored enmity to him and restrained him from applying the Sunnah of Prophet and the true Islam. 3. How soon they forgot the pledged they had made and broke their oath. 4. They were witnesses on Ghadeer day that how the effulgence of the Wilayat of Haider illuminated the world.

(Qasida.⁴)

Introduction to the poet

His full name was Qadi Sharafuddin Hasan bin Qadi Jamaluddin bin...bin Umar bin Hanzal bin Mutahhar bin Ali Habli⁵ Khaulani Yemeni Sanai. He was an important figure in literature in Yemen, an intellectual and an accomplished writer. His collected works is entitled *Qala'idul Jawahir*.

It is mentioned in *Naseematus Sahar* that:

“Yemen, since the beginning of history, till his time, had not seen any poet, who was more powerful than him.”

This poet passed away at a young age in 1079 A.H. and his father and other

¹ We have selected this Qasida from *Amalul Amal* [1/72, No. 66], which is quoted in bold letters.

² In *Khulasatul Athar*, [2/90] it is mentioned as Jandar.

³ *Amalul Amal*, [1/70, No. 66]; his biography is mentioned in *Ijaazaatul Bihar*, 125. [Behaarul Anwaar, 109/119].

⁴ This panegyric is mentioned in *Nismatus Sahar fee man Tashayyo wa Shir*, Vol. 1 [No. 7, Vol. 1, Pg. 1/172].

⁵ A notable family of Khaulan.

poets paid poetical tributes to him. The author of *Khulasatul Athar*¹ has mentioned him, extolled him and has quoted a large number of his verses.

86. Sayyid Abu Ali Ansi

Died: 1079 A.H.

"It is the tradition of Ghadeer in which Muhammad clearly declared his successor and it was sufficient as proof; but the malice, which the Quraish harbored, was against this; so they opposed it with all their might."²

Introduction to the poet

Sayyid Abu Ali Ahmad bin Muhammad Hasani Yemeni Ansi,³ was a prominent scholar and writer of Yemen; and he was from Jarudiya.

Author of *Naseematus Sahar*⁴ has extolled his merits. He composed a large number of couplets regarding articles of faith and the caliph Mutawakkil feared his discourse. Thus, when he had come to Mutawakkil in rage and condemned him for not having granted him any stipend. Mutawakkil ordered them to fulfill all his needs and said: "I don't like that any of your wishes remain unfulfilled." Sayyid said: "I need the throne you are sitting on."

Mutawakkil arose, the Sayyid took the chair and praised Mutawakkil in a couplet. He passed away during the year 1079 A.H. His son, Sayyid Ahmad also inherited expertise in poetry and literature from his father, whom we shall mention among the poets of the twelfth century.⁵

87. Sayyid Shahab Musawi

Birth: 1025 A.H.

Died: 1087 A.H.

1. The light of his lamp of *Noor-e-Mubeen*⁶ (manifest light) illuminates the darkness of misguidance. 2. And on the Ghadeer (pond) of Khum, after doubts and hesitation that the opponents spread that pond began to swell up and agitate. 3. The cloud of your book, *Khairul Maqal* (best discourses) rained and it was at that moment that this pond (filled with water and) the water was straitened in the waves. 4. And in the book of *Nukatul Bayan* (Points of discourse) you exposed the facts, and showed us the path of guidance, whose traces had been destroyed. 5. In the same way is your book, *Muntakhabut Tafseer*, which none else can write.

¹ *Khulasatul Athar see Ayanul Quran wal Hadi Ashar*, Mohibbi, 2:30.

² *Nismatus Sahar*, Vol. 1 [No. 1, Vol. 1, Pg. 90].

³ Related to an area in Yemen.

⁴ *Nismatus Sahar*, [No. 6, Vol. 1-90].

⁵ Refer poets of the twelfth century.

⁶ *Noore Mubeen*, *Khairul Miqal*, *Nukatul Bayan* and *Muntakhabut Tafaseer* are the titles of the four books of Sayyid Ali Khan. Ref: *Al-Ghadeer*, 11/415.

The above verses are selected from a panegyric of the author comprising of 40 verses, which is mentioned in his collected works.¹ He composed these verses in the year 1087 A.H. in praise of Sayyid Ali Khan Mashashayi (the next poet).

The poet has mentioned the book of *Khairul Miqal*, which is on the subject of Imamate, and in which the tradition of Ghadeer is mentioned. In the same way, it can be noted that when a person praises someone in his verses during his lifetime, it proves the tradition of Ghadeer since he considered doubts spread about it to be just empty propaganda; that is why we included him among poets of Ghadeer.

Introduction to the poet

Sayyid Shahab bin Ahmad bin Nasir bin Hauzi bin...bin Imam Musa Kazim (a.s.) was the most powerful poet from the family of Prophet (s.a.w.a.), whose verses are evocative and eloquent; and nice points. They are also powerful and flowing.

Sayyid Zamin bin Shadqam says regarding him in the book of *Tohfatul Azhar*² that:

“He is a great Sayyid, possessing nice morals, lofty nature; and he is a eloquent man and a writer and a poet.”

Bistami says in *Dairatul Marif*:³

“He was an important personality of the eleventh century, who passed away in the year 1082 A.H. He has left behind poetic compositions, which are very evocative and flowing.”

88. Sayyid Ali Khan Mashashai

Died: 1088 A.H.

“On Ghadeer day, Holy Prophet (s.a.w.a.) publicly announced friendship and mastership (*Wilayat*) of Ali. Ali was the first to embrace Islam, and on the night of migration, he risked his life for the sake of Holy Prophet (s.a.w.a.). He was the helper of Holy Prophet (s.a.w.a.) at a time when all companions fled from the Prophet (s.a.w.a.) like the birds fly away.”

This beautiful panegyric comprises of 120 verses.

Introduction to the poet

Sayyid Ali Khan bin Sayyid Khalaf bin Sayyid Abdul Muttalib bin...bin Imam Musa bin Ja’far (a.s.) – peace be on them both – Mashashi Huwaizi⁴ was an intellectual of Huwaiza, and its suburbs. He was an accomplished scholar.

¹ *Diwan*, Sayyid Shahab Musawi: 140.

² *Tohfatul Azhar*, Vol. 3.

³ *Dairatul Marif*, 10:589 [10/593].

⁴ The author of *Riyazul Ulama* has mentioned his lineage as such. 4/77.

Shaykh Hurr has mentioned him in *Amalul Amal*¹ as follows:

“He was an accomplished scholar and an expert poet. He has authored books on principles of jurisprudence, Imamate and other things.”

According to the author of *Mustadrak*,² Shaykh Husain bin Muhyuddin bin Abdul Latif bin Abi Jami has narrated traditions from him and he, in turn has narrated from Shaykh Ali Zainuddin, maternal grandson of the Second Martyr.

89. Sayyid Ziyauddin Yemeni

Died: 1096 A.H.

1. He is the Imam, whom Almighty Allah created in the best nature, and he is the great master, who possesses the most firm conduct of greatness. 2. He was having the best nobility and illumination of the heavens is from him. He is a moon and his noble family members are stars. 3. The religion of God was established on the earth through their auspiciousness, and the beliefs of the Ummah of the best of the prophets became known. 4. Felicitations to you for this Eid³ as it is your Eid and of mine and those devoted to you. 5. On the day Almighty Allah gifted the right of the progeny of Prophet (s.a.w.a.) through auspiciousness of Ali (a.s.), when Messenger of Allah (s.a.w.a.) delivered a sermon. 6. On this day Almighty Allah entrusted Caliphate to the worthiest one and people deserted him. 7. Then Ali, according to clarification of Almighty Allah was introduced as the chief of believers and successor of Prophet and following him is obligatory for all. 8. Sufficient for you is (loyalty to) the soul of Mustafa, his Wali and his Harun; that noble master and valiant warrior.

Introduction to the poet

Sayyid Ziyauddin Ja’far bin Mutahhar⁴ bin Muhammad Husain, Jarmuzi Hasani Yemeni was a prominent personality of Yemen, and a man of literature, a writer and a poet; whom Mutawakkil, the son of Mansur, after the demise of Abul Hasan Ismail bin Muhammad, appointed as governor of Eidain.⁵ He continued to hold this post till Amir Sayyid Fakhruddin Abdulla Yahya bin Muhammad, at the beginning of the rule of Moyyad bin Mutawakkil was appointed in that position. He passed away in the year 1096 A.H. on Eidain.⁶

90. Maula Muhammad Tahir Qummi

Died: 1098 A.H.

¹ *Amalul Amal*, [2/187, No. 554].

² *Mustadrak*, 3:406 & 408.

³ Eid of Ghadeer.

⁴ He was a prominent and scholarly personality of his time and he passed away in 1077 A.H. His biography can be seen in *Khulasatul Athar*, Pg. 4:406.

⁵ An area in Yemen. *Mojamul Buldan*, [4/90].

⁶ *Nismatus Sahar* [No. 6/ Vol. 1/155].

“Wilayat of Ali Murtada, according to clarification of the best creature of God, and most excellent of messengers on the land of Khum is proved for everyone. Holy Prophet (s.a.w.a.) openly declared this Wilayat from the pulpit and all Muslims testified to it.”

Introduction to the poet

Mulla Muhammad Tahir bin Muhammad Husain, Shirazi, then Najafi, then Qummi is one of those rare personalities, who mastered different sciences and was a teacher of tradition scholars.

His chain of narrators goes up to the Imam (a.s.). He was an expert jurist and scholar of authentic and lofty philosophy. His statements were reliable and he was perfect in the science of literature. He blended his deep knowledge with eloquent beneficial morals and left behind numerous wise sayings. His poetry was at the same time pregnant with meaning and accompanied with wisdom. Numerous dictionaries of poets have extolled him.

The author of *Amalul Amal* says:¹ “He is an important personality and intellectual of our time. He is a research scholar with a sharp insight. He is trustworthy in jurisprudence and scholastics. He is also regarded as an exceptional tradition scholar of a high caliber.”

Muhaddith Noori has praised him in his *Mustadrak* as follows:

“He was a respected scholar of great nobility and among the most reliable and respected of the Shia personalities. He is the author of remarkable and useful books.”

Maulana Muhammad Tahir narrated traditions from Sayyid Nuruddin Ali,² who was mentioned before this. Allamah Majlisi got license from him to narrate traditions in the year 1086 A.H.³ Shaykh Hurre Amili in the writing of *Amalul Amal*,⁴ Shaykh Nuruddin Akhbari and Mulla Muhammad Mohsin Faiz Kashani⁵ have all narrated from him. He wrote valuable books on a wide range of subjects.

91. Qadi Jamaluddin Makki

Died: After 1012 A.H.

1. You are the best helper in times of hardships, a provision and the best of all masters. 2. By my life, you have the best of blessings and capacities, and the best of men and singular among creatures. 3. You are the rightful heir of Wilayat and have right upon everyone till Judgment Day. 4. As on Ghadeer day, the Prophet (s.a.w.a.) declared you as the master of every obedient believer. 5. Some received guidance through your obedience and

¹ *Amalul Amal*, [2/277, No. 819].

² *Behaarul Anwaar*, 25:264 [110/130, No. 103]; *Mustadrakul Wasail*, 3:409.

³ In *Ijazaat Bihar*, 164 [110/129, No. 103].

⁴ *Amalul Amal*, [2/278, No. 819].

⁵ *Mustadrak*, 3:421.

got salvation; and foolish and ignorant continued opposition to you. 6. At that time the Prophet (s.a.w.a.) said: O God, love Ali and be inimical to his enemies. 7. Have mercy on those, who are affectionate to him and curse his enemies.

Refer to the books of *Salafatul Asr*¹ and *Salawatul Gharib*, both authored by Sayyid Ali Khan Madani.

Introduction to the poet

Qadi Jamaluddin² Muhammad bin Hasan bin Daraz Makki was a littérateur who possessed great gentleness and eloquent discourse. He was a senior scholar and critic of poetry, a creative write and a noble jurist.

The Sayyid has mentioned him in positive terms in his book of *Salafatul Asr*, and extolled him as follows:

“He was the handsome face of knowledge and cognition and a beneficiary of their permanent and widespread shade. The suns and moons of his accomplishments had spread illumination everywhere. He was an ocean of knowledge and he created agitating waves in it. The standard of his wisdom covered all the areas and his fame spread in all corners of the world.”

The biography of Jamaluddin, poet under our discussion, can be found in *Khulasatul Athar*³ by Muhibbi. After the quotation from *Salafa*, he says:

“I tried to find the date of demise of this personality, but could not find. I only know that he was alive in the year 1012 A.H. After that he did not live for long, may God forgive him.”

92. Abu Muhammad bin Shaykh Sanani

1. He is the holder of a lofty rank due to his qualities and name; in traditions his titles are derived from divine qualities.⁴ 2. Lamp of divine effulgence and guidance and one, who opens the door of secret treasures. 3. Ali is the brother of Holy Prophet (s.a.w.a.) and the first to embrace faith, who worshipped Allah like his worthy cousin. 4. Through him, Almighty Allah perfected the religion of His Messenger as reward and His bounty on righteous creatures.⁵

Introduction to the poet

His name was Abu Muhammad bin Shaykh Sanani. I could not find

¹ *Salafatul Asr*, 117.

² It is mentioned in the same form in *Khulasa* [3/420]; and in *Salafatul Asr* [Pg. 107], it is mentioned as Jamaluddin bin Muhammad.

³ *Khulasatul Athar see Ayaanul Qarn Hadi Ashar*, 3:420-427.

⁴ It is hint at the traditional report, which Abu Nuaim has mentioned in *Hilyatul Awliya*, 1:68: “Do not abuse Ali, as he is imbued with divine qualities.”

⁵ It is hint to the verse: “**This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion...**” (Surah Maidah 5:3). It was revealed on Ghadeer day for Ameerul Momineen (a.s.).

anything regarding the biography of this poet, but since his compositions are evocative about his belief in the mastership (*Wilayat*) of Ameerul Momineen (a.s.) and his poems are fine literary pieces, I included him among the poets of Ghadeer.

Poets of Ghadeer in the twelfth century Hijri

93. Shaykh Muhammad Hurre Amili
94. Shaykh Ahmad Biladi
95. Shamsul Adab Yemeni
96. Sayyid Ali Khan Madani
97. Shaykh Abdur Reza Miqrī Kazmi
98. Alamul Huda Muhammad
99. Shaykh Ali Amili
100. Mulla Masiha Fasawi
101. Ibne Basharat Gharvi
102. Shaykh Ibrahim Biladi
103. Shaykh Abu Muhammad Shawiki
104. Sayyid Husain Rizvi
105. Sayyid Badruddin Yemeni

93. Shaykh Muhammad Hurre Amili

Born: 1033 A.H.

Died: 1104 A.H.

Excerpt from Qasida of 453 verses:

1. So many clear statements of Prophet have reached us about Ali that they are beyond computation. 2. According to scholars, the Prophet said about Ali: He is my Wali, successor and heir. 3. Whereas you think that he was only a relative of Prophet! 4. According to the clear declaration of Prophet, Ali is the master all whose master the Prophet is; thus, in this regard it is necessary to give up all arguments and selfish motives. 5. And after that the Prophet recited a supplication, which is certainly granted, and this is narrated through widely narrated traditions.

Introduction to the poet

Muhammad bin Hasan bin Ali bin...bin Hurre Riyahi, who was martyred at the side of Imam Husain (a.s.) the martyred grandson of Prophet, peace be on him and his companions.

This Hurr, who on Ashura day, was martyred at the side of Imam Husain (a.s.), the martyred grandson of the Prophet, is the founder of the lofty nobility for his honorable family; a family, in which elders of faith, religious personalities, literary critics, leaders of thinkers, expert writers and orators, accomplished jurists, scholars of traditions, gifted poets are found, foremost and most famous of them being the poet under discussion: Shaykh Hurre Amili, whose memorable writings cannot be ignored.

The long passage of time will not make him forgotten. Among his most important writings is the valuable book of *Wasailush Shia*, comprising of numerous volumes; and the foundation stone of Shia jurisprudence of that period was laid upon it.

Mustadrakul Wasail by Muhaddith Noori, and *Wasail* can be described as two oceans joined to each other. Many scholars do not issue verdict without referring to these two books. Yes, jurists have the right to ponder upon chains of narrators compiled in these two books. Biography of Shaykh Hurre is not mentioned in any dictionary, except that it has extolled the book of *Wasailush Shia*.

He wrote such valuable books that they made his name immortal; among them being:

1. *Amalul Amal fee Ulama Jabalil Aamil*; this book comprises of biographies of scholars of Jebel Amil area and some other scholars.

2. *Athbatul Hudat bil Nusoos wal Mojizaat*; which comprises of two volumes and includes more than twenty thousand traditions.

Shaykh Hurr studied under his father, Shaykh Hasan bin Ali (d. 1062 A.H.)

and his uncle, Shaykh Muhammad bin Ali (d. 1081 A.H.), his maternal grandfather, Shaykh Abdus Salam bin Muhammad Hurr and maternal uncle of his father, Shaykh Ali bin Mahmud Amili; Shaykh Zainuddin bin Muhammad bin Hasan, author of *Maalim*; Shaykh Husain Zaheeri, and other scholars.

He had license to narrate traditions from Abdullah Husain bin Hasan bin Yunus Amili and Allamah Majlisi,¹ and as he has mentioned in his permission, Allamah Majlisi was the last to give him permission to narrate traditional reports from him.

As for those who received permission² to narrate traditional reports from him are as follows: Allamah Majlisi, Shaykh Muhammad Fazil,³ bin Muhammad Mahdi Mashhadi, Sayyid Nooruddin bin Sayyid Nimatullah Jazaeri, according to the permission of historian in 1098 A.H. and Shaykh bin Mahmud bin Abdus Salam Bahrani as is mentioned in *Mustadrak*.⁴

Shaykh Hurr was born in the town of Mashghar⁵ on Friday eve, 8th Rajab, year 1033 A.H. and for forty years he grew up in a noble family and performed the Hajj twice. After that he travelled to Iraq for Ziyarat in Iraq; then was granted the Ziyarat of Imam Ali Reza (a.s.) in Iran, and he stayed in Meshed.

During his stay in Meshed, he performed the Hajj twice, and also the Ziyarat of the Imams of Iraq twice. He was granted the position of Shaykhul Islam in Meshed, and the post of judge, till he passed away on 21st of the month of Ramadhan 1104 A.H. and was buried in the courtyard of Imam Ali Reza (a.s.) towards Madrasa Mirza Ja'far. His grave was well known and it is a place of visitation, may Almighty Allah make his soul happy and illuminate his tomb.⁶

94. Shaykh Ahmad Biladi

“Those oaths, which were given from before were forgotten and they did not accord any importance to the statements of Prophet. What’s wrong with these members of the Ummah? Was that message of the day of Ghadeer not sufficient for them? What debased and wicked people they were! Who oppressed without qualms, forsook the religion of truth, and were hastening on the path of transgression.”

The above Qasida is having 68 verses.

Introduction to the poet

Shaykh Ahmad bin Haji Baladari was an accomplished intellectual and

¹ He was given license in 1051 A.H. and as mentioned in the *Ijazaat Bihar*, 160 [110/109, No. 100], he is the first who gave license to him.

² His permission to Shaykh Hurr can be found in *Bihar*, 2:159 [110/103, No. 99], which was issued in the year 1085 A.H.

³ The year of 1085, which is mentioned in *Ijazaat Bihar*, 158 [110/107, No. 100].

⁴ *Mustadrak*, 3:390.

⁵ It is a town of Jebel Amil [an area in the mountains of Lebanon]. *Mojamul Buldan*, 5/134.

⁶ *Amalul Amal*, 448 [1/141, No. 154]; *Rauzatul Jannat*, 544 [7/96, No. 605].

litterateur and a remarkable poet, who extolled the virtues of Ahle Bayt (a.s.).

He composed numerous elegies regarding them; and it is said that he composed a thousand panegyrics in praise of Imam Husain (a.s.), which are compiled into two volumes.

It is concluded from the book of *Anwarul Badrain* that he passed away in the beginning of the twelfth century.¹

95. Shamsul Adab Yemeni

Died: 1119 A.H.

1. When the lightning of deviation wielded its sword on him, Ghadeer took upon itself a strong armor. 2. Due to being oppressed by Ghadeer, my eyes shed tears like the flowing seas. 3. A Ghadeer, whose remembrance is sweet and comforting for me as it creates love and enthusiasm for one, whose remembrance quenches the thirsty. 4. A Ghadeer when the Prophet of Islam (s.a.w.a.) introduced his successor and dressed Ali with the dress of Wilayat. 5. And the Prophet stood up among all the people and in his sermon named Ali as his successor. 6. And said: I heave among you this tradition as a reminder, but some of them ignored and forgot it. 7. Among the folks of Saqifah any valiant one was not seen that his hand should be pure of killing the son of Prophet. 8. Killing of Zaid bin Ali and Yahya bin Zaid and all those who are buried in Ghurra of Najaf. 9. If this oppressive sword is not wielded against them and they had not broken the pledge, no other sin remains. 10. O father of Hasan and Husain, give us a drink at the cistern of Kauthar, from the water, which quenches the thirst of the eager ones. 11. When on Judgment Day I enter among those raised after death.²

Introduction to the poet

Sayyid Shamsul Adab Ahmad bin Ahmad bin Muhammad Hasani³ was a prominent scholar and writer from Yemen. He lived in peace till Mahdi al-Deenillah became angry at him and ordered him to be exiled to an area in Ethiopia. He was jailed over there till he passed away in 1119 A.H.

96. Sayyid Ali Khan Madani

Born: 1052 A.H.

Died: 1120 A.H.

1. The great nobility was granted to Ameerul Momineen (a.s.) in Ghadeer Khum, when the rank of universal mastership and successorship of

¹ *Anwarul Badrain*, [Pg. 166-167, No. 74].

² This couplet is taken from the book of *Nismatus Sahar* [No. 6, Vol. 1/67], which is in praise of Moyyad billa Muhammad bin Mutawakkil,

³ We mentioned about him in the biography of the father of this poet, that is Sayyid Ahmad in the coming pages.

Prophet was bestowed to him. 2. And a reminder of the imprecation contest, in which the Prophet went with Ali, Fatima and their two sons. 3. And recited the verse of imprecation ‘our selves and your selves’ and in that deemed Ali to be his self; and this same nobility is sufficient till the end of the days. 4. These are the nobilities of Ali and not measures for milk and drink.¹

Introduction to the poet

He is Sadruddin Sayyid Ali Khan Madani Shirazi Ibne Nizamuddin Ahmad bin...bin Zaid, the martyr, bin Imam Sajjad (a.s.).

This poet belonged to a respectable family all of whose members were attributed with knowledge and nobility. He was from a pure tree, whose roots are in the earth, but its branches are in the sky; and it presents its fruits to all. Branches of this tree have spread in all the areas of the world from Hijaz to Iraq and Iran, and till the present day, people benefit from its fruits and viewers are pleased on seeing it.

The poet under our discussion, Sadruddin is one of the treasures of times, a righteous scholar and a prominent personality. He was a master of all arts and the standard bearer in all merits. Look at every book that he has authored and think upon it. You will get the evidence of this claim and you will not need to bring any other evidence to prove that. Some of his books are as follows:

1. *Riyazus Salikeen*, a gloss on *Sahifa Sajjadiya*.
2. *Al-Kalimatut Tayyab wal Ghaisus Sayyid*, on supplications received from Ahle Bayt (a.s.).
3. *Al-Hadaiqul Nadiya fee Sharh Samadiya* of Shaykh Bahai.
4. Two other glosses on *Samadiya*; one is of moderate length and the other is brief.
5. *Risala fee Aghaleet of Firozabadi fil Qamus*.
6. *Salafatus Asr*: biographies of his contemporaries.

This intellectual was educated from the elders of religion and leaders of excellence. He was able to attain command on different types of sciences and had many teachers in myriad subjects.

He received permission to narrate traditions from Allamah Majlisi, author of *Bihar*; and Allamah Majlisi also narrates from him. In the same way, he narrates from Ali bin Fakhrudin Muhammad bin Shaykh Hasan, author of *Maalim*, son of the Second Martyr (d. 1104 A.H.).

Birth and life

Sayyid Ali Khan Madani was born on the eve of Saturday, 5th Jamadiul Awwal, 1052 A.H. in Medina Munawwar. He began to study in that city itself till

¹ We have taken this from his manuscript where the Qasida comprises of 61 verses.

in the year 1068 A.H. he moved to Hyderabad in India and in the year 1081 A.H. he began writing the book of *Salafatul Asar*.

According to the writings of his contemporary in *Nisamtus Sahar*,¹ he stayed in India for forty-eight years till 1086 A.H. He was under the guardianship of his respected father till after the passing away of his father. Then he was transferred to Burhanpur to King Aurangzeb and he gave him the command of 1300 strong cavalry and granted him the title of Khan to him.

When the King moved to Ahmadnagar, he appointed him as governor of Aurangabad and that is why he stayed there for a period of time. Then he was appointed as governor of Lahore. After that he undertook the finance ministry of Burhanpur and stayed there for two years as governor.

In 1114 A.H. he was in the army of the emperor of India and after that resigned from his post and performed Ziyarat of Imam Reza (a.s.). During the reign of Sultan Husain in 1117 A.H. he entered Isfahan and stayed there for many years.

Then he returned to Shiraz and stayed there and became involved in teaching. He passed away in Zilqad 1120 A.H. and was buried in the sanctuary of Shah Chirag Ahmad bin Imam Musa Ibne Ja'far (a.s.) besides his grandfather, Ghiyasuddin Mansur, founder of the Mansuirya Madressa.²

97. Shaykh Abdur Reza Miqrī Kazmi

Died: Around 1120 A.H.

1. They forgot the advice of Prophet (s.a.w.a.) on the day of Ghadeer Khum regarding successorship of Ali (a.s.), while they witnessed it themselves. 2. This message arrived in words of Jibreel Amin from Almighty Allah, the All powerful and Giver of all bounties: 3. O Prophet introduce Ali as your successor; and if you don't discharge this duty, you have not delivered the message and Almighty Allah has secured you from the harm of enemies. 4. After that everyone was elated and they congratulated him and said: O Ali, you are our leader and owner of Wilayat. 5. And this clear verse of Quran was revealed for Ali: *This day have I perfected for you your religion and completed My favor on you.* Gaiety erupted in the teeming crowd. 6. But after that they alleged: The Prophet did not make a will regarding his successor. This is nonsense, which enemies have attributed to the Prophet.

Introduction to the poet

Shaykh Abdur Reza bin Ahmad bin Khalifa Abul Hasan Miqrī Kazmi was an extraordinary personality of the twelfth century and a scholar, who combined

¹ *Nisamtus Sahar*, [No. 8; Vol. 2/397].

² His biography is mentioned in *Amalul Amal*, [2/176, No. 529] and *Riyazul Ulama*, [3/363].

in himself, the sciences as well as literature. In his book of *Takmeelatul Amal*, Sayyid Abu Muhammad Hasan has mentioned his biography and has extolled his knowledge and precedence.

And he says: He passed away around the year 1120 A.H. and Collected Poems (*Diwan*) is attributed to him, which is in praise of the Holy Imams (a.s.) and is arranged in alphabetical order.

98. Alamul Huda Muhammad

“He is the reflection of the right path and the effulgence of guidance and the Imam of all the creatures and the freshness of supplications. Through the evidence of the tradition of Ghadeer and clear statement of Holy Prophet (s.a.w.a.), he is the leader of people, chief of the generous ones and what a nice leader he is...”

Introduction to the poet

Alamul Huda Muhammad bin Mulla Muhammad Mohsin Murtada Kashani was a prominent scholar and literary figure of his time, who also possessed a noble lineage and inherited the excellence from his forefathers, and also achieved through his efforts. He is the son of Muhaqqiq Faiz Kashani, who is the standard bearer of jurisprudence and traditions, and lofty tower of philosophy, a treasure of gnosis, stable mountain of moral science and ocean of knowledge and cognition. He was the son of that extraordinary personality who is very rare in the world, and the mothers of the days are unable to give birth to his like.

The personality under our discussion followed in the footsteps of his father and left the signs of his precedence in his writings; among them being the following:

His book of *Mawaiz* containing 20000 verses; *Fehrist Al-Wafī* [*Wafī* was written by his father]; in the same way, Gloss on *Wafī* and Addenda in *Mafatihus Sharai* of his father.

We were unable to find the date of birth and demise of this poet.¹

99. Shaykh Ali Amili

“On the day of Ghadeer Khum, when Jibreel called the Prophet (s.a.w.a.) that he should convey this unreturnable message to the people – He said: Of whomsoever I am the leader should know that Ali (a.s.) is my successor and legatee and he is master and chief of everyone, who is present here or absent. That valiant commander who combined in himself positive qualities and in the battlefield, was mounted on a fast mount and he slashed the enemies.”

¹ Shaykh Aqa Buzurg Tehrani in the book of *Tabaqat Elamush Shia fil Quran Thani Ashar*, Pg. 488, has mentioned his biography, books and some of his children; and he has mentioned his date of birth as 1093 A.H. and demise in the year 1115 A.H.

Introduction to the poet

Shaykh Ali bin Ahmad Faqih Amili Gharvi is among the personalities of Jebel Amil,¹ who settled down in Iraq and became famous in knowledge, literature and accomplishments.

He studied under the outstanding scholar, Sayyid Nasrullah Hairi and as per his orders prepared the collection of verses (Diwan). The Diwan of this poet has one introduction, some chapters and a conclusion.

He – may God have mercy on him – travelled a great deal and passing through the cities of Iran travelled to Shiraz and Isfahan and stayed there for a period of time. In 1120 A.H. he left Iran, and travelled to Najaf Ashraf.

Shaykh Ali Amili has composed long panegyrics in praise of Imam Ameerul Momineen Ali (a.s.) and in extolling his martyred son, Imam Husain (a.s.).

100. Mulla Masiha Fasawi

Born: 1037 A.H.

Died: 1127 A.H.

1. One, whom Holy Prophet (s.a.w.a.) appointed as the religious guide and this matter was conveyed to all. 2. That day when people of all groups and everyone from progeny of Adnan were present in that vast desert. 3. All the companions of Messenger of Allah (s.a.w.a.) congratulated Ali for this and the first to do so was the second caliph.² 4. After Almighty Allah emphasized on Prophet to announce the appointment of his caliph to the Ummah. 5. And addressed the Prophet: Make this announcement or you have not carried out the duty of messengership. 6. As for those, who usurped his position, they have no Quranic declaration in their favor. 7. May Almighty Allah not make the days laugh as it has rules and customs, which changed the meaning of justice. 8. Through his sincere love, he enlivened all the decomposed ones of guidance. 9. O my religion and faith, my life be sacrificed on you. As long as the heavens endure, may your blessings continue to rain upon us; as long as the day and night occur, your shade may remain on us.

This whole Qasida comprises of 91 verses. It is mentioned in the second volume of *Al-Raiq*, by Sayyid Ahmad Attar.

Introduction to the poet

Mulla Muhammad Masih, famous as Masiha Ibne Mulla Ismail Fadashkoi Fasawi, whose non de plume in Persian poetry is Maani and in Arabic, it is Masih.

¹ Jebel Amil is also called as Amila, related to Amila bin Saba.

² Umar bin Khattab was the first of those who congratulated Ali (a.s.) on Ghadeer day and he was the second to assume the caliphate unrightfully.

He was a philosopher scholar, an outstanding thinker, expert jurist, a poet, a great writer, and his student Shaykh Ali Hazin, in his book of *Sawaneh* has praised him. In the same way, he has extolled his books of *Nujumus Sama*,¹ *Faris Nama Nasiri*² and other books.

He obtained his education under the universal scholar, Agha Husain Khwansari and numerous scholars studied under him.

During the rule of Shah Sulaiman and king Shah Husain, he was the Shaykhul Islam of Shiraz and during the reigns of these two rulers, he delivered eloquent sermons.

He passed away in 1127 A.H. at the age of ninety years leaving behind valuable writings.

101. Ibne Basharat Gharvi

Died: After 1138 A.H.

1. He is the son-in-law of the Prophet and the progenitor of the Imams and he is the one, through whom Caliphate got value. 2. In Ghadeer Khum, Wilayat and successorship of the Prophet was entrusted to him. And this was his right and there is no scope to deny that. 3. When Ali mounted the pulpit to deliver good exhortations even nonsense speakers and enemies listened to his advice. 4. From his two hands such a pure and clear spring has emerged that whoever comes to that spring is quenched. 5. He is having such knowledge that they rain mercy like rain laden clouds on all. 6. *Nahjul Balagha* is one of the gems of his discourse, which has clarified the secret of sciences. 7. If he were not there even for a day, Almighty Allah would not be worshipped in the earth and the disbelievers would not admit truth.³

Introduction to the poet

Abu Reza Shaykh Muhammad Ali Khaqani Najafi, son of Bashara was from the family of Mauhi. He was an outstanding man, who was truly an incomparable noble.

He was an outstanding personality of his time, an expert of poetry and literature and he obtained his expertise in poetry and literature from his father, Shaykh Basharat.

He lived during the time of remarkable poets and authors, and benefited from their presence and was able to scale lofty ranks. He is praised by his contemporaries and is regarded to be among the standard bearers of knowledge and poetry.

His valuable books are recorded in history like precious gems and he was always mentioned by all.

¹ *Nujumus Sama*, 195.

² *Faris Nama Nasiri*, 2;23.

³ This poem is mentioned in the book of *Nishwatus Salafa* and it contains fifty couplets.

Among his writings are:

1. *Nashwatush Salafa wa Mahalul Izaafa*
2. *Sharh Nahjul Balaghah*
3. *Rihanatul Nahv*

102. Shaykh Ibrahim Biladi

1. I testify that Holy Prophet (s.a.w.a.) appointed Ali (a.s.) as his Wali; one, who was the Wali of Allah and who dedicated himself to the service of religion. 2. The Prophet on Ghadeer day, under the express command of Almighty Allah chose him as his successor. 3. And while standing upon the pulpit, clarified about the other Imams, who would come from the progeny of Ali. 4. The Prophet named him as his brother and under the command of Allah has declared him to be to the leader of all. 5. He accorded honor to him and under divine revelation, gave him the title of chief of believers (*Ameerul Momineen*) as no one other than him was worthy of this title nor would be. 6. And chose Lady Fatima Zahra (s.a.) – peace be on her – to be his wife. 7. For Zahra (s.a.), Ali was a respectable husband and from the progeny of those two have the Imams descended.

...till the end of Qasida.¹

Introduction to the poet

Abu Riyaz Shaykh Ibrahim Biladi Bahrani, Ibne Shaykh Ali bin Shaykh Hasan bin Shaykh Yusuf bin Shaykh Hasan bin Shaykh Ali was a prominent elder of Bahrain, famous for his expertise in literature and poetry.

As concluded from some books, he was the ancestor of the author of *Anwarul Badrain*. He composed a versified tract, entitled: *Al-Iqtibas wasn Nazmeen min Kitabullahil Mubeen*, which is an argumentative writing proving the principles of religion.

His another book is *Jamiur Riyaz*, in each of whose sections, he has praised one of the infallible Imams; that is why he earned the nickname of Abu Riyaz.

In the same way is his Diwan of collected poetic works, which contains some Qasidas arranged in alphabetical order and 132 couplets on the five chapters of monotheism, prophethood, imamate, divine justice and resurrection. There is one poem of 108 verses on the five fundamental principles of Islam.

103. Shaykh Abu Muhammad Shawiki

1. The rank and dignity of Ali is lofty like his name; that righteous one, who is my refuge on Judgment Day. 2. On the day of Ghadeer Khum, he was introduced as the divine proof through clear and unchangeable statement (of

¹ I have quoted this Qasida from his handwritten manuscript. It contains other poems as well regarding Ghadeer.

Prophet) and whoever loves him is loved by Almighty Allah. 3. From the side of Almighty Allah and the creator of the Throne (*Arsh*), he is the chief of believers and the chosen one. 4. He it is, who slept on the bed of Prophet instead of him not dreading the enemies.

This poet has also composed the following verses:

“Wilayat of the Prophet (s.a.w.a.) is like an armor that saves people from fatal arrows and wretchedness; and it is a means of success. And after the Prophet, Ali is my Wali, as the Prophet, before his passing away, declared the following advice regarding him. On the day of Ghadeer Khum, the Prophet chose him for Imamate; and it is he that will sever the connection of the enemies.”

Introduction to the poet

His name was Abu Muhammad Abdullaah Shawiki Khatti, Ibne Muhammad bin Husain bin Muhammad. He displayed a very inimitable style in his literary works, especially his poetry; and succeeded in earning a great reputation in this field; but it should be mentioned that his couplets are moderate.

He wrote a book on the biographies of the Holy Imams (a.s.); as well as a collection of verses in praise of Holy Prophet (s.a.w.a.) and his family (a.s.), entitled: *Jawahirun Nizam*.

He also has a famous collection of elegies on Ahle Bayt (a.s.), entitled *Musbalul Abaraat wa Rathaus Saadaat*.

104. Sayyid Husain Rizvi

Died: After 1156 A.H.

“He is the brother of Holy Prophet (s.a.w.a.), the chief of believers, father of Imam Hasan and Husain (a.s.). He is gate of all the sciences. He is such that his morals and conduct are approved by Almighty Allah. Apparently and figuratively, he is like Holy Prophet (s.a.w.a.) and he was support to him as proved through commands and wise sayings of Prophet. The Prophet extolled him in the following words: Of whomsoever I am the master, this Ali is also his rightful master; so remain attached to this rightful leader.”

Introduction to the poet

Sayyid Husain Rizvi Hindi Najafi Hairi, Ibne Amir Rashid bin Qasim was a man of extraordinary talent as far as literature and poetry is concerned.

He has to this credit a large number of poems, which are fine literary pieces. He was also a scholar established in his own right. His status in the literary world was unmatched during his time. He was also a great literary critic. He was such a man that having one excellence did not prevent him from other merits.

His father brought him from India to Najaf Ashraf and he busied himself in

acquisition of knowledge. After sometime, he moved to Kerbala, the locality of the martyred Imam to study under the outstanding teacher, Sayyid Nasrullah Hairi.

He passed away in Kerbala between 1156 A.H. and 1160 A.H.

Life history of this poet in different stages, and his praises by others are mentioned in the twenty-sixth volume of *Ayanush Shia*.¹

105. Sayyid Badruddin Yemeni

Born: 1062 A.H.

1. O pigeon, if you want to call out in the recesses of the mountains, I adjure by Almighty Allah to pull a curtain across it. 2. When you see the clouds raining tears, say that they are eager to see someone, who rests in the dust of Najaf. 3. The dust there is pure, where divine angels descend from the God of the heavenly scriptures. 4. There sleeps the lion of God, the Imam, the successor of Prophet, leader of all creatures and the noblest of men. 5. There sleeps the friend, brother and self of Prophet (s.a.w.a.); one, who would intercede for us by the corner of an eye. 6. There is buried the brother, successor and loyalist of Prophet (s.a.w.a.), whether this excellence is mentioned or interpolated (it makes no difference). 7. There sleeps one, whom the Prophet (s.a.w.a.) on Ghadeer day appointed as his successor and the crowd erupted in gaiety and congratulated him and admitted to his rank.

Introduction to the poet

Badruddin Muhammad bin Husain bin Hasan bin Mansur billah Qasim bin Muhammad Hasani Sanai was a righteous gentleman and a respected personality of Yemen. He was an expert in many fields of study, notably in scholasticism, medicine and poetry.

He has written some very valuable books; among them being a treatise of scholasticism. Among his teachers were Allamah Shaykh Salih Bahrani, who lived in India and Fazil Hakim Muhammad bin Salih Jilani, who lived in Yemen. He was born in the month of Safar 1062 A.H. We have quoted his biography and verses from the book of *Nismatus Sahar*.²

¹ *Ayanush Shia*, Part 26, 46-57 [6/15-18].
² *Nismatus Sahar* [No. 9, Vol. 2/486].