# Al-Ghadeer

## In Quran, traditions and literature

*Vol. 2*

*Allamah Shaykh Abdul Husain Amini (r.a.)*

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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 يَشَآءُ وَيَخْتَارُ ؕ مَا كَانَ لَهُمُ الْخِيَرَةُ

**"And your Lord creates and chooses whom He pleases; to choose is not theirs."**[1]

…and:

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗۤ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ

**"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:

لِلّٰهِ الْاَمْرُ مِنْ قَبْلُ وَمِنْۢ بَعْدُ

**"Allah's is the command before and after…"**[3]

And:

وَهُوَ وَلِيُّهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿۱۲۷﴾

**"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



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وَ كَذَّبُوْا وَاتَّبَعُوْٓا اَهْوَآءَهُمْ وَكُلُّ اَمْرٍ مُّسْتَقِرٌّ ۝٣

**"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.

اِذَا وَقَعَتِ الْوَاقِعَةُ ۝١ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ۝٢ خَافِضَةٌ رَّافِعَةٌ ۝٣

**"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.



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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 night[6] 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

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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].



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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 Fatima[6] 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.

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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].



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"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:

ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي

**"Son of my mother! surely the people reckoned me weak and**

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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].



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**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

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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].



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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 Qahafah[6] (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

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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).



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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 enclosure[2] 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 them[4] turned against me because of his hatred and the other got inclined the other way due to his in-law relationship[5] 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

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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.



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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 Hadid[6] 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

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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].



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Khashshab, 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 Egypt[4] 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)!"

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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.).



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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 Bak[4] and others[5] 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

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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.



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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.

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1 *Safarus Saada*, 2:207.
2 *Safarus Saada*, 2:211.
3 *Layali al-Masnua*, 1:286-302.



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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 them[2] 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.

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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.



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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 Jibraeel 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]

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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]; *Seerate 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].



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## 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:

الٓمٓ ۝١ غُلِبَتِ الرُّوْمُ ۝٢

**"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.""

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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*.].



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"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 make 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 Bashar[2] from Abdul Wahab[3] from Auf[4] from Abul Qamus Zaid bin Ali[5] that Almighty Allah revealed verses three times regarding liquor; in the first verse, He said:

يَسْـَٔلُوْنَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ؕ قُلْ فِيْهِمَآ اِثْمٌ كَبِيْرٌ وَّمَنَافِعُ لِلنَّاسِ ز وَاِثْمُهُمَآ اَكْبَرُ مِنْ نَّفْعِهِمَا

**"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:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ سُكٰرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ

**"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."

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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



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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:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٩٠﴾

**"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 اَنْتُمْ مُّنْتَهُوْنَ ﴿٩١﴾

**"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 Tahman[6] 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

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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.



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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

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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].



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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 in 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

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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 Uhad.
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.



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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:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ

**"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:

فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ۝۹۱

**"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.

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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)***



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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 لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٣﴾

**"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:

وَفَاكِهَةً وَأَبًّا ﴿٣١﴾

**"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

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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].



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the end of Surah Nisa:[1]

يَسْتَفْتُوْنَكَ ؕ قُلِ اللّٰهُ يُفْتِيْكُمْ فِي الْكَلٰلَةِ ؕ اِنِ امْرُؤٌا هَلَكَ لَيْسَ لَهٗ وَلَدٌ وَّلَهٗۤ اُخْتٌ فَلَهَا نِصْفُ 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 viewpoint[4] 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 before[5] - the Messenger of Allah (s.a.w.a.) regarded this same verse to be sufficient for recognizing Kalala? And how the verse of:

فَسْـَٔلُوْۤا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ۝٤٣

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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 Shafie Shahroodi, Pg. 527.



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**"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

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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.



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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.

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ اَفْوَاهِهِمْ ؕ اِنْ يَّقُوْلُوْنَ اِلَّا كَذِبًا ۝٥

**"A grievous word it is that comes out of their mouths; they speak nothing but a lie."[3]**

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ۝٧ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ۝٨

**"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.

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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



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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:

هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ

**"Are those who know and those who do not know alike?"[5]**

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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



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## 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 traditions[1] 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."

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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 Salihiheen*, Siddiqi, 2:23.



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## 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 تَزِرُ وَازِرَةٌ وِّزْرَ أُخْرٰى ۚ

**"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

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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.



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Islam.

And if you contemplate on these verses:

نَارُ اللّٰهِ الْمُوْقَدَةُ ۙ﴿۶﴾ الَّتِیْ تَطَّلِعُ عَلَی الْاَفْـِٕدَةِ ؕ﴿۷﴾

**"It is the fire kindled by Allah, which rises above the hearts."[1]**

الَّتِیْ وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ ۖ اُعِدَّتْ لِلْكٰفِرِیْنَ ﴿۲۴﴾

**"Of which men and stones are the fuel; it is prepared for the unbelievers."[2]**

یَّوْمَ یُحْمٰی عَلَیْهَا فِیْ نَارِ جَهَنَّمَ فَتُكْوٰی بِهَا جِبَاهُهُمْ وَجُنُوْبُهُمْ وَظُهُوْرُهُمْ

**"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]**

وَاِذَا الْجَحِیْمُ سُعِّرَتْ ﴿۱۲﴾

**"And when the hell is kindled up,"[4]**

وَبُرِّزَتِ الْجَحِیْمُ لِمَنْ یَّرٰی ﴿۳۶﴾

**"And the hell shall be made manifest to him who sees."[5]**

اِنَّهَا تَرْمِیْ بِشَرَرٍ كَالْقَصْرِ ﴿۳۲﴾ كَاَنَّهٗ جِمٰلَتٌ صُفْرٌ ﴿۳۳﴾

**"Surely it sends up sparks like palaces, as if they were tawny camels."[6]**

كَلَّا ؕ اِنَّهَا لَظٰی ﴿۱۵﴾ نَزَّاعَةً لِّلشَّوٰی ﴿۱۶﴾

**"By no means! Surely it is a flaming fire, dragging by the head,"[7]**

یَوْمَ یُسْحَبُوْنَ فِی النَّارِ عَلٰی وُجُوْهِهِمْ ؕ ذُوْقُوْا مَسَّ سَقَرَ ﴿۴۸﴾

**"On the day when they shall be dragged upon their faces into the fire; taste the touch of hell."[8]**

وَمَاۤ اَدْرٰىكَ مَا سَقَرُ ﴿۲۷﴾ لَا تُبْقِیْ وَلَا تَذَرُ ﴿۲۸﴾ لَوَّاحَةٌ لِّلْبَشَرِ ﴿۲۹﴾ عَلَیْهَا تِسْعَةَ عَشَرَ ﴿۳۰﴾

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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



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**"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]

مَا سَلَكَكُمْ فِيْ سَقَرَ ﴿٤٢﴾ قَالُوْا لَمْ نَكُ مِنَ الْمُصَلِّيْنَ ﴿٤٣﴾ وَلَمْ نَكُ نُطْعِمُ الْمِسْكِيْنَ ﴿٤٤﴾ وَكُنَّا نَخُوْضُ مَعَ الْخَآئِضِيْنَ ﴿٤٥﴾

**"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]

اِنَّ شَجَرَتَ الزَّقُّوْمِ ﴿٤٣﴾ طَعَامُ الْاَثِيْمِ ﴿٤٤﴾ كَالْمُهْلِ ۚ يَغْلِيْ فِي الْبُطُوْنِ ﴿٤٥﴾ كَغَلْيِ الْحَمِيْمِ ﴿٤٦﴾

**"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 اَشَدُّ حَرًّا ؕ لَوْ كَانُوْا يَفْقَهُوْنَ ﴿٨١﴾

**"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:

اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اِنَّمَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ نَارًا ؕ وَسَيَصْلَوْنَ سَعِيْرًا ﴿١٠﴾

**"(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



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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]

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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].



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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 made 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

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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*.



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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 Mauqeen*[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 Qabisa 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 Shoba 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

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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 Balagha*, 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 Mauqeen*, 19 [1/54].



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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 imprecate 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

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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].



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sons of strangers."

And Ahle Sunnat with attention to this verse:

يُوْصِيْكُمُ اللّٰهُ فِيْٓ اَوْلَادِكُمْ ۗ لِلذَّكَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِ

**"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 تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَاَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ

**"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 لَهٗٓ اِسْحٰقَ وَيَعْقُوْبَ ۭ كُلًّا هَدَيْنَا ۚ وَنُوْحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهٖ دَاوٗدَ وَسُلَيْمٰنَ وَاَيُّوْبَ وَيُوْسُفَ وَمُوْسٰى وَهٰرُوْنَ ۭ وَكَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ۝ وَزَكَرِيَّا وَيَحْيٰى وَعِيْسٰى وَاِلْيَاسَ ۭ كُلٌّ مِّنَ الصّٰلِحِيْنَ ۝

**"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]

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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



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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 ذُرِّيَّتِهٖ دَاوٗدَ وَسُلَيْمٰنَ

**"And of his descendants, Dawood and Sulaiman…"[2]**

…till Almighty Allah says:

وَيَحْيٰى وَعِيْسٰى

**"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

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1 *Tafseer Kabir*, 2:488 [8/81]; also refer: *Al-Jamiul Ahkamul 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]; *Sawaiqul 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.



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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]

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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.



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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,

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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].



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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 amputed, committed a theft during the reign of Abu Bakr. Abu Bakr wanted to have his other leg amputed 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

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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.



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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 then: 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 interpretation[1] - 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.

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[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.



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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?

Entrusting 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.

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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.



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وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ﴿٦٩﴾

**"And your Lord knows what their breasts conceal and what they manifest."[1]**

and:

اَللّٰهُ اَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهٗ

**"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:

اَلَا يَعْلَمُ مَنْ خَلَقَ ؕ وَهُوَ اللَّطِيْفُ الْخَبِيْرُ ﴿١٤﴾

**"Does He not know, Who created? And He is the Knower of the subtleties, the Aware."[6]**

وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ؕ مَا كَانَ لَهُمُ الْخِيَرَةُ

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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



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**"And your Lord creates and chooses whom He pleases; to choose is not theirs."[1]**

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗٓ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ ؕ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا ۝

**"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

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1 Surah Qasas 28:68
2 Surah Ahzab 33:36



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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:

وَمَآ اَرۡسَلۡنَا مِنۡ رَّسُوۡلٍ اِلَّا لِيُطَاعَ بِاِذۡنِ اللّٰهِ

**"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.

اَطِيۡعُوا اللّٰهَ وَاَطِيۡعُوا الرَّسُوۡلَ وَاُولِى الۡاَمۡرِ مِنۡكُمۡ

**"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:

قُلۡ هَلۡ يَسۡتَوِى الَّذِيۡنَ يَعۡلَمُوۡنَ وَالَّذِيۡنَ لَا يَعۡلَمُوۡنَ

**"Say: Are those who know and those who do not know alike?"**[3]

قُلۡ هَلۡ يَسۡتَوِى الۡاَعۡمٰى وَالۡبَصِيۡرُ ۙ اَمۡ هَلۡ تَسۡتَوِى الظُّلُمٰتُ وَالنُّوۡرُ

**"Say: Are the blind and the seeing alike? Or can the darkness and the light be equal?"**[4]

اَفَمَنۡ يَّهۡدِىۡۤ اِلَى الۡحَـقِّ اَحَقُّ اَنۡ يُّتَّبَعَ اَمَّنۡ لَّا يَهِدِّىۡۤ اِلَّاۤ اَنۡ يُّهۡدٰى ۚ فَمَا لَـكُمۡ ۫ كَيۡفَ تَحۡكُمُوۡنَ ۝۳۵

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1 Surah Nisa 4:64
2 Surah Nisa 4:59
3 Surah Zumar 39:9
4 Surah Raad 13:16



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**"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]

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1 Surah Yunus 10:35
2 *Tamhid*, Baqilani, 181.
3 *Tamhid*, Baqilani, 186.



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"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-

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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].



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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's[3] 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 discretions.

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.

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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.



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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."

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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.



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### 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.

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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.



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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

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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].



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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]

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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.



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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

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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.



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now see the hypocrisy and contradictions of those words with beliefs of another group:

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ اخْتِلَافًا كَثِيْرًا ﴿٨٢﴾

**"And if it were from any other than Allah, they would have found in it many a discrepancy."**[1]

Ahmad bin Muhammad Watri Baghdadi 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

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1 Surah Nisa 4:82

2 *Rauzatul Nazireen*: 2.



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justice is not faulty:

وَيْلٌ لِّلْمُطَفِّفِيْنَ 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.

اِنَّا هَدَيْنٰهُ السَّبِيْلَ اِمَّا شَاكِرًا وَّاِمَّا كَفُوْرًا ③

**"Surely We have shown him the way: he may be thankful or unthankful."[3]**

وَهَدَيْنٰهُ النَّجْدَيْنِ ⑩

**"And pointed out to him the two conspicuous ways?"[4]**

وَمَنْ شَكَرَ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ رَبِّيْ غَنِيٌّ كَرِيْمٌ ㊵

**"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 يَّشْكُرْ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ ⑫

**"And whoever is grateful, he is only grateful for his own soul; and whoever is ungrateful, then surely Allah is Self-sufficient, Praised."[6]**

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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



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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 purse sinful acts.

فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهٖ ۚ وَمِنْهُمْ مُّقْتَصِدٌ ۚ وَمِنْهُمْ سَابِقٌۢ بِالْخَيْرٰتِ

**"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 اهْتَدٰى فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ ۚ وَمَنْ ضَلَّ فَاِنَّمَا يَضِلُّ 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 اهْتَدٰى فَلِنَفْسِهٖ ۚ وَمَنْ ضَلَّ فَاِنَّمَا يَضِلُّ 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 فَلِنَفْسِهٖ ۚ وَمَنْ اَسَآءَ فَعَلَيْهَا ۚ ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ ﴿۱۵﴾

**"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 اَبْصَرَ فَلِنَفْسِهٖ ۚ وَمَنْ عَمِيَ فَعَلَيْهَا

**"Whoever will therefore see, it is for his own soul and whoever will be blind, it shall be against himself."[5]**

قُلْ اِنْ ضَلَلْتُ فَاِنَّمَآ اَضِلُّ عَلٰى نَفْسِيْ ۚ وَاِنِ اهْتَدَيْتُ فَبِمَا يُوْحِيْٓ اِلَيَّ رَبِّيْ

**"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]**

اِنْ اَحْسَنْتُمْ اَحْسَنْتُمْ لِاَنْفُسِكُمْ ۙ وَاِنْ اَسَاْتُمْ فَلَهَا

**"If you do good, you will do good for your own souls, and if you do evil, it shall be for them."[7]**

اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ ۙ وَهُوَ اَعْلَمُ بِمَنِ اهْتَدٰى ﴿۱۲۵﴾

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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



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**"Surely your Lord knows best him who goes astray from His path and He knows best him who follows the right direction."**[1]

رَّبِّیۡۤ اَعۡلَمُ مَنۡ جَآءَ بِالۡهُدٰی وَمَنۡ هُوَ فِیۡ ضَلٰلٍ مُّبِیۡنٍ ﴿۸۵﴾

**"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.

فَمَنۡ یَّعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَیۡرًا یَّرَهٗ ﴿۷﴾ وَمَنۡ یَّعۡمَلۡ مِثۡقَالَ ذَرَّةٍ شَرًّا یَّرَهٗ ﴿۸﴾

**"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 الۡمَوَازِیۡنَ الۡقِسۡطَ لِیَوۡمِ الۡقِیٰمَةِ فَلَا تُظۡلَمُ نَفۡسٌ شَیۡـًٔا ؕ وَاِنۡ کَانَ مِثۡقَالَ حَبَّةٍ مِّنۡ خَرۡدَلٍ اَتَیۡنَا بِهَا ؕ وَکَفٰی بِنَا حٰسِبِیۡنَ ﴿۴۷﴾

**"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]

اَلۡیَوۡمَ تُجۡزٰی کُلُّ نَفۡسٍۭ بِمَا کَسَبَتۡ ؕ لَا ظُلۡمَ الۡیَوۡمَ

**"This day every soul shall be rewarded for what it has earned; no injustice (shall be done) this day."**[5]

فَکَیۡفَ اِذَا جَمَعۡنٰهُمۡ لِیَوۡمٍ لَّا رَیۡبَ فِیۡهِ ؕ وَوُفِّیَتۡ کُلُّ نَفۡسٍ مَّا کَسَبَتۡ وَهُمۡ لَا یُظۡلَمُوۡنَ ﴿۲۵﴾

**"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

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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



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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 Batha[3] 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

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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 Khuzaimah. *Mojamul Buldan*, 1/445.



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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.

أَيَحْسَبُ الْإِنسَانُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾

**"Does man think that he is to be left to wander without an aim?"[2]**

أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾

**"Does he think that no one has power over him?"[3]**

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَن يَسْبِقُونَا ۚ سَاءَ مَا يَحْكُمُونَ ﴿٤﴾

**"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

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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



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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 تَحْسَبَنَّ الَّذِيْنَ يَفْرَحُوْنَ بِمَآ اَتَوْا وَّيُحِبُّوْنَ اَنْ يُّحْمَدُوْا بِمَا لَمْ يَفْعَلُوْا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿۱۸۸﴾

**"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 اَوْ فَسَادٍ فِي الْاَرْضِ فَكَاَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا

**"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 يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ جَهَنَّمُ خٰلِدًا فِيْهَا

**"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?

وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴿۵۸﴾

**"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 لِّلْقٰسِيَةِ قُلُوْبُهُمْ مِّنْ ذِكْرِ اللّٰهِ ؕ اُولٰٓئِكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۲۲﴾

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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



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**"Nay, woe to those whose hearts are hard against the remembrance of Allah; those are in clear error."[1]**

فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ﴿٢٥﴾

**"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 فَاحِشَةً وَمَقْتًا ۖ وَسَاءَ سَبِيلًا ﴿٢٢﴾

**"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

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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].



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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 one[2] 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 فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ ۖ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

**"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

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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 Shafie Shahroodi, Pg. 1097.

6 Surah Maidah 5:42



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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 the 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

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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].



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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 Shaibah[2] and Ibne Manzar have narrated from Maharib 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 الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جُنَاحٌ فِيْمَا طَعِمُوْٓا

**"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.

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1 *Sunan Baihaqi*, 8:316.
2 *Al-Musannaf fil Ahadith wal Aathaar*, [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].



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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."?

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."?[2]

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?

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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].



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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?"?

And his statement: "I married to the best and the wisest person of my Ummah."?

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."?

And his statement: "After me, the most intelligent person of my Ummah is Ali."?

"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

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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.



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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 qualms[1] 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 اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاْئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ

**"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.

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1 *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 460.
2 *Tamheed*, 191.
3 *Seerah Nabawiyyah*, 3:376 [2/306].
4 Surah Aale Imran 3:144



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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:

قَضٰٓى اَجَلًا ؕ وَاَجَلٌ مُّسَمًّى

**"He decreed a term; and there is a term named with Him."[1]**

وَمَا كَانَ لِنَفْسٍ اَنْ تَمُوْتَ اِلَّا بِاِذْنِ اللّٰهِ كِتٰبًا مُّؤَجَّلًا

**"And a soul will not die but with the permission of Allah; the term is fixed."[2]**

لِكُلِّ اُمَّةٍ اَجَلٌ ؕ اِذَا جَآءَ اَجَلُهُمْ فَلَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ ﴿۴۹﴾

**"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:

اِنَّكَ مَيِّتٌ وَّاِنَّهُمْ مَّيِّتُوْنَ ﴿۳۰﴾

**"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 Medina[6] in Sunh locality, may arrive.[7]

This was a pre-planned course of action.

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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).



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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 Muslima, 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

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1 *Sharhul Maqasid*, Taftazani, 2:294 [5/282].
2 *Uyunul Athar*, Ibne Sayyidun Naas, 2:339 [2/433].
3 *Sawaiqul Mohriqa*, 19 [Pg. 34].



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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.

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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 Shafie Shahroodi, Pg. 599.



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## 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

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1 *Sawaiq*, 19 & 21 [34 & 39].



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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 الْهَوٰى ۝٣ اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى ۝٤

**"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

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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



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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:

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

**"Is it then the judgment (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 سُلَيْمَانُ دَاوُودَ

**"And Sulaiman was Dawood's heir."[6]**

And the statement of Allah quoting Zakariya:

فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا ﴿٥﴾ يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ

**"Therefore grant me from Thyself an heir, who should inherit me and inherit from the children of Yaqub."[7]**

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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



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…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 رَبِّ رَضِيًّا ۝٦

**"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:

يُوصِيكُمُ اللهُ فِيٓ أَوْلَادِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ

**"Allah enjoins you concerning your children: The male shall have the equal of the portion of two females."**[2]

وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللهِ

**"And the possessors of relationships are nearer to each other in the ordinance of Allah."**[3]

إِن تَرَكَ خَيْرًا ۖ الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ

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1 Surah Maryam 19:6
2 Surah Nisa 4:11
3 Surah Anfal 8:75



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**"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 (*Siddiqa*) 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]

فَمَالِ هَٰؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

**"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.

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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].



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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

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1 Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pgs. 507&510.
2 *Al-Fatawa al-Hadithiya*, 197 [Pg. 269].
3 *Asniul Matalib*: 73 [137, Tr. 391].
4 *Sawaiqul Mohriqa*, [Pg. 34].



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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 شَآءَ فَلْيُؤْمِنْ وَّمَنْ شَآءَ فَلْيَكْفُرْ

**"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."

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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].



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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 Zawaid*,[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 Uhad, Muhammad bin Muslima was in charge of that…[6] and this practice continued till in the Farewell Hajj, the following verse was

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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 Zawaid,* 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].



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revealed:

وَاللّٰهُ 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:

هٰذٰنِ خَصْمٰنِ اخْتَصَمُوْا فِيْ رَبِّهِمْ

**"These are two adversaries who dispute about their Lord."[3]**

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ 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 الَّذِيْٓ اَيَّدَكَ بِنَصْرِهٖ وَبِالْمُؤْمِنِيْنَ ۙ﴿۶۲﴾

**"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 يَّشْرِيْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ

**"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

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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



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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.

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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 Fadhailus As-haab*,148.



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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 اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاْئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْـًٔا

**"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 coveys 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]

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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].



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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 mentioned[2] – 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

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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].



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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

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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].



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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 Jibraeel 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 مِنْ عِبَادِهِ الْعُلَمَاءُ

**"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,

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1 *Nawadirul Usul,* 31 & 261 [1/88, Principle 21 & 2/98 Principle 220].
2 Surah Fatir 35:28
3 *Tafseer*, Ibne Jauzi, 3:158.



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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 Habis[2] 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:

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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].



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يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ وَرَسُوْلِهٖ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ 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

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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].



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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

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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]; *Maqtal*, Khwarizmi, 1:83.
5 *Seerat Halabiyya*, 3:390 [3/361].
6 *Al-Isabah*, 4:379.
7 *Sharhul Mawahib*, 3:207.



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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

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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].



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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."

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[1] *Riyazun Nazara*, 2:120 [1/152]; *Tarikh*, Ibne Kathir, 5:289 [5/310, Events of the year 11 A.H.].



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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 wife[1] 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

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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.



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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]

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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 Fadhailus 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 Fadhailus 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].



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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

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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.



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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 عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

**"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



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# 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."

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[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.



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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. Jibraeel 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 said[2] 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

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1 Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 471.
2 *Kashful Khifa*, [2/419, Conclusion].
3 *Kashful Khifa*, 1:233.



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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.

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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].



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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

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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 Halabiyyah*, 3:394 [3/365].



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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?

It 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;

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[1] Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 541-542.



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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

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1 *Tarikh Medina Damishq*, [5/756-757; *Mukhtasar Tarikh Damishq*, 13/125].
2 *Lisanul Mizan*, 3:391 [3/477, No. 4918].



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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:

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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].



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"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 Sawar[5] 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

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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].



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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 Manda[5] 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.

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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].



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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 Saad[5] 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

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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].



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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 Abdullah 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

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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.



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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?”



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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 Nabawiyyah*:[4]

A similar thing happened for Ja'far Sadiq (a.s.). His Eminence (a.s.) was

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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 Halabiyyah*, 1:310 [1/291].



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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

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[1] *Mojamul Odba*, [10/249].



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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 Asakir[3] 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 Paradise[4] [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."

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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 Shafie Shahroodi, Pg. 468.



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It was mentioned[1] 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

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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 in invalid and I don't know who this fellow Zirar bin Sahal is?



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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:

فَتَلَقَّىٰٓ اٰدَمُ مِنۡ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيۡهِ

**"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

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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].



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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]

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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 *Shafaus Siqam*, 121 [Pg. 162].

3 Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 444-445.



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## 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, Jibraeel?

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

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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.



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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 written[3]: "His traditions are not acceptable."

3. Saeed bin Jamhan Basri (d. 136 A.H.); Abu Hatim[4] 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 لِّلْمُطَفِّفِيْنَ ۝١ الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ ۝٢ وَاِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ ۝٣ اَلَا يَظُنُّ اُولٰٓئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ ۝٤ لِيَوْمٍ عَظِيْمٍ ۝٥ يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ۝٦

**"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 هَلْ يَسْتَوِى الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ

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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



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**"Say: Are those who know and those who do not know alike?"**[1]

قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۙ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ 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?

فَمَالِ هَٰؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

**"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

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1 Surah Zumar 39:9
2 Surah Raad 13:16
3 Surah Nisa 4:78



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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?

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1 *Tarikh Medina Damishq*, [30/24, No. 3398].
2 *Tarikhul Khulafa*, Suyuti, 73 [Pg. 100].
3 *Riyazun Nazara*, 1:47 [1/68]; *Al-Jamiul Ahkamul Quran*, Qurtubi, 16:194 [16/129].
4 *Seeratun Nabawiyyah,* 2:79 & 117 [2/144-145].



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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 Umais 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

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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].



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Ahmad Qadi bin Qadi [father and son both were Qadi] from his father from Muhammad bin Shuja from Husain bin Ziyad[1] 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."

Nasai[4] 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."

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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 Zoafa 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].



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Hafiz Haithami has mentioned this report in *Majmauz Zawaid*[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

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1 *Majmauz Zawaid*, 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].



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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 Hajar[2] 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 Umme 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 الْاِنْسَانَ بِوَالِدَيْهِ اِحْسٰنًا ؕ حَمَلَتْهُ اُمُّهٗ كُرْهًا وَّوَضَعَتْهُ كُرْهًا ؕ وَحَمْلُهٗ
وَفِصٰلُهٗ ثَلٰثُوْنَ شَهْرًا ؕ حَتّٰٓى اِذَا بَلَغَ اَشُدَّهٗ وَبَلَغَ اَرْبَعِيْنَ سَنَةً ۙ قَالَ رَبِّ اَوْزِعْنِيْٓ اَنْ

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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].



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اَشۡكُرَ نِعۡمَتَكَ الَّتِيۡۤ اَنۡعَمۡتَ عَلَيَّ وَعَلٰى وَالِدَيَّ وَاَنۡ اَعۡمَلَ صَالِحًا تَرۡضٰىهُ وَاَصۡلِحۡ لِيۡ فِيۡ ذُرِّيَّتِيۡ ۚ اِنِّيۡ تُبۡتُ اِلَيۡكَ وَاِنِّيۡ مِنَ الۡمُسۡلِمِيۡنَ ﴿۱۵﴾

**"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 اَوۡزِعۡنِيۡۤ اَنۡ اَشۡكُرَ نِعۡمَتَكَ الَّتِيۡۤ اَنۡعَمۡتَ عَلَيَّ وَعَلٰى وَالِدَيَّ

**"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

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1 Surah Ahqaf 46:15

2 Surah Ahqaf 46:15; *Al-Kashaf*, 3:99 [4/303]; *Al-Jamiul Ahkamul Quran*, 16:193-194 [16/129].



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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 يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْٓا اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ ؕ اُولٰٓئِكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ وَاَيَّدَهُمْ بِرُوْحٍ مِّنْهُ ؕ وَيُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ اُولٰٓئِكَ حِزْبُ اللّٰهِ ؕ اَلَآ اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ﴿۲۲﴾

**"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 Kathir[4] and Razi[5] that this verse

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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].



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was revealed after the Battles of Badr and Uhad. 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 اَوْزِعْنِيْٓ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْٓ اَنْعَمْتَ عَلَيَّ وَعَلٰى 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;

اِنَّهُمْ لَيَقُوْلُوْنَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُوْرًا

**"Most surely they utter a hateful word and a falsehood."**[2]

وَيَقُوْلُوْنَ هُوَ مِنْ عِنْدِ اللّٰهِ وَمَا هُوَ مِنْ عِنْدِ اللّٰهِ ۚ وَيَقُوْلُوْنَ عَلَى اللّٰهِ الْكَذِبَ وَهُمْ يَعْلَمُوْنَ ﴿٧٨﴾

**"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



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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

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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.



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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 Najjashi 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].

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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 Dahlan, on the margins of Halabiyyah, 1:91 & 211 [1/45]; *Asniul Matalib*, 6 [Pg. 10].



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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 اللّٰهُ مَنْ يَّنْصُرُهٗ

**"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,**

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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



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**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 poor[3] 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:

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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].



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"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

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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.



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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**

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1 *Seeratun Nabawiyyah*, 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].



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**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:

"Complete[2] 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]

Barzanji 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: Barzanji 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,

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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].



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testify for him and render assistance to him so that you may be successful and guided."

Barzanji 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 *Sharh*:[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

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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 Nubuwwah*, Baihaqi, [2/346]; *Tarikh Ibne Kathir*, 3:123 [3/152]; *Seerat Halabiyyah*, 1:372 [1/350].



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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?

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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.



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5. Abu Nuaim[1] 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 Raazi[3] 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

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1 *Dalailun Nubuwwah*, [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].



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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 son[1] 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:

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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].



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وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ

**"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

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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 *Behaarul 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.



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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

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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].



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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

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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]; *Mababul Quloob*, [2/319].

3 *Behaarul Anwaar*, 9:14-33 [35/74-131].



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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 Fadhail, 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 يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ ۚ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾

**"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,

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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].



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because Ibne Habban[1] 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 تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

**"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 وَيَنْأَوْنَ عَنْهُ ۖ وَإِن يُهْلِكُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾

**"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

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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].



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this verse is present, was revealed[1] 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 مَّنْ يَّسْتَمِعُ اِلَيْكَ ۚ وَجَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا ؕ وَاِنْ يَّرَوْا كُلَّ اٰيَةٍ لَّا يُؤْمِنُوْا بِهَا ؕ حَتّٰٓى اِذَا جَآءُوْكَ يُجَادِلُوْنَكَ يَقُوْلُ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿۲۵﴾ وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ ۚ وَاِنْ يُّهْلِكُوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ﴿۲۶﴾

**"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

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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].



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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 لِلنَّبِيِّ وَالَّذِيْنَ اٰمَنُوْٓا اَنْ يَّسْتَغْفِرُوْا لِلْمُشْرِكِيْنَ وَلَوْ كَانُوْٓا اُولِيْ قُرْبٰى مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ اَنَّهُمْ اَصْحٰبُ الْجَحِيْمِ ﴿١١٣﴾

**"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:

اِنَّكَ لَا تَهْدِيْ مَنْ اَحْبَبْتَ وَلٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَآءُ ۚ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿٥٦﴾

**"Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way."[4]**

Bukhari[5] 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, Abdullah 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."

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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.



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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 تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

**"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 past time.[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.

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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].



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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 يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْٓا اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ ؕ اُولٰٓئِكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ وَاَيَّدَهُمْ بِرُوْحٍ 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] Alusi[6] 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

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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].



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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 Majah[2] 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. Hakim[6] has mentioned this report; and Ibne Abi Hatim has narrated from Ibne

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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].



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Masud, Tibrani[1] 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]

أُنْظُرْ كَيْفَ يَفْتَرُوْنَ عَلَى اللهِ الْكَذِبَ ط وَ كَفٰى بِهٖٓ اِثْمًا مُّبِيْنًا ۝٥٠

**"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?"

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1 *Al-Mojamul Kabir*, [11/296, Tr. 12049].
2 *Tafseer Qurtubi*, 13:299 [13/198].
3 Surah Nisa 4:50



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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 Hatim[2] 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 Jibraeel (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 Manzari[5] 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:

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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 Marifatur 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.



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وَالَّذِيْنَ كَفَرُوْا لَهُمْ نَارُ جَهَنَّمَ ۚ لَا يُقْضٰى عَلَيْهِمْ فَيَمُوْتُوْا وَلَا يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا ۭ كَذٰلِكَ نَجْزِيْ كُلَّ كَفُوْرٍ ۝

**"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:

وَاِذَا رَاَ الَّذِيْنَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُوْنَ ۝

**"And when those who are unjust shall see the chastisement, it shall not be lightened for them, nor shall they be respited."**[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**

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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 Zawaid*, [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].



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**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**

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[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 Makkiya*, Ibne Arabi, 3/267.



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**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 كَتَبْنٰهَا عَلَيْهِمْ اِلَّا ابْتِغَآءَ رِضْوَانِ اللّٰهِ

**"We did not prescribe it to them - only to seek Allah's pleasure…"**[2]

لِيَسْتَيْقِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ وَيَزْدَادَ الَّذِيْنَ اٰمَنُوْٓا اِيْمَانًا وَّلَا يَرْتَابَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ وَالْمُؤْمِنُوْنَ

**"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]

وَالَّذِيْنَ جَآءُوْ مِنْۢ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ ۝١٠

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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



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**"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?

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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.



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مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ وَمَنْ اَسَآءَ فَعَلَيْهَا

**"Whoever does good, it is for his own soul, and whoever does evil, it is against it."[1]**

اِنْ اَحْسَنْتُمْ اَحْسَنْتُمْ لِاَنْفُسِكُمْ ۙ وَاِنْ اَسَاْتُمْ 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:

يَمُنُّوْنَ عَلَيْكَ اَنْ اَسْلَمُوْا ؕ قُلْ لَّا تَمُنُّوْا عَلَيَّ اِسْلَامَكُمْ ۚ بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ اَنْ هَدٰىكُمْ لِلْاِيْمَانِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۷﴾

**"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 اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۚ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۱۶۴﴾

**"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 previously[6] 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.

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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.



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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."

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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].



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**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."

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[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.).



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## 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 that 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 مُنكَرًا مِّنَ الْقَوْلِ وَزُورًا

[1] Regarding all these reports an exhaustive discussion is mentioned in *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pgs. 467-478.



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**"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:

الٓمّٓ ۚ ذٰلِكَ الْكِتٰبُ...

**"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:

وَّاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ اِلَيَّ ۚ ثُمَّ اِلَيَّ

**"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 يَأْتَلِ اُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ اَنْ يُّؤْتُوْٓا اُولِى الْقُرْبٰى وَالْمَسٰكِيْنَ وَالْمُهٰجِرِيْنَ فِيْ سَبِيْلِ اللّٰهِ

**"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

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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



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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 Nasai[3] 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

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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].



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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 Nubuwwah*[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 Abdullah 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

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1 *Balaghatun Nisa*, 13 [Pg. 241]; *Elamun Nisa*, 3:1208 [4/117].
2 *Elamun Nubuwwah*, 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 Shafie Shahroodi, Pg.718.



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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 Prophet.[2]

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

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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].



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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:

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ بِالَّيْلِ وَالنَّهَارِ سِرًّا وَّعَلَانِيَةً فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝

**"(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:

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1 Ref: *Seeratun Nabawiyyah*, 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.



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إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُوْلُهٗ وَالَّذِيْنَ اٰمَنُوا الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ رٰكِعُوْنَ ﴿۵۵﴾

**"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:

وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّاَسِيْرًا ﴿۸﴾

**"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:

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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.).



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Baidhawi in his *Tafseer*[1] and Zamakhshari in *Kashaf,*[2] say: The verse:

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ بِالَّيْلِ وَالنَّهَارِ سِرًّا وَّعَلَانِيَةً فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿۲۷۴﴾

**"(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 falsehood[6] 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

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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.



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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 exegesists, 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 وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾

**"And certainly We have made the word to reach them so that they may be mindful."[3]**

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۖ سَلَامٌ عَلَيْكُمْ ۖ لَا نَبْتَغِي الْجَاهِلِينَ ﴿٥٥﴾

**"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]**

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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 straitness 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



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# 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 valley[1] 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

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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 Shafie 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].



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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 before[4] and some we present here that fully expose the reality:

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾

**"Nay! man is evidence against himself,"[5]**

## 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."[6]

And it is narrated from Ibne Masud that: "Umar was most pious of us with

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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-Ghadeer*, 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].



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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 Nisa[4] and Surah Maidah.[5]

2. His ruling to stone to death a woman six months pregnant, while before him was the verse:

وَحَمْلُهٗ وَفِصٰلُهٗ ثَلٰثُوْنَ شَهْرًا

**"And the bearing of him and the weaning of him was thirty months."[6]**

And the verse:

وَالْوَالِدٰتُ يُرْضِعْنَ اَوْلَادَهُنَّ 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:

وَّاٰتَيْتُمْ اِحْدٰىهُنَّ قِنْطَارًا

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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



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**"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 لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٣﴾

**"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:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ 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:

أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا

**"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 حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ 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 بَاغٍ وَلَا عَادٍ 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 تَجَسَّسُوا

**"And do not spy…"**[7]

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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



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وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا

**"And go into the houses by their doors…"**[1]

فَإِذَا 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 تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

**"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:

الطَّلَاقُ مَرَّتَانِ

**"Divorce may be (pronounced) twice…"**[4]

13. His forbidding Hajj-e-Tamatto, after reciting the verse:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

**"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 فَآتُوهُنَّ 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

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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



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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 by 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]

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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.



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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 يَّشْتَرِيْ لَهْوَ الْحَدِيْثِ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ بِغَيْرِ عِلْمٍ ۖ وَّيَتَّخِذَهَا هُزُوًا ؕ اُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ۝٦

**"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."

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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



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Then, she recited the following verse:

وَمِنَ النَّاسِ مَنْ يَّشْتَرِيْ لَهْوَ الْحَدِيْثِ

**"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 يَّشْتَرِيْ لَهْوَ الْحَدِيْثِ

**"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:

وَاَنْتُمْ سٰمِدُوْنَ ﴿٦١﴾

**"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:

وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ 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

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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.



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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:

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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].



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"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

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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].



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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 sending[5] 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?

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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].



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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 Barr[5] 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

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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].



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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

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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].



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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

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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 *Sharh 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.



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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 Isa[4] 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 يُّعْجِبُكَ قَوْلُهٗ فِي الْحَيٰوةِ الدُّنْيَا وَيُشْهِدُ اللّٰهَ عَلٰى مَا فِيْ قَلْبِهٖ ۙ وَهُوَ اَلَدُّ الْخِصَامِ ﴿۲۰۴﴾

**"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,

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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-Bidaya 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.



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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 Misri[1] 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 *Mahazaratul 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.



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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 *Dalailun Nubuwwah*.[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 be 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

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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.



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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 before[5] - 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

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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.



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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 Hamza[1] 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

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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].



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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 he 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

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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 Baghdadi*, 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].



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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]

كَذٰلِكَ نَقُصُّ عَلَيْكَ مِنْ اَنْۢبَآءِ مَا قَدْ سَبَقَ ۚ وَقَدْ اٰتَيْنٰكَ مِنْ لَّدُنَّا ذِكْرًا ﴿۹۹﴾ مَنْ اَعْرَضَ عَنْهُ فَاِنَّهٗ يَحْمِلُ يَوْمَ الْقِيٰمَةِ وِزْرًا ﴿۱۰۰﴾

**"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]

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1 *Tahzirul Khawas*, 53 [Pg. 207].
2 Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 467-478.
3 Surah Taha 20:99-100



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# 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:

وَحَمْلُهُ وَفِصٰلُهُ ثَلٰثُوْنَ شَهْرًا

**"And the bearing of him and the weaning of him was thirty months."**[1]

وَالْوَالِدٰتُ يُرْضِعْنَ اَوْلَادَهُنَّ 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.

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1 Surah Ahqaf 46:15
2 Surah Baqarah 2:233



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Malik, Ibne Mudhir, Ibne Abi Hatim, Baihaqi, Abu Umar, Ibne Kathir, Ibne Dayba, Anini and Suyuti have narrated this report[1] 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 previously[3] - and Ibne Abbas[4] 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

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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 Shafie Shahroodi, Pg. 515-516.

3 *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie 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.



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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,

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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.



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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 un-trustworthy 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

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1 *Fathul Bari*, 2:456 [2/270].
2 *Zaadul Maad*, [1/129-130].



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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:

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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].



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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 thought[2] - 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 Hajar[3] that this traditional report is not valid.

Yahya[4] 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

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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].



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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

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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.



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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

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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].



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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

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1 *Tafseer Khazin*, 1:412 [1/395]; *Neelul Autar*, 3:250 [3/232].
2 *Riyazun Nazara*, 2:151 [3/89].



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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

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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.



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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.).

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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.



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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:

وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا

**"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]

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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].



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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 تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ لَا يَعْلَمُوْنَ ۝۱۸

**"And do not follow the low desires of those who do not know."[5]**

وَاحْذَرْهُمْ اَنْ يَّفْتِنُوْكَ

**"And be cautious of them, lest they seduce you."[6]**

اَمْ حَسِبَ الَّذِيْنَ اجْتَرَحُوا السَّيِّاٰتِ اَنْ نَّجْعَلَهُمْ كَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۙ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ؕ سَآءَ مَا يَحْكُمُوْنَ ۝۲۱

**"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 Uqbah[9] consumed liquor and became intoxicated and led the Morning Prayer for two

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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.



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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]

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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.



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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:

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۚ لَّا يَسْتَوُونَ ﴿١٨﴾

**"Is he then who is a believer like him who is a transgressor?**

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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].



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**They are not equal."**[1]

إِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا

**"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 جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا

**"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."

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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



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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

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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 Shafie Shahroodi, 547-550.



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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."

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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].



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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:

فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ﴿۴۳﴾

**"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 تَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ سُكٰرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ وَلَا جُنُبًا اِلَّا عَابِرِيْ سَبِيْلٍ حَتّٰى 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]

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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].



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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

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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].



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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

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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].



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(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 *Sharh 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.).

وَلَئِنْ اَتَيْتَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ بِكُلِّ اٰيَةٍ مَّا تَبِعُوْا قِبْلَتَكَ ۚ وَمَآ اَنْتَ بِتَابِعٍ
قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ؕ وَلَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ مِّنْۢ بَعْدِ مَا
جَآءَكَ مِنَ الْعِلْمِ ۙ اِنَّكَ اِذًا لَّمِنَ الظّٰلِمِيْنَ ﴿۱۴۵﴾

**"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."

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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].



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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 *Bidaya*[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

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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 *Bidaya was Sanai*, 2:34; and Nawawi in *Sharh Muslim*, [7/55].

3 *Ahkamul Quran*, 3:188 [3/153].

4 *Al-Bidaya*, 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].



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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

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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].



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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 *Bidaya 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*

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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 *Bidaya was Sanaya*, 1:262.
4 *Musnad Ahmad*, 1:73 [1/118, Tr. 541].



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*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

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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].



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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 *Bidaya was 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

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1 *Kitabul Umm*, 1:208 [1/235].
2 *Bidaya was Sanaya*, 1:111.



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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."

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

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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].



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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 Umar[3] 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

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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.



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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 تَقْصُرُوا مِنَ الصَّلٰوةِ

**"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

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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].



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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 you[3] about the knowledge of Umar and listed masterpieces of his knowledge; so you may check what you have seen.

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1 *Sunanul Kubra*, 7:417.
2 *Umdatul Qari*, 2:733 [5/203].
3 *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 511-581.



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## 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 Balazari[3] 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:

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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.



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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 لِسُنَّتِ اللّٰهِ تَبْدِيْلًا ۚ وَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَحْوِيْلًا ﴿٤٣﴾

**"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]

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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].



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"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 Aiman, 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

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[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.



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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

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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].



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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.**

وَاعْلَمُوْٓا اَنَّمَا غَنِمْتُمْ مِّنْ شَيْءٍ فَاَنَّ لِلّٰهِ خُمُسَهٗ وَلِلرَّسُوْلِ وَلِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ

**"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.**

اِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ وَالْعٰمِلِيْنَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ وَفِي الرِّقَابِ وَالْغٰرِمِيْنَ وَفِيْ سَبِيْلِ اللّٰهِ وَابْنِ السَّبِيْلِ ؕ فَرِيْضَةً مِّنَ اللّٰهِ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝٦٠

**"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.**

وَمَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْهُمْ فَمَآ اَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَّلَا رِكَابٍ وَّلٰكِنَّ اللّٰهَ يُسَلِّطُ رُسُلَهٗ عَلٰى مَنْ يَّشَآءُ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝٦ مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰى فَلِلّٰهِ وَلِلرَّسُوْلِ وَلِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ

**"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**

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1 *Nahjul Balagha*, 4611 [Pg. 353, No. 232].
2 *Sunan Baihaqi*, [6/348].
3 Surah Anfal 8:41
4 Surah Taubah 9:60



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**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 others[2] 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 Umar[3] and he was accompanied with lash and staff[4]; 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.

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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.



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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.

Tibrani[4] 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.

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1 *Tarikh Yaqubi*, 2:145 [2/168].
2 *Seeratun Nabawiyyah*, 2:25 [2/57].
3 *Hayatul Haiwan*, Damiri, 1:194 [1/276].
4 *Al-Mojamul Kabir*, [3/214, Tr. 3167].



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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.

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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 Nubuwwah*, [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]..



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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 الرُّءْيَا الَّتِيْٓ

**"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 الرُّءْيَا الَّتِيْٓ اَرَيْنٰكَ اِلَّا فِتْنَةً لِّلنَّاسِ وَالشَّجَرَةَ الْمَلْعُوْنَةَ فِي الْقُرْاٰنِ ؕ
وَنُخَوِّفُهُمْ ۙ فَمَا يَزِيْدُهُمْ اِلَّا طُغْيَانًا كَبِيْرًا ۝٦٠

**"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

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1 Damiri has mentioned this report in *Hayatul Haiwan*, 2:299 [2/422]; and Ibne Hajar has quoted it in *Sawaiq*, 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.



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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 يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ 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:

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰ أَبْصَارَهُمْ ﴿٢٣﴾

**"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

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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.



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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]

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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].



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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 الْهَوٰى ۝٣ اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى ۝٤

**"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 اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ

**"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

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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



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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:

وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴿۵۸﴾

**"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

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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].



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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:

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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].



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لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا ﴿٢١﴾

**"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 اِنْ كَانَ اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ وَاِخْوَانُكُمْ وَاَزْوَاجُكُمْ وَعَشِيْرَتُكُمْ وَاَمْوَالٌ اقْتَرَفْتُمُوْهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسٰكِنُ تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ مِّنَ اللّٰهِ وَرَسُوْلِهٖ وَجِهَادٍ فِيْ سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ﴿٢٤﴾

**"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 accursed 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:

وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى ۖ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿٢﴾

**"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 that[4] after speaking with Messenger of Allah (s.a.w.a.) the latter promised that he would recall Hakam. If

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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].



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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

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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.



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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."

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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 *Sawaiq*, 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].



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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. Bukhari[3] 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 before[5] 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."

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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].



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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?" 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; that[4] 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]

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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.



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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:

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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].



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وَاعْلَمُوْٓا اَنَّمَا غَنِمْتُمْ مِّنْ شَيْءٍ فَاَنَّ لِلّٰهِ خُمُسَهٗ وَلِلرَّسُوْلِ وَلِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ۙ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ

**"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]

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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.



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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 *Iqdul 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 تَتَّبِعِ الْهَوَى

**"So judge between men with justice and do not follow desire…"[8]**

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1 *Ansabul Ashraf*, Balazari, 5:28.
2 *Al-Marif*, 84 [Pg. 195].
3 *Iqdul 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



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## 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 Mikhnaf 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.

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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.



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## 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 يَعَضُّ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَا وَيْلَتَىٰ لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾

**"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

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1 *Ansabul Ashraf*, Balazari, [5:30].
2 *Tabaqat*, Ibne Saad, 1:186, Egypt edition [1/201].
3 Surah Furqan 25:27-28



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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 جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟

**"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:

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۚ لَّا يَسْتَوُۥنَ ﴿١٨﴾

**"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]

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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].



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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 then 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:

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۚ لَّا يَسْتَوُۥنَ ﴿١٨﴾

**"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:

إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟

**"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 Taghlib 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.

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۚ لَّا يَسْتَوُۥنَ ﴿١٨﴾

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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].



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**"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:

وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿٢٢٩﴾

**"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 Yarmuk[4] [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

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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.



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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 Uhad 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

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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 *Murujuz 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.



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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

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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-Bidaya wan Nihaya*, 7:249 [7/278, Events of the year 35 A.H.].



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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 Umayyah[5]: 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.

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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].



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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 Qura[3] 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].



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| | |
|---|---|
| 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.



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(Umayyads) are allowing me the inheritance of Muhammad (s.a.w.a.) bit (by bit)."[1]

Transfer of most lands of Public Treasury[2] 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

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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.



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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

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1 Bukhari, in his *Sahih,* Kitabul Fitan, 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 Zawaid*, 5:211.

4 *Al-Tamheed*, Baqilani, 190.

5 *Musnad Ahmad*, 1:62 [1/100, Tr. 441].



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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.

أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾

**"Does every man from them desire that he should be made to enter the garden of bliss?"**[1]

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً

**"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 الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾

**"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 إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ﴿٧﴾

**"Nay! most surely the record of the wicked is in the Sijjin."**[4]

كَلَّا لَيُنبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾ نَارُ اللَّهِ الْمُوقَدَةُ ﴿٦﴾ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾

**"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]

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾ وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾

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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



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**"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 وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ 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

Balazari[5] 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 الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

**"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?"

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1 Surah Shoara 26:90-91
2 Surah Hud 11:23
3 *Manaqib Ali Ibne Abi Talib (a.s.)*, [Pg. 122, Tr. 180].
4 *Sawaiq*, 95 [Pg. 160].
5 *Ansabul Ashraf*, Balazari, [5/52].
6 Surah Taubah 9:34



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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.



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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.

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[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-Ishtirakatiusz 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.



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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]

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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].



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## 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

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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].



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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 Jibraeel 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."

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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.



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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

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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.



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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 Saqaliba[3] 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

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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].



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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:

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ۙ﴿۳۴﴾

**“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.”

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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].



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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

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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 Balagha*, Ibne Abil Hadid, 2:375-387 [8/252-262, Sermon 13]; *Al-Ghadeer*, 8/430.



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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…

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1 Ref: *Sharh Nahjul Balagha*, 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.



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اَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُوْنَ ؕ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ حُكْمًا لِّقَوْمٍ يُّوْقِنُوْنَ ۝۵۰

**"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]

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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.



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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.

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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].



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## 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*, *Bidaya 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

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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.].



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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 accursed one, and a tree, which has neither roots nor branches. You will suffice me? I swear by God,

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[1] Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 789-791.



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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:

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ۙ﴿۳۴﴾

**"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.

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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



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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

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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].



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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



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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]

لَقَدْ كُنْتَ فِيْ غَفْلَةٍ مِّنْ هٰذَا فَكَشَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ ﴿٢٢﴾

**"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:

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ﴿٣٤﴾

**"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:

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْاَنْعَامِ وَالْحَرْثِ ؕ ذٰلِكَ مَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ ﴿١٤﴾

**"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**

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1 *Sunan Tirmidhi*, 2:221 [5/628, Tr. 3801 & 3802].
2 Surah Qaf 50:22
3 Surah Taubah 9:34



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**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 Abdullah 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 Abdullah 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 piety 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:

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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].



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خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ

**"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 اَفْلَحَ الْمُؤْمِنُوْنَ ۙ﴿۱﴾ الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ ۙ﴿۲﴾ وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ۙ﴿۳﴾ وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ ۙ﴿۴﴾

**"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

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1 Surah Taubah 9:103
2 Surah Mominoon 23:1-4



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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 اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿۱۴۴﴾

**"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 مِّنْ عِلْمٍ فَتُخْرِجُوْهُ لَنَا

**"Say: Have you any knowledge with you so you should bring it forth to us?"[2]**

اِذْ تَلَقَّوْنَهٗ بِاَلْسِنَتِكُمْ وَتَقُوْلُوْنَ بِاَفْوَاهِكُمْ مَّا لَيْسَ لَكُمْ بِهٖ عِلْمٌ

**"When you received it with your tongues and spoke with your mouths what you had no knowledge of."[3]**

مَا لَهُمْ بِهٖ مِنْ عِلْمٍ وَّلَا لِاٰبَآئِهِمْ

**"They have no knowledge of it, nor had their fathers."[4]**

وَاِنْ تُطِعْ اَكْثَرَ مَنْ فِى الْاَرْضِ يُضِلُّوْكَ عَنْ سَبِيْلِ اللّٰهِ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَاِنْ هُمْ اِلَّا يَخْرُصُوْنَ ﴿۱۱۶﴾

**"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.

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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



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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



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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:

يَاأَيُّهَا الَّذِينَ اٰمَنُوا لَا تَأْكُلُوا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ اِلَّآ اَنْ 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

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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.



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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

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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].



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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,

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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.



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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.

الَّذِيْنَ يَسْتَمِعُوْنَ الْقَوْلَ فَيَتَّبِعُوْنَ اَحْسَنَهٗ ؕ اُولٰٓئِكَ الَّذِيْنَ هَدٰىهُمُ اللّٰهُ وَاُولٰٓئِكَ هُمْ اُولُوا الْاَلْبَابِ۝۱۸

**"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]**

فَاَمَّا الَّذِيْنَ فِىْ قُلُوْبِهِمْ زَيْغٌ فَيَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَابْتِغَآءَ تَاْوِيْلِهٖ

**"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



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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]

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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].



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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.

فَاَيَّدْنَا الَّذِيْنَ اٰمَنُوْا عَلٰى عَدُوِّهِمْ فَاَصْبَحُوْا ظٰهِرِيْنَ ﴿١٤﴾

**"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 Mikhnaf 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;

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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…"**



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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 Zama[3] 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?"

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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.



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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 تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ ؕ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَّمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُوْنَ مِنَ الظّٰلِمِيْنَ ﴿۵۲﴾

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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].



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**"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:

اَلَّذِيْنَ اسْتَجَابُوْا لِلّٰهِ وَالرَّسُوْلِ مِنْۢ بَعْدِ مَآ اَصَابَهُمُ الْقَرْحُ ۚ لِلَّذِيْنَ اَحْسَنُوْا مِنْهُمْ وَاتَّقَوْا اَجْرٌ عَظِيْمٌ ۚ﴿۱۷۲﴾

**"(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 Khazin[4] have mentioned that: The words of Allah, the Mighty and the High:

اَمَّنْ هُوَ قَانِتٌ اٰنَآءَ الَّيْلِ سَاجِدًا وَّقَآئِمًا يَّحْذَرُ الْاٰخِرَةَ

**"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. Tirmidhi[8] has narrated from Huzaifah bin Yaman through a chain of

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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].



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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?

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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].



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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.



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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 تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾

**"And most surely your Lord knows what their breasts conceal and what they manifest."[4]**

بَلِ الْإِنسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ﴿١٥﴾

**"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

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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].



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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

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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].



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that exile[1] 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 Saad[2] 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

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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 Zawaid*, 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].



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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:

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ 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 Majah[6] says regarding the statement of Allah, the Mighty and the High:

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ

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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 Fitan]; 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].



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**"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 مُطْمَئِنٌّ 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:

أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ﴿٦١﴾

**"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:

أَوَمَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ

**"Is he who was dead then We raised him to life and made for**

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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]; *Tafseer 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].



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**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. Ahmad[9] has narrated from Khalid bin Walid without chains of narrators that God is inimical to whoever is inimical to Ammar.

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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].



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Hakim[1] and Dhahabi have narrated this report through two channels. Haithami[2] 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."

Hakim[3] 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?

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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.



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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 كَلِمَةً تَخْرُجُ مِنْ اَفْوَاهِهِمْ

**"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

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1 *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.



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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 جَرَمَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ

**"Truly Allah knows what they hide and what they manifest."**[1]

اِنَّ هٰٓؤُلَآءِ يُحِبُّوْنَ الْعَاجِلَةَ وَيَذَرُوْنَ وَرَآءَهُمْ يَوْمًا ثَقِيْلًا ﴿٢٧﴾

**"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 Mikhnaf 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 Mahduz 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."

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1 Surah Nahl 16:23
2 Surah Insan 76:27



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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, Asar[1] 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 be 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

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[1] In *Ansabul Ashraf*, Balazari, it is mentioned as 'Ashar' with 'Ain' and in *Isabah,* it is mentioned with 'ghain'.



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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 جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا اَنْ تُصِيبُوا قَوْمًۢا بِجَهَالَةٍ فَتُصْبِحُوا عَلٰى مَا فَعَلْتُمْ نٰدِمِينَ۝٦

**"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.

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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].



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## 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."

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1 *Tarikhus 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.



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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

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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].



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sinful people and order them to curse the righteous persons:

أُولَٰئِكَ 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]

وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾

**"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 يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

**"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.

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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



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### 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 Qarqisia[3] 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

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1 Ref: *Musnad Ahmad*, 45 [1/74, Tr. 318]; *Sahih Muslim*, [5/111, Tr. 196, Kitab Fadhailus 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].



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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 جَمِيْلٌ ؕ وَاللّٰهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ﴿۱۸﴾

**"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

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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].



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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 and 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 Ghurril 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

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1 The Messenger of Allah (s.a.w.a.) says: Indeed Ammar is the skin between my to 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 Nabawiya*, Sayyid Razi, 336.

2 Ref: *Majmaul Bahrayn*, 4/570, *Nihaya*, Ibne Athir, 5/199.



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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 يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا ﴿٥٧﴾

**"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 يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

**"And (as for) those who molest the Apostle of Allah, they shall have a painful punishment."[2]**

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾

**"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 تَوَلَّىٰ ﴿٣٣﴾ وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰ ﴿٣٤﴾ أَعِندَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَىٰ ﴿٣٥﴾

**"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."

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1 Surah Ahzab 33:57
2 Surah Taubah 9:61
3 Surah Ahzab 33:58
4 Surah Najm 53:33-35



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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:

اَفَرَءَيْتَ الَّذِىْ تَوَلّٰى ﴿۳۳﴾ وَاَعْطٰى قَلِيْلًا وَّاَكْدٰى ﴿۳۴﴾ اَعِنْدَهٗ عِلْمُ الْغَيْبِ فَهُوَ يَرٰى ﴿۳۵﴾

**"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 تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى

**"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 الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوا اتَّبِعُوْا سَبِيْلَنَا وَلْنَحْمِلْ خَطٰيٰكُمْ وَمَا هُمْ بِحٰمِلِيْنَ مِنْ خَطٰيٰهُمْ مِّنْ شَيْءٍ اِنَّهُمْ لَكٰذِبُوْنَ ﴿۱۲﴾ وَلَيَحْمِلُنَّ اَثْقَالَهُمْ وَاَثْقَالًا مَّعَ اَثْقَالِهِمْ وَلَيُسْئَلُنَّ يَوْمَ الْقِيٰمَةِ عَمَّا كَانُوْا يَفْتَرُوْنَ ﴿۱۳﴾

**"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**

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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



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**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 يَّعْمَلْ سُوْٓءًا يُّجْزَ بِهٖ ۙ وَلَا يَجِدْ لَهٗ مِنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ﴿١٢٣﴾

**"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 يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ﴿٧﴾ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ﴿٨﴾

**"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 رَهِيْنَةٌ ﴿٣٨﴾

**"Every soul is held in pledge for what it earns,"**[4]

وَمَنْ يَّكْسِبْ اِثْمًا فَاِنَّمَا يَكْسِبُهٗ عَلٰى نَفْسِهٖ

**"And whoever commits a sin, he only commits it against his own soul."**[5]

اَلْيَوْمَ تُجْزٰى 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."**[6]

وَلِتُجْزٰى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ﴿٢٢﴾

**"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.

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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



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## 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

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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 Shafie Shahroodi, Pg. 987-989.



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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:

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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.



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## 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 refrained 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 Saad[4] 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

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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].



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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 *Sharh*:[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

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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].



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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."

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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].



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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]

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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].



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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

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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 Uhad 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 Haiwan*, 2:359 [2/365].

6 *Ansabul Ashraf*, Balazari, 5:70, 75 & 91, [6/187, 1 92 & 212].



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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



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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:

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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].



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"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 know, 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?

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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].



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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:

يَقُوْلُوْنَ بِاَفْوَاهِهِمْ مَّا لَيْسَ فِيْ قُلُوْبِهِمْ

**"They say with their mouths what is not in their hearts…"[2]**

وَّاللّٰهُ مِنْ وَّرَآئِهِمْ مُّحِيْطٌ ۚ﴿۲۰﴾

**"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]

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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 Umam 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].



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"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

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1 *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 813.

2 *Waqatus Siffeen*, 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.



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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].



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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 closet 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

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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].



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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 roused[2] 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

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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: *Fawaidul Adab fil Amthal wa Aqwalul 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 Mutallaf wal Mukhtalif*, 71, 202, 207.



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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 1Uthman 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:

كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ

**"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.

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[1] Surah Nisa 4:135



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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

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[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-Bidaya wan Nihaya*, Ibne Kathir, 8:49-54 [8/54-59, Events of the year 51 A.H.].



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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

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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.



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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 Aas[2]

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.

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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].



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**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 Ashtar[1]

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

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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.



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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

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1 Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 849.
2 *Waqatus Siffeen*, 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.].



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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 جَآءَكَ الْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ﴿٩٤﴾

**"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

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1 *Al-Bidaya wan Nihaya*, 8:12 [8/13, Events of the year 40 A.H.].
2 Surah Yunus 10:94



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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 Sakhiya[3] or Zee Khashab[4] 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

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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.



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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.

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[1] *Ansabul Ashraf*, Balazari, 5:62 [6/179].



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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."



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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.



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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 siege[2]

Balazari has narrated on the authority of Abu Mikhnaf that: After Uthman's promise when the people of Egypt marched forward and reached Eela[3] 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] his 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.

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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 Siyasah*, 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].



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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?"



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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:

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[1] *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 851.



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"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 Muslima 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

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1 *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 853-854.
2 *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 774.



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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 Kareb 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?"

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[1] *Tabaqatul Kubra*, Ibne Saad, Leiden edition, 5:25 [5/37].



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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 cousin[1] 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.

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[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.



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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 Bashar 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 Bashar 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 Bashar 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

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[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].



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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 prayer 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 حَرَّمَ اللهُ إِلَّا بِالْحَقِّ

**And do not kill the soul which Allah has forbidden except for the requirements of justice."[4]**

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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 Siyasah*, 1:40 [1/46]; *Tarikh Umam 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



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مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ اَوْ فَسَادٍ فِي الْاَرْضِ فَكَاَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا

**"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 يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ جَهَنَّمُ خٰلِدًا فِيْهَا وَغَضِبَ اللّٰهُ عَلَيْهِ وَلَعَنَهٗ وَاَعَدَّ لَهٗ عَذَابًا عَظِيْمًا ﴿۹۳﴾

**"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

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1 Surah Maidah 5:32
2 Surah Nisa 4:93



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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 it 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

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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.



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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 Zuhr 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 follows? 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

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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].



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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 فَاحْكُمْ 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



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# Spurious traditions about attack on Uthman's house and showing the Caliph as innocent

In *Al-Ghadeer*, Allamah Amini[1] 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.



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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].



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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 Zawaid*, 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

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1 *Majmauz Zawaid*, 7:230.
2 *Ansabul Ashraf*, Balazari, 5:93 [6/215].
3 Ref: *Izalatul Khifa*, 2:242.



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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 Amini[1] has mentioned other books and has refuted their matter. Those books are as follows:

1. *Al-Futuhatul 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.

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1 Ref: *Al-Ghadeer*, 9/338-370.
2 Ref: *Al-Ghadeer*, 9/356.



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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 بِالْقُرْاٰنِ مِنْ قَبْلِ اَنْ يُّقْضٰٓى اِلَيْكَ وَحْيُهٗ

**"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.

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1 Surah Taha 20:114

2 *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 855-857.



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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 raid 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

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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 Fadhailus Sahaba]; *Musnad Ahmad*, 1:71 & 6:155 & 167 [1/114, Tr. 516; 7/222, Tr. 24690 & Pg. 239, Tr. 24811].



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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

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1 *Musnad Ahmad*, 6:62 [7/92, Tr. 23809]; *Sahih Muslim*, 7:116 [5/18, Tr. 26, Kitab Fadhailus 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].



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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 externed."

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 well[1] 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 claimed[2] 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

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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.



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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 Shafie Shahroodi, Pg. 818.



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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



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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 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 Bakr[1] 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 veil[2] 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

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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 Fadhail].



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not leaving a single negative quality, but disciplined it; till He considered his noble morals as great and said:

وَإِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ۝٤

**"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 Nawawi[5] has written is the viewpoint of majority of scholars; and as Qastalani and Shaukani[6] 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

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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].



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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

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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].



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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 Ishaq[1] 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.

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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].



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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.

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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 Huqugul Mustafa*, 1:91 [1/159].



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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

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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.



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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 Umawi 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 Araj 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]

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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*, Raghib, 2:125 [3/275].

3 *Sunan Ibne Majah*, 1:53 [1/40, Tr. 109].

4 *Ath-Thiqat*, [9/94]; *Tahdhibut Tahdhib*, 9:336 [9/299].

5 *Tarikh Kabir*, [No. 6/220, Tr. 2221]; *Al-Kamil fee Zoafa Rijal*, [5/175, No. 1335].



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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

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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:



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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 Ubaidah[2] 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

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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.].



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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 اللّٰهُ مَثَلًا رَّجُلًا فِيْهِ شُرَكَآءُ مُتَشٰكِسُوْنَ وَرَجُلًا سَلَمًا لِّرَجُلٍ ؕ هَلْ يَسْتَوِيٰنِ مَثَلًا

**"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:

قُلِ اللّٰهُ ۙ ثُمَّ ذَرْهُمْ

**"Say: Allah then leave them."**[2]

And he is always intoning the following words:

وَمَا تَوْفِيْقِيْۤ اِلَّا بِاللّٰهِ ؕ عَلَيْهِ تَوَكَّلْتُ

**"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



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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 الَّذِيْنَ ظَلَمُوْٓا اَيَّ مُنْقَلَبٍ يَّنْقَلِبُوْنَ۝۲۲۷

**"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-Faraid, 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*.

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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 Shafie 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-Bidaya wan Nihaya*, [7/374, Events of the year 40 A.H.]; *Al-Isabah*, 2:509.



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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 Abdullah 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

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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].



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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 traditions[5] 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 Abdullah, 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

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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].



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established brotherhood between Uthman and Abdur Rahman bin Auf[1] 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

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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-Bidaya wan Nihaya*, 7:335 [7/371 Events of the year 40 A.H.].



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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 جَآءُوكَ فَاحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۚ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا ۖ وَإِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ ۖ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

**"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 Baghdadi has narrated from Husain bin Hamid bin Musa Akki from Hammad bin Mubarak Baghdadi from Abdullah bin Maimun Baghdadi from Ismail bin Umayyah from Ibne Jarij 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 Bukhari[5] regarding Abdullah bin Maimoon: "Indeed, in traditions, he is weak," and the statement of Nasai[6] 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

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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].



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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

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1 *Tarikhul Khamis*, 2:260.
2 Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 851.
3 Ref: *Ansabul Ashraf*, Balazari, 5:76 [6/195]; *Tarikhul Khamis*, 2:260.



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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 Adi[2] has narrated from Ammar bin Harun Abu Yasir Mustamili[3] 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 Ajali[7] 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 Nasai[8] 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 Hatim[9] that: "He is not strong and his traditions are not

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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 *Tarikhus Thiqat*, [Pg. 411, No. 1491].
8 *Kitabuz Zoafa wal Matrukeen*, [Pg. 221, No. 572].
9 *Al-Jirah wal Tadeel*, [8/65, No. 295].



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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:

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاٰمَنُوْا بِمَا نُزِّلَ عَلٰى مُحَمَّدٍ وَّهُوَ الْحَقُّ مِنْ رَّبِّهِمْ ۙ كَفَّرَ عَنْهُمْ سَيِّاٰتِهِمْ وَاَصْلَحَ بَالَهُمْ ۝٢

**"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 expeditions[2]; and how numerous were those, who financed

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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.



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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 Darqutni[4] 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 Adi[7] about the narrator of this excellence,

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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].



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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:

وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴿۵۸﴾

**"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

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1 Ref: *Tahdhibut Tahdhib*, 3:243 [2/297].
2 *Sahih Muslim*, [4/380, Tr. 28, Kitabil Islam].
3 Surah Ahzab 33:58



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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 يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

**"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 externed 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 وَأُولِي الْأَمْرِ مِنْكُمْ

**"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 فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾

**"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

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1 Surah Taubah 9:61
2 Surah Nisa 4:59
3 Surah Baqarah 2:229



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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 Asakir[2] 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.

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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].



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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 Asakir[1] has narrated from Ibne Abbas as mentioned in *Tarikhul Khulafa* of Suyuti[2] 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 Siffeen, 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]

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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.



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And on the day of the Battle of Jamal, Imam Ameerul Momineen (a.s.) exhausted the argument according to the details mentioned before, on Talha[1] and Zubair[2] 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 يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ جَهَنَّمُ خٰلِدًا فِيْهَا

**"And whoever kills a believer intentionally, his punishment is hell; he shall abide in it."[3]**

مَنْ قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ اَوْ فَسَادٍ فِي الْاَرْضِ فَكَاَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا ؕ وَمَنْ اَحْيَاهَا فَكَاَنَّمَاۤ اَحْيَا النَّاسَ جَمِيْعًا ؕ

**"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 Uzd[5] - 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 Uhad. Muawiyah fought Ali (a.s.) in order to take revenge for descendants of Abde Shams, whereas Quran says:

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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 Zawaid* of Hafiz Haithami, 7:239.



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قَاتِلُوْٓا اَىِٕمَّةَ الْكُفْرِ ۙ اِنَّهُمْ لَآ اَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُوْنَ ﴿۱۲﴾

**"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

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1 Surah Taubah 9:12; *Balaghatun 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.



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(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 wife[5] 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

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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].



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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.).

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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].



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**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.).

وَاِذْ زَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ

**"And when the Shaitan made their works fair seeming to them."[2]**

فَقَدْ جَآءُوْ ظُلْمًا وَّزُوْرًا ۚ﴿۴﴾

**"So indeed they have done injustice and (uttered) a falsehood."[3]**

وَجٰدَلُوْا بِالْبَاطِلِ لِيُدْحِضُوْا بِهِ الْحَقَّ

**"And they disputed by means of the falsehood that they might thereby render null the truth."[4]**

وَيَحْسَبُوْنَ اَنَّهُمْ عَلٰى شَيْءٍ ؕ اَلَاۤ اِنَّهُمْ هُمُ الْكٰذِبُوْنَ﴿۱۸﴾

**"And they think that they have something; now surely they are the liars."[5]**

اُنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْاٰيٰتِ ثُمَّ انْظُرْ اَنّٰى يُؤْفَكُوْنَ﴿۷۵﴾

**"See how We make the communications clear to them, then behold, how they are turned away."[6]**

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1 Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie 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



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# 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].



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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

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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.



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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



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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 Hannat[4] from Khalid Haza-a Basri from Abu Qalaba Basri from Anas that the Messenger of Allah (s.a.w.a.) said:

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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.



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"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:

لِيَمِيزَ اللَّهُ الْخَبِيثَ 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

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1 Read and decide for yourself.
2 *Tarikh Baghdad*, [8/325, No. 4417].
3 Surah Anfal 8:37



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Almighty Allah says:

يَاأَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا

**"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

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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.



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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 (*Siddiqa*), 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

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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*.



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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 لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

**"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]**

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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: *Muntahiyyul 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 Shafie Shahroodi, Pg. 601.



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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

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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].



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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

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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].



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not hear the statement of Allah, the Mighty and the High:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾

**"(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 يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ﴿٦٨﴾

**"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

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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



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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 out 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 accursed son of accursed 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].



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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

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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 Shafie Shahroodi, Pg. 770.



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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.):

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1 Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie 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.].



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"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

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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 Zawaid*, 9/126; *Kanzul Ummal*, 13/166, Tr. 36507.



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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 جَآءُوْ ظُلْمًا وَّزُوْرًا ۚ﴿۴﴾

**"So indeed they have done injustice and (uttered) a falsehood."[3]**

وَاِنَّ فَرِيْقًا مِّنْهُمْ لَيَكْتُمُوْنَ الْحَقَّ وَهُمْ يَعْلَمُوْنَ ﴿۱۴۶﴾

**"And a party of them most surely conceal the truth while they know (it)."[4]**

فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا قَوْلًا غَيْرَ الَّذِيْ قِيْلَ لَهُمْ

**"But those who were unjust changed it for a saying other than**

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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



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**that which had been spoken to them."**[1]

فَمَنْ اَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللّٰهِ وَ كَذَّبَ بِالصِّدْقِ اِذْ جَآءَهٗ

**"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 سَلٰمٌ ؕ فَسَوْفَ يَعْلَمُوْنَ ﴿۸۹﴾

**"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 Umar[5] 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

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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].



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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.

لِّيَهْلِكَ مَنْ هَلَكَ عَنۢ بَيِّنَةٍ وَّيَحْيٰى مَنْ حَيَّ عَنۢ بَيِّنَةٍ ؕ وَاِنَّ اللّٰهَ لَسَمِيْعٌ عَلِيْمٌ ﴿۴۲﴾

**"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 Uhad 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

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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].



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views would be mentioned below. Leave Ibne Umar and whoever like him that makes selection and issue false statements:

وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ؕ مَا كَانَ لَهُمُ الْخِيَرَةُ

**"And your Lord creates and chooses whom He pleases; to choose is not theirs."[1]**

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗۤ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ

**"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.

وَلَوِ اتَّبَعَ الْحَقُّ اَهْوَآءَهُمْ لَفَسَدَتِ السَّمٰوٰتُ وَالْاَرْضُ وَمَنْ فِيْهِنَّ

**"And should the truth follow their low desires, surely the heavens and the earth and all those who are therein would have perished."[3]**

قَدْ جِئْنٰكَ بِاٰيَةٍ مِّنْ رَّبِّكَ ؕ وَالسَّلٰمُ عَلٰى مَنِ اتَّبَعَ الْهُدٰى ﴿۴۷﴾

**"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.

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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].



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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

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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 Shafie Shahroodi, Pg. 122.



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Umar as was mentioned from Jaudaba[1] 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 Balat[2] 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

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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].



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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 forget 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:

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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.).



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"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

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1 *Tarikh Medina Damishq*, 7:160 [25/463, No. 3051 and *Mukhtasar Tarikh Damishq*, 11/269].

2 Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie 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].



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(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 Qahafah[2] (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

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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 Fadhailus 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].



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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:

كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ۙ﴿۳﴾

**"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 being[3] 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?

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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: *Behaarul 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].



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هَلۡ يَسۡتَوِى الۡاَعۡمٰى وَالۡبَصِيۡرُ ۙ اَمۡ هَلۡ تَسۡتَوِى الظُّلُمٰتُ وَالنُّوۡرُ

**"Are the blind and the seeing alike? Or can the darkness and the light be equal?"[1]**

هَلۡ يَسۡتَوِى الَّذِيۡنَ يَعۡلَمُوۡنَ وَالَّذِيۡنَ لَا يَعۡلَمُوۡنَ

**"Are those who know and those who do not know alike?"[2]**

اَفَمَنۡ كَانَ مُؤۡمِنًا كَمَنۡ كَانَ فَاسِقًا ؕ لَا يَسۡتَوٗنَ ﴿۱۸﴾

**"Is he then who is a believer like him who is a transgressor? They are not equal."[3]**

مَثَلُ الۡفَرِيۡقَيۡنِ كَالۡاَعۡمٰى وَالۡاَصَمِّ وَالۡبَصِيۡرِ وَالسَّمِيۡعِ ؕ هَلۡ يَسۡتَوِيٰنِ 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]**

اَفَمَنۡ كَانَ عَلٰى بَيِّنَةٍ مِّنۡ رَّبِّهٖ كَمَنۡ زُيِّنَ لَهٗ سُوۡٓءُ عَمَلِهٖ

**"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]**

اَفَمَنۡ يَّمۡشِىۡ مُكِبًّا عَلٰى وَجۡهِهٖۤ اَهۡدٰٓى اَمَّنۡ يَّمۡشِىۡ سَوِيًّا عَلٰى صِرَاطٍ مُّسۡتَقِيۡمٍ ﴿۲۲﴾

**"What! is he who goes prone upon his face better guided or he who walks upright upon a straight path?"[6]**

قُلۡ لَّا يَسۡتَوِى الۡخَبِيۡثُ وَالطَّيِّبُ وَلَوۡ اَعۡجَبَكَ كَثۡرَةُ الۡخَبِيۡثِ

**"Say: The bad and the good are not equal, though the abundance of the bad may please you."[7]**

لَا يَسۡتَوِى الۡقٰعِدُوۡنَ مِنَ الۡمُؤۡمِنِيۡنَ غَيۡرُ اُولِى الضَّرَرِ وَالۡمُجٰهِدُوۡنَ فِىۡ سَبِيۡلِ اللّٰهِ

**"The holders back from among the believers, not having any injury, and those who strive hard in Allah's way."[8]**

لَا يَسۡتَوِىۡۤ اَصۡحٰبُ النَّارِ وَاَصۡحٰبُ الۡجَنَّةِ

**"Not alike are the inmates of the fire and the dwellers of the**

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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



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**garden."**[1]

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۙ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

**"And the blind and the seeing are not alike, nor those who believe and do good."**[2]

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾

**"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 Jibraeel called out that there is no brave youth,

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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.



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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

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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.



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(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]

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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.



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## 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

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1 *Ansabul Ashraf*, Balazari, 5:76 [6/194].



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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."

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1 *Fathul Bari*, 13:10 [13/13 & 51].
2 *Fathul Bari*, 13:19.
3 *Fathul Bari*, 13:165 [13/195].



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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

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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.



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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

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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].



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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 *Sharh 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

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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 *Sharh Muslim*, gloss on *Irshadus Sari*, 8:43 [12/234].



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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 the them is alive; and then before the people of Uhad, and then before so and 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."

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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].



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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 اصْطَفَىٰهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ

**"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.

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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



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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]

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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].



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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

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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.



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tasted the hundred thousand as bribe, refused to pay allegiance.[1]

He said: "Indeed, Caliphate is not like the kingdom of Harqil, Caesar and Choesroes[2] 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:

وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى ۖ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ

**"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.)

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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



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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] Dhahabi[8] and Suyuti in *Tarikhul Khulafa*,[9] have narrated from Ibne Umar through a number of channels that: Abu Bakr is most truthful (*Siddiq*)

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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 Uhad, 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].



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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 Jaham 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

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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].



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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 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 اللّٰهُ اَنَّكُمۡ كُنۡتُمۡ تَخۡتَانُوۡنَ اَنۡفُسَكُمۡ فَتَابَ عَلَيۡكُمۡ وَعَفَا عَنۡكُمۡ ۚ فَالۡـٰٔنَ بَاشِرُوۡهُنَّ

**"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

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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.



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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

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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.



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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

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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].



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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 Qastalani[3] 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 companions 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 Makhabira[5] is narrated through

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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



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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."

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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 Makhabra.

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 Shafie Shahroodi, Pg, 940-942.

6 *Fathul Bari*, 8:209 [8/260].



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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. Tibrani[3] 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. Bukhari[5] 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 تُسْمِعُ الْمَوْتَىٰ

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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].



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**"Surely you do not make the dead to hear."[1]**

وَمَآ اَنۡتَ بِمُسۡمِعٍ مَّنۡ فِى الۡقُبُوۡرِ ﴿۲۲﴾

**"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

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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].



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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

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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.



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folks. So Ayesha said: "May God forgive Abu Abdur Rahman, he has made a mistake; indeed Allah, the Mighty and High says:

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى

**"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

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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].



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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 Muslim[2] 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 Zuhr 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

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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].



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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 Umrahs: 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 Hanbalis[4] 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,

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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.



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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

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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].



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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: Jibraeel 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

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1 *Lisanul Mizan*, 3: 310 [3:382, No. 4646].

2 Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 467-474.



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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 Uhad? 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 Uhad, 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

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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].



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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:

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ

**"This is a people that have passed away; they shall have what they earned…"[2]**

وَعَلَيْهَا مَا اكْتَسَبَتْ

**"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

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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].



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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 Uhad, 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:

فَقَاتِلُوٓا۟ أَئِمَّةَ ٱلْكُفْرِ ۙ إِنَّهُمْ لَآ أَيْمَٰنَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ ﴿١٢﴾

**"Then fight the leaders of unbelief- surely their oaths are**

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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].



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**nothing- so that they may desist."**[1]

As he was the one intended in the verse of:

إِنَّ الَّذِينَ كَفَرُوا يُنفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَن 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:

قُل لِّلَّذِينَ كَفَرُوا إِن يَنتَهُوا يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ ۚ وَإِن يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٣٨﴾

**"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]

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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 Shafie Shahroodi, Pg. 782.



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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

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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 Shafie Shahroodi, Pg. 336-337 & 781-783.



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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 Zahid[3] 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

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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.



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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.

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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].



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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 كَلِمَةً تَخْرُجُ مِنْ اَفْوَاهِهِمْ

**"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 Shiaism. 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, Talha, 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 الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اَنَّ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ

**"And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow."**[3]

اِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ

**"Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden."**[4]

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاَخْبَتُوْٓا اِلٰى رَبِّهِمْ ۙ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ

**"Surely (as to) those who believe and do good and humble themselves to their Lord, these are the dwellers of the garden."**[5]

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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



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إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن 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 الْمَأْوَىٰ

**"As for those who believe and do good, the gardens are their abiding-place."[2]**

وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ

**"And whoever does good deeds whether male or female and he (or she) is a believer- these shall enter the garden."[3]**

وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ

**"And whoever obeys Allah and His Apostle, He will cause him to enter gardens beneath which rivers flow."[4]**

وَمَن يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن 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 مِن 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: Jibraeel 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 Jibraeel, even if he has committed theft and fornication? He replied: Yes. I asked: O Jibraeel, even if he has committed theft and fornication? He replied: Yes. I asked: O Jibraeel,

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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.



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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 Jibraeel 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]

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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*, Abshihi, 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].



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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:

الَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ﴿٦٣﴾ لَهُمُ الْبُشْرٰى فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ ؕ لَا تَبْدِيْلَ لِكَلِمٰتِ اللّٰهِ ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿٦٤﴾

**"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.).

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1 *Mojamul Awsat*, [7/473, Tr. 6932]; Ref: *Majmauz Zawaid*, 9:272.
2 Surah Yunus 10:63-64
3 Ref: *Jilaul Aynain*, 118.



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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.

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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].



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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.

أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾ 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

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1 Ref: What was mentioned previously has the details which we mention here only in brief.
2 Surah Maarij 70:38-39



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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?

وَالَّذِيْنَ يُؤْذُوْنَ رَسُوْلَ اللّٰهِ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٦١﴾

**"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]

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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.



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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 يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ جَهَنَّمُ خٰلِدًا فِيْهَا وَغَضِبَ اللّٰهُ عَلَيْهِ وَلَعَنَهٗ وَاَعَدَّ لَهٗ عَذَابًا عَظِيْمًا ﴿۹۳﴾

**"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 fellow[2] [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 يَسْتَوِيْٓ اَصْحٰبُ النَّارِ وَاَصْحٰبُ الْجَنَّةِ ؕ اَصْحٰبُ الْجَنَّةِ هُمُ الْفَآئِزُوْنَ ﴿۲۰﴾

**"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:

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1 Surah Nisa 4:93

2 *Musnad Ahmad*, 1:67 [1/107, Tr. 483]; *Tarikhul Khulafa*, 109 [Pg. 151].

3 Surah Hashr 59:20



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"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 جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

**"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

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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-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 293, where it is mentioned: You will fight against Ali while you would be oppressing him.



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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 جَزَآءُ مَنۡ يَّفۡعَلُ ذٰلِكَ مِنۡكُمۡ اِلَّا خِزۡىٌ فِى الۡحَيٰوةِ الدُّنۡيَا ۚ وَيَوۡمَ الۡقِيٰمَةِ يُرَدُّوۡنَ اِلٰٓى اَشَدِّ الۡعَذَابِ ؕ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعۡمَلُوۡنَ ﴿۸۵﴾

**"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:

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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].



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وَمَا كَانَ لَكُمْ اَنْ تُؤْذُوْا رَسُوْلَ اللّٰهِ وَلَآ اَنْ تَنْكِحُوْٓا اَزْوَاجَهٗ مِنْۢ بَعْدِهٖٓ اَبَدًا ؕ اِنَّ ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ﴿۵۳﴾

**"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.

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1 Surah Ahzab 33:53

2 *Al-Jamiul Ahkamul 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.



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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 حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾

**"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 ﴿١﴾

**"I swear by the time,"[3]**

It is an oath by God, at the end of the day.

إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ﴿٢﴾

**"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

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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



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**and enjoin on each other truth,**

That is Uthman.

وَتَوَاصَوْا بِالصَّبْرِ ۝

**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 الصَّالِحَاتِ

**"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 أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

**"Nay! do those who have wrought evil deeds think that We will**

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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.



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**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 أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۚ

**"(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:

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ

**"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

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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.



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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 written[4] that he was a teacher, but he was not religious and reliable.

And under the exegesis of the verse:

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ...

**"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

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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.



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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:

وَحَمَلْنٰهُ عَلٰى ذَاتِ اَلْوَاحٍ وَّدُسُرٍ ﴿۱۳﴾ تَجْرِيْ بِاَعْيُنِنَا ۚ جَزَآءً لِّمَنْ كَانَ كُفِرَ ﴿۱۴﴾

**"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:

عَسٰٓى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ﴿۷۹﴾

**"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 فَرِيْقٌ مِّنْهُمْ يَسْمَعُوْنَ كَلٰمَ اللّٰهِ ثُمَّ يُحَرِّفُوْنَهٗ مِنْۢ بَعْدِ مَا عَقَلُوْهُ وَهُمْ يَعْلَمُوْنَ ﴿۷۵﴾

**"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

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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



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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 لَّهُمْ مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُونَ ﴿٧٩﴾

**"Therefore woe to them for what their hands have written and woe to them for what they earn."**[1]

فَعَمِيَتْ عَلَيْهِمُ الْأَنبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾

**"Then the pleas shall become obscure to them on that day, so they shall not ask each other."**[2]

وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴿١٣﴾

**"And most certainly they shall be questioned on the resurrection day as to what they forged."**[3]

وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾

**"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



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# 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.].



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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 Siffeen*, 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."

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1 *Kitab Siffeen*, 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.



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**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 *taqbalu*] or he did not like it. He fabricated a report that the Muawiyah mentioned here is not Muawiyah bin Abu Sufyan. Hafiz Ibne Asakir[7] has narrated through his chains quoting from Abu Bakr bin Abu Dawood that when he quotes the

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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].



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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 Muawiyah, is not Muawiyah bin Abu Sufyan, caliph of Muslims, it is another Muawiyah.[2]

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 Baihaqi[3] 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 'Faqtluhu' 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."

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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.].



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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 mentioned[2] – 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

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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."



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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

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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 Siffeen*, Pg. 556 [Pg. 494]; *Nahjul Balagha*, 2:56 [423, Letter 48]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:118 [2/226, Sermon 35].



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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-slave[2] 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 footstep 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

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1 *Nahjul Balagha*, 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 Balagha*, 2:12 [375, Letter 17].

4 *Sharh Nahjul Balagha*, 3:423 [15/119, Letter 17].

5 *Kitabus Siffeen*, Ibne Muzahim, 124 [Pg. 110]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:189, 4:114 [2/227, Sermon 35; 17/15, Section 49].



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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:

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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].



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"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 Muslima 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

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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].



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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



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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 Qatila[2] 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

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1 *Murujuz 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-Iittihaf*, 10 [Pg. 36].

4 *Sharh Nahjul Balagha*, 4:6 [16/14]; *Al-Wasiyya*, 31.

5 *Waqatus Siffeen*, 130-131 [Pg. 116-117].



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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, Uhad 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.

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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: *Tadhkiratul Khawas*, Sibte Ibne Jauzi, 200 & 201 [Pg. 115]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 2:102 [6/288, Sermon 83].

4 *Tadhkiratul Khawas*, 116 [Pg.202].



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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]

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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)
*Tafseer Baidhawi*, 3/60; *Behaarul Anwaar*, 13/204.

2 On the basis of some reports there were relations between Umar and Hind; so the Prophet glanced at Umar. Ref: *Nurus Thaqlayn*, 5:309; *Mustadrakul Wasail*, 14/279.

3 *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].



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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:

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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].



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"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 *Sharh*,[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.

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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].



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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.



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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 يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿٢٢٩﴾

**"And whoever exceeds the limits of Allah these it is that are the unjust."**[1]

[1] Surah Baqarah 2:229



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## 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 Antartus[3] Ubadah 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.

Ubadah 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

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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].



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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 *Teenatul Khibal*. They asked: O Messenger of Allah (s.a.w.a.), what is *Teenatul 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."

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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].



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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:

اَلَّذِيْنَ يَاْكُلُوْنَ الرِّبٰوا لَا يَقُوْمُوْنَ اِلَّا كَمَا يَقُوْمُ الَّذِيْ يَتَخَبَّطُهُ الشَّيْطٰنُ مِنَ الْمَسِّ ؕ ذٰلِكَ بِاَنَّهُمْ قَالُوْٓا اِنَّمَا الْبَيْعُ مِثْلُ الرِّبٰوا ۘ وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا

**"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:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَذَرُوْا مَا بَقِيَ مِنَ الرِّبٰٓوا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۲۷۸﴾ فَاِنْ لَّمْ تَفْعَلُوْا فَاْذَنُوْا بِحَرْبٍ مِّنَ اللّٰهِ وَرَسُوْلِهٖ

**"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

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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



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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 report[4] 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 Baihaqi[5] 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

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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 Zakhar)*, [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].



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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 Ahmad[3] 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

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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].



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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.

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1 Ref: *Sunan Baihaqi*, 3:140.
2 *Kitabul Umm*, 1:208 [1/235].
3 *Al-Mahalli*, 5:82.



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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.

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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].



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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.

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1 *Murujuz Zahab*, 2:72 [3/42].



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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

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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.



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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 *Bidaya 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.

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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 *Bidaya 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].



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## 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

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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.].



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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 تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾

**"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 *Sharh 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

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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].



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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?"



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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.)?"

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

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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-Mudawwantul Kubra*, 1:73 [1/71]; *Nasbur Raya*, 1:372.

4 *Fathul Bari*, 2:215 [2/270 & 271].



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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

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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-Bidaya wan Nihaya*, 8:130 [8/139, Events of the year 60 A.H.].



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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

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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].



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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 needful 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 Ikhtilaaful 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."

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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 Ikhtilaaful Aaimma* on the margins of *Al-Mizan* by Sherani, 1:88.



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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

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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.



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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 previously[2] 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.

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1 *Al-Musannaf*, [3/284, Tr. 5646].
2 *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 754-757.



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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."? [2]

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."

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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.



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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 فَاقْطَعُوْٓا اَيْدِيَهُمَا

**"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 يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَقَدْ ظَلَمَ نَفْسَهٗ

**"And whoever goes beyond the limits of Allah, he indeed does injustice to his own soul."[3]**

تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَعْتَدُوْهَا ۚ وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ۝۲۲۹

**"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 يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ وَيَتَعَدَّ حُدُوْدَهٗ يُدْخِلْهُ نَارًا خَالِدًا فِيْهَا

**"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

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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



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things, the system of governance in Islam would be rendered invalid and no 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 اللهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللهُ عَلَيْهِمْ ۗ وَكَانَ اللهُ عَلِيمًا حَكِيمًا ﴿١٧﴾ وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ ۖ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾

**"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."

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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'.



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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-

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1 *Sunan Abu Dawood*, 2:186 [4/68, Tr. 4131].
2 *Sharh Nahjul Balagha*, Ibne Abil Hadid, 4:60 [16/160, Letter 39].



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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."

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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.



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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]

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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].



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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]

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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].



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"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.

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[1] *Al-Ittihaf*, Shubrawi, 22 [Pg. 67].



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Saeed bin Musayyab says: "The first command[1] 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

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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.].



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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

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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].



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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 Muawiyah[1]

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 surreptiously 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-Bidaya wan Nihaya*:[5]

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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-Bidaya wan Nihaya*, 8:86 [Events of the year 56 A.H.].



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"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

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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].



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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 Khalid[3] 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."

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1 *Maqatilut Talibiyyin*, 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].



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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."

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[1] *Al-Imamah was Siyasah*, 1:157 [1/164].



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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

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[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].



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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



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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.



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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 Shafie Shahroodi, Pg. 1113.



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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.

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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].



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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 Hajj[2] 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."

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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.



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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]

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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.



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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 has 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.



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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



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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

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[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.



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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 لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

**"Surely we are Allah's and to Him we shall surely return."**[1]

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

**"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

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1 Surah Baqarah 2:156
2 Surah Shoara 26:227



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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.

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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].



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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

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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].



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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.

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[1] *Murujuz Zahab*, 1:61 [3/24]; a part of it is mentioned by Sibte Ibne Jauzi in his *Tadhkira*, 12 [Pg. 18].



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## 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 Mahduj 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

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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.



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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 طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَأَصْلِحُوْا بَيْنَهُمَا

**"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.

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1 *Riyazun Nazara*, 2:195 [3/142].
2 Surah Hujurat 49:9



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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."

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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].



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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

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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].



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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 وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

**"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 اللهَ 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

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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].



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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."

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1 Nawawi in *Sharh 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.



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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 الْبَغْضَآءُ مِنْ اَفْوَاهِهِمْ ۚ وَمَا تُخْفِيْ صُدُوْرُهُمْ اَكْبَرُ ؕ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ اِنْ كُنْتُمْ تَعْقِلُوْنَ ۝۱۱۸

**"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?

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1 Surah Aale Imran 3:118



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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.

اِنَّا لِلّٰهِ وَاِنَّاۤ اِلَيۡهِ رٰجِعُوۡنَ ﴿۱۵۶﴾

**"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]

يُرِيۡدُوۡنَ اَنۡ يُّطۡفِـُٔوۡا نُوۡرَ اللّٰهِ بِاَفۡوَاهِهِمۡ وَيَاۡبَى اللّٰهُ اِلَّاۤ اَنۡ يُّتِمَّ نُوۡرَهٗ وَلَوۡ كَرِهَ الۡكٰفِرُوۡنَ ﴿۳۲﴾

**"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



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Momineen (a.s.) was definitely a Muslim and an incomparable believer, to distress and confront him is unlawful according to declaration of Quran:

وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴿۵۸﴾

**"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:

وَالَّذِيْنَ يُؤْذُوْنَ رَسُوْلَ اللّٰهِ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۶۱﴾

**"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:

اِنَّ الَّذِيْنَ يُؤْذُوْنَ اللّٰهَ وَرَسُوْلَهٗ لَعَنَهُمُ اللّٰهُ فِى الدُّنْيَا وَالْاٰخِرَةِ وَاَعَدَّ لَهُمْ عَذَابًا مُّهِيْنًا ﴿۵۷﴾

**"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,

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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



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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?

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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*.



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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 definite[1] 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 طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا ۚ فَإِنْ بَغَتْ إِحْدٰىهُمَا عَلَى الْاُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْٓءَ إِلٰٓى اَمْرِ اللّٰهِ

**"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

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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.



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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 طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا ۚ فَإِنْۢ بَغَتْ إِحْدٰىهُمَا عَلَى الْاُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْٓءَ إِلٰٓى اَمْرِ اللّٰهِ

**"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

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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



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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 تَنَازَعْتُمْ 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 لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾

**"And whoever did not judge by what Allah revealed, those are they that are the unbelievers." (Surah Maidah 5:44)**

وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾

**"And whoever did not judge by what Allah revealed, those are they that are the unjust." (Surah Maidah 5:45)**

مَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤٧﴾

**"And whoever did not judge by what Allah revealed, those are they that are the transgressors."[4]**

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1 *Nahjul Balagha*, 1:94 [Pg. 84, Sermon 43]; *Kitabus Siffeen*, 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



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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 Muslima 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

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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.



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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 اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلٰوةَ وَيُؤْتُونَ الزَّكٰوةَ وَهُمْ رٰكِعُونَ ﴿٥٥﴾

**"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]**

يَاأَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

**"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:

وَأَمَّا الْقٰسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾

**"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

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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 Tafseer, [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



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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.): "You 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."

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[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.



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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



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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.)."

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[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)



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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]

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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].



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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 achieved 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."

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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].



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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 اللّٰهُ مَثَلًا قَرْيَةً كَانَتْ اٰمِنَةً مُّطْمَئِنَّةً يَّاْتِيْهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِاَنْعُمِ اللّٰهِ فَاَذَاقَهَا اللّٰهُ لِبَاسَ الْجُوْعِ وَالْخَوْفِ بِمَا كَانُوْا يَصْنَعُوْنَ ﴿۱۱۲﴾

**"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.

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1 *Sahih Bukhari*, 2/223 Chapter of Medina; *Awaliul Layali*, 1/429; *Mustadrakul Wasail*, 10/208.

2 Surah Nahl 16:112



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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.



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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

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[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.



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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 يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

**"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 (*Farooq*), 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

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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].



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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 Baghdadi, 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 Siffeen, 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 Siffeen 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]

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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 Siffeen*, 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 Siffeen*, Ibne Muzahim, 277, Egypt [Pg. 246]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:486 [5/197, Sermon 65].

4 *Al-Mahbar*, 479.

5 *Kitab Siffeen*, Ibne Muzahim, 231, Egypt [Pg. 294].

6 *Al-Isabah*, Ibne Hajar, 3:35 [No. 6052].



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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.

وَسَيَعْلَمُ الَّذِيْنَ ظَلَمُوْٓا اَيَّ مُنْقَلَبٍ يَّنْقَلِبُوْنَ ۧ

**"And they who act unjustly shall know to what final place of turning they shall turn back."[3]**

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1 *Sahih Bukhari*, [5/2100, Tr. 5196] in the chapter of mutilation according to Ibne Umar.
2 Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 829.
3 Surah Shoara 26:227



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## 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].



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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.

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1 *Maqatilut Talibiyyin*, 24 [Pg. 69]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 4:13 [16/37, Letter 31, Bequest to Imam Hasan (a.s.)].

2 *Al-Bidaya wan Nihaya*, Ibne Kathir, [8/331]; *Tarikh Medina Damishq*, [29/287].



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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 كَلِمَةً تَخْرُجُ مِنْ اَفْوَاهِهِمْ

**"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



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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 testimonies[2] 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]

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1 *Amthalul Arab*, 3:591; *Majmaul Amthal*, Maidani, 1:251, No. 1018.

2 *Waqatus Siffeen*, 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.



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**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 Muawiyah[2] and only a few companions have reasoned through it; among them is statement of the senior companions, Hashim Mirqal[3] and Ammar Yasir,[4] which we mentioned previously that he is praised in Quran and Sunnah.

Abu Tufail[5] 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,

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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].



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Aas bin Saeed bin Aas bin Umayyah, and Uqbah bin Abi Muit bin Ami 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 Uhad. 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

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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].



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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."

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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 Siffeen*, 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].



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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.

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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].



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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?

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1 *Sahih Muslim*, 6:20 [4/124, Tr. 52, Kitabul Imarah]; *Sunan Baihaqi*, 8:157.

2 Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 859-861.



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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-

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1 *Sawaiqul Mohriqa*, 129 [Pg. 216].
2 He has mentioned this point in *Sawaiq* on 71 [Pg. 119].



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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 externed 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.



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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



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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 previously[1] 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?

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[1] *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 835-853.



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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



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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 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 Siffeen 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.

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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.



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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.



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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

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[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)



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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 age[2] and Holy Prophet (s.a.w.a.) said regarding him:

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1 *Tarikh Tabari*, 5:228 [4/550, Events of the year 36 A.H.].

2 Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 820.



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"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



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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



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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:

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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-Bidaya wan Nihaya*, 8:131 [8/140, Events of the year 60 A.H.].



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"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 before[2] 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

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1 *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 3:467 [3/530, Tr. 5969].

2 Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 920.



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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 Muslima 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

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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].



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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 in auspiciousness in his face."

Muawiyah asked: "Did you see Muhammad?"

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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.



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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 hang 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

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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 Siffeen*, 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].



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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 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.

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[1] *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:195 [2/246, Sermon 35].



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## 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 people[2] 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

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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 Siffeen. *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.



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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 transgressor[6] 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!

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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."



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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

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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].



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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 feel 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

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[1] Ref: *Waqatus Siffeen*, Nasr bin Muzahim, 106 [Pg. 94]; *Sharh Nahjul Balagha*, Ibne Abil Hadid, 1:279 [Pg. 3/174, No. 126].



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debasement, all of which on the basis of the verse:

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَن 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

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1 Surah Nisa 4:148

2 *Sawaiqul Mohriqa*: 132 [Pg. 219].



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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.

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1 *Al-Ahkam fee Usulul Ahkam*, 4:169.

2 Creator of speech.



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## 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



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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:

وَاَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ

**"And obey Allah and the Apostle."[3]**

And He said:

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ

**"Whoever obeys the Apostle, he indeed obeys Allah."[4]**

And He said:

وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۗ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا

**"And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back."[5]**

And He said:

وَاذْكُرْنَ مَا يُتْلٰى فِيْ بُيُوْتِكُنَّ مِنْ اٰيٰتِ اللّٰهِ 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:

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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



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لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ 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 يُّشَاقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ ؕ وَسَآءَتْ مَصِيْرًا ﴿۱۱۵﴾

**"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:

وَلَوْ رَدُّوْهُ اِلَى الرَّسُوْلِ وَاِلٰٓى اُولِى الْاَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِيْنَ يَسْتَنْۢبِطُوْنَهٗ 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:

اِنَّاۤ اَنْزَلْنَاۤ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَاۤ اَرٰىكَ اللّٰهُ

**"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:

وَاَنِ احْكُمْ بَيْنَهُمْ بِمَاۤ اَنْزَلَ اللّٰهُ

**"And that you should judge between them by what Allah has**

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1 Surah Ahzab 33:21
2 Surah Nisa 4:115
3 Surah Nisa 4:83
4 Surah Nisa 4:105



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**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 وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾

**"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

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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



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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."

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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].



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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

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1 *Waqatus Siffeen*, Nasr bin Muzahim, 29-58.
2 *Al-Mustadrak Alas Sahihain*, Hakim Nishapuri, 4:486 [4/533, Tr. 8497].
3 *Waqatus Siffeen*, Nasr bin Muzahim, 248 [Pg. 220].



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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.

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1 *Musnad Ahmad*, 4:91-102 [5/53-70, Tr.16387-16492].
2 *Musnad Ahmad*, 4:92 [5/54, Tr.16390].



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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 Zuhr 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 Zuhr, 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

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[1] These two traditional reports are narrated by Bukhari [1/13, Tr. 10] and Muslim, [1/96, Tr. 65, Kitabul Imaan].



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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

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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].



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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.

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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].



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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 Ameerul 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 Siffeen 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 Shahadatain*); and Thabit bin Ubaid Ansari, Abu Haitham Malik bin Taihan, Abu

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[1] *Musnad Ahmad*, 4:99 [5/66, Tr. 16464].



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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

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1 *Musnad Ahmad*, 4:96 [5/61, Tr. 16434].

2 Ref: *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 115.



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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]

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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].



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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



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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

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1 *Musnad Ahmad*, 4:101 [5/69, Tr. 16486].
2 *Musnad Ahmad*, [5/65, Tr. 16460].



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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



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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

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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.



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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



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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 Shafie Shahroodi, Pg. 314-316.



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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:

وَالَّذِيْنَ يُؤْذُوْنَ رَسُوْلَ اللّٰهِ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٦١﴾

**"And (as for) those who molest the Apostle of Allah, they shall**

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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.



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**have a painful punishment."**[1]

وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴿۵۸﴾

**"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 Jibraeel 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 it 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.

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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.



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## 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 Maqbali,[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 تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ 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."

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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



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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…"

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1 *Mukhtasar Tarikh Damishq*, [8/25].



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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

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1 Some of these Mujtahids are present throughout this book of ours.

2 *Waqatus Siffeen*, Nasr bin Muzahim, 247 [Pg. 220].



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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 Tirmidhi[2] has narrated from Abdur Rahman bin Abu Umaira, the

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1 *As-Sawaiqul Mohriqa*, Ibne Hajar, 130 [Pg. 218-219].
2 *Sunan Tirmidhi*, [5/645, Tr. 3842].



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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 Umair[3] 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.

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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.



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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



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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

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1 *Jami Tirmidhi*, 13:229 [5/645, Tr. 3842].
2 *Al-Istiab*, 2:395 [Part 2, 843, No. 1445].



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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 externed, and whose one calamity was that for a number of years he cursed Ameerul Momineen Ali (a.s.) from the pulpit?

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[1] *Sahih Bukhari*, [3/1373, Chapter 28].



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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*

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1 *Al-Jirah wa Tadeel*, [3/75, No. 345].
2 *Mizanul Etedal*, [1/433,Tr. 1618].
3 *Tahdhibut Tahdhib*, [2/123]



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*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 طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا ۚ فَإِنْۢ بَغَتْ إِحْدٰىهُمَا عَلَى الْأُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ

**"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:

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1 *Lisanul Mizan*, [2/190, No. 2185].
2 Surah Hujurat 49:9



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وَالَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ مِيْثَاقِهٖ وَيَقْطَعُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ وَيُفْسِدُوْنَ فِي الْاَرْضِ ۙ اُولٰۗىِٕكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوْۗءُ الدَّارِ ۝

**"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:

اِنَّمَا جَزٰۗؤُا الَّذِيْنَ يُحَارِبُوْنَ اللّٰهَ وَرَسُوْلَهٗ وَيَسْعَوْنَ فِي الْاَرْضِ فَسَادًا اَنْ يُّقَتَّلُوْٓا اَوْ يُصَلَّبُوْٓا اَوْ تُقَطَّعَ اَيْدِيْهِمْ وَاَرْجُلُهُمْ مِّنْ خِلَافٍ اَوْ يُنْفَوْا مِنَ الْاَرْضِ ۭ ذٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ۝

**"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:

وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ۝

**"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.

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1 Surah Raad 13:25
2 Surah Maidah 5:33
3 Surah Ahzab 33:58
4 Ref: *Sharh Nahjul Balagha*, Shaykh Muhammad Abduh, 1/60.



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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 أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾

**"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



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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

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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.



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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]

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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].



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Also, Ismail bin Ibrahim Muhajir is present in its chains of narrators, whom Ibne Moin,[1] Nasai[2] 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…

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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].



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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



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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."



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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.

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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.



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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

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1 *Sharh Nahjul Balagha*, Ibne Abil Hadid, 4:13 [16/37, Letter 31].
2 *As-Sawaiqul Mohriqa*, Ibne Hajar, 81 [Pg. 136].



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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

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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].



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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."

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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].



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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 Khallikan[3] 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.).

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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.



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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 not 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.

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[1] *Tarikh Medina Damishq*, 4:226 [13/287-288, No. 1383] and *Mukhtasar Tarikh Damishq*, [7/42]; and also refer: *Al-Bidaya wan Nihaya*, Ibne Kathir [8/48, Events of the year 49 A.H.].



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And it is mentioned in the Holy Quran:

سَاَصۡرِفُ عَنۡ اٰيٰتِىَ الَّذِيۡنَ يَتَكَبَّرُوۡنَ فِى الۡاَرۡضِ بِغَيۡرِ الۡحَـقِّ‌ؕ وَاِنۡ يَّرَوۡا كُلَّ اٰيَةٍ لَّا يُؤۡمِنُوۡا بِهَا‌ۚ وَاِنۡ يَّرَوۡا سَبِيۡلَ الرُّشۡدِ لَا يَتَّخِذُوۡهُ سَبِيۡلًا‌ۚ وَاِنۡ يَّرَوۡا سَبِيۡلَ الۡغَىِّ يَتَّخِذُوۡهُ سَبِيۡلًا‌ؕ ذٰلِكَ بِاَنَّهُمۡ كَذَّبُوۡا بِاٰيٰتِنَا وَكَانُوۡا عَنۡهَا غٰفِلِيۡنَ ۝

**"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

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1 Surah Araaf 7:146

2 *Barguzida Jame Al-Ghadeer*, Muhammad Hasan Shafie Shahroodi, Pg. 125-127.



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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 leashed 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 him[1] - 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 Ghamid have reached Anbar and killed Hassan Ibne Hassan Bakrí. 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

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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].



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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 Artat[3] 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."

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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].



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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 يُّعْجِبُكَ قَوْلُهٗ فِي الْحَيٰوةِ الدُّنْيَا وَيُشْهِدُ اللّٰهَ عَلٰى مَا فِيْ قَلْبِهٖ ۙ وَهُوَ اَلَدُّ الْخِصَامِ ﴿۲۰۴﴾ وَاِذَا تَوَلّٰى سَعٰى فِي الْاَرْضِ لِيُفْسِدَ فِيْهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ؕ وَاللّٰهُ لَا يُحِبُّ الْفَسَادَ ﴿۲۰۵﴾

**"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 يَّشْرِيْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ؕ وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ﴿۲۰۷﴾

**"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

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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].



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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

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[1] This tradition was mentioned previously on more than one occasion and is found in many collections of traditions.



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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 رَّسُوْلُ اللّٰهِ ؕ وَالَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا ۫ سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ...

**"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



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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 Zawaid*, 5:211.



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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:

وَالَّذِيْنَ يُؤْذُوْنَ رَسُوْلَ اللّٰهِ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٦١﴾

**"And (as for) those who molest the Apostle of Allah, they shall have a painful punishment."[4]**

اِنَّ الَّذِيْنَ يُؤْذُوْنَ اللّٰهَ وَرَسُوْلَهٗ لَعَنَهُمُ اللّٰهُ فِي الدُّنْيَا وَالْاٰخِرَةِ

**"Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the**

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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



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**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 قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ

**"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

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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



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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



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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."

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[1] *Tarikh Ibne Asakir*, 5:421 [19/203; *Mukhtasar Tarikh Damishq*, 9/88].



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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

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[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.].



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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]

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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].



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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 Ukhdud."[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."

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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-Bidaya wan Nihaya*, 8:54 [8/59, Events of the year 51 A.H.].



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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 accursed son of the accursed 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 have[4] 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]

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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].



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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:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًۢا بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ ۝٦

**"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 الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ

**"And do not kill any one whom Allah has forbidden, except for a just cause."[3]**

And the verse:

وَمَا كَانَ لِمُؤْمِنٍ اَنْ يَّقْتُلَ مُؤْمِنًا اِلَّا خَطَـًٔا ۚ وَمَنْ قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ وَّدِيَةٌ مُّسَلَّمَةٌ اِلٰٓى اَهْلِهٖٓ اِلَّآ اَنْ يَّصَّدَّقُوْا ؕ فَاِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ ؕ وَاِنْ كَانَ مِنْ قَوْمٍۢ بَيْنَكُمْ وَبَيْنَهُمْ مِّيْثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ اِلٰٓى اَهْلِهٖ وَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ ۙ تَوْبَةً مِّنَ اللّٰهِ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ۝٩٢ وَمَنْ يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ جَهَنَّمُ خٰلِدًا فِيْهَا وَغَضِبَ اللّٰهُ عَلَيْهِ وَلَعَنَهٗ وَاَعَدَّ لَهٗ عَذَابًا عَظِيْمًا ۝٩٣

**"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**

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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 Hujurat 49:6

3 Surah Isra 17:33



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**(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 بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ ۙ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢١﴾

**"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 الرَّحْمَٰنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٤﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴿٦٧﴾ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾

**"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]

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1 Surah Nisa 4:92-93
2 Surah Aale Imran 3:21
3 Surah Furqan 25:63-68



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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 is does 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

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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.



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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 Areesh[2] 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;

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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.].



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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 Hudaij 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:

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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.].



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"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]

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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].



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"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 consensus 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 نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ

**"We relate to you their story with the truth."[2]**

فَسَوْفَ يَأْتِيهِمْ أَنبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٥﴾

**"Therefore the truth of what they mocked at will shine upon them."[3]**

إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۖ يَقُصُّ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾

**"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

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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



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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?

وَمَنْ يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ جَهَنَّمُ خٰلِدًا فِيْهَا وَغَضِبَ اللّٰهُ عَلَيْهِ وَلَعَنَهٗ وَاَعَدَّ لَهٗ عَذَابًا عَظِيْمًا ﴿۹۳﴾

**"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.

اِنَّ الَّذِيْنَ يُؤْذُوْنَ اللّٰهَ وَرَسُوْلَهٗ لَعَنَهُمُ اللّٰهُ فِي الدُّنْيَا وَالْاٰخِرَةِ وَاَعَدَّ لَهُمْ عَذَابًا مُّهِيْنًا ﴿۵۷﴾ وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴿۵۸﴾

**"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.

وَالَّذِيْنَ يُؤْذُوْنَ رَسُوْلَ اللّٰهِ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۶۱﴾

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1 Surah Nisa 4:93
2 Surah Ahzab 33:57-58



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**"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, it buyer and seller, all of them are severely cursed.

He is the first to spread shameful acts in the society:

إِنَّ الَّذِينَ يُحِبُّونَ أَن تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ ۙ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿١٩﴾

**"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 يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ

**"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

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1 Surah Taubah 9:61
2 Surah Nur 24:19
3 Surah Baqarah 2:275



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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 يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ وَيَتَعَدَّ حُدُوْدَهٗ يُدْخِلْهُ نَارًا خَالِدًا فِيْهَا ۪ وَلَهٗ عَذَابٌ مُّهِيْنٌ ۝١٤

**"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 Marwanids[2] 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

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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].



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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

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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 Mohriqa*, Ibne Hajar, 76 [Pg. 127].

4 *Al-Layali al-Masnua*, 1:220 [1/424]; *Fathul Bari*, 7:83 [7/104].



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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. Tirmidhi[3] 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 liar[5] - 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

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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].



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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 *Fawaidul 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 Jibraeel regarding appointing Muawiyah as scribe. Jibraeel 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, Mikaeel, Jibraeel, Muhammad and Muawiyah."[4]

3. It is mentioned in a chainless tradition from Wathila that: Indeed, Allah appointed Jibraeel, 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]

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1 *Fawaidul 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 *Bidaya wan Nihaya*, 5:354 [5/276, Events of the year 11 A.H.], has considered it weak.

4 Ibne Kathir in *Bidaya 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.



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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

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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.].



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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. Aqeeli[3] 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

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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].



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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 Bukhari[2] 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.

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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.].



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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

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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 wouldst 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 wouldst 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 wouldst 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].



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revealed; and was having excellent morals and manners. And the verse is mentioned in the book he has brought from Almighty Allah:

وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴿۵۸﴾

**"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

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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].



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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?

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1 *Ihyaul 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].



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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 externed 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]."

Suyuti[3] 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

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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.



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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*

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1 *Al-Maqasidul Hasana*, [Pg. 124, Tr. 189]; *Al-Fatawal Hadithiya,* 197 [Pg. 269]; *Kashaful Khifa*, 1:204.

2 *Al-Bidaya wan Nihaya*, 8:139-140 [8/143-150, Events of the year 60 A.H.].



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*Jinaan wal Lisaan anil Khutoor wa Tafawwa bi Talabi Muawiyah bin Abu Sufyan*, by Ibne Hajar Haithami[1] and other books.

فَوَيْلٌ لَّهُمْ مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُونَ ﴿٧٩﴾

**"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



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# 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 incident 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." 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:

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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 Shafie Shahroodi, Pg. 640-642.



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"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.

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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].



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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 him 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?

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[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].



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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 الْمَصِيرُ ﴿٢٨٥﴾

**"Thy forgiveness (do we crave), and to Thee is the eventual course."[2]**

## 6. Rabi speaks after his death

Rabai bin Kharash[3] 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.

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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 Tahdhib*, [3/205], the correct spelling is Harash.

4 *Tarikh Ibne Kathir*, 6:158 [6/175].



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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 then 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

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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.



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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 أَجَلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾

**"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 تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا

**"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?!

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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



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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:

عٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا ﴿٢٦﴾ اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ فَاِنَّهٗ يَسْلُكُ مِنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ رَصَدًا ﴿٢٧﴾

**"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 بَكَتْ عَلَيْهِمُ السَّمَآءُ وَالْاَرْضُ وَمَا كَانُوْا مُنْظَرِيْنَ ﴿٢٩﴾

**"So the heaven and the earth did not weep for them, nor were they respited."[5]**

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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



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## 10. Amnesty for Umar bin Abdul Aziz

Ibne Asakir[1] 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?

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1 *Mukhtasar Tarikh Damishq*, [28/92].
2 *Sunanul Kubra*, 7:443.



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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].



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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 Jariri[4] the narrator of this nonsense, he became insane[5] 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 carpet[7] regarding our master, Ameerul Momineen (a.s.).

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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



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## 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:

الٓمّٓ ۝١ اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْٓا اَنْ يَّقُوْلُوْٓا اٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ ۝٢

**"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

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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 Shafie Shahroodi, Pg. 460.

3 *Ar-Rauzul Faiq*, 215.



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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.

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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].



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They asked Muhammad bin Muslima 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 miniscule 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 historians[6] 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*:

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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. [*Tahdhibut Tahdhib*, 11/114].

3 *Al-Intiqa*, 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].



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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.

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1 *Miftahus Saada,* 2:82 [2/92].



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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."

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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].



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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 *Tarikh*2 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

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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.



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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.

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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].



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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 Huraira[3] 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

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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.].



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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?

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1 Sherani has mentioned this in *Mukhtasar Tadhkiratul Qurtubi*, 29 [Pg. 43].
2 *Ar-Rauzul Faiq*, Harifeesh:270.



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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:

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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.



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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:

وَلَاٰمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللهِ

**"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]

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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.



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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).

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1 Written by Shaykh Ali Mafuz, the great teacher, a professor of Al-Azhar University, 405, Fourth edition.

2 *Durre Mukhtar*, 325.



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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 Ahmad[2] 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 Ghazzali[4] 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:

اَنَا اللّٰهُ رَبُّ الْعٰلَمِيْنَ ۝٣٠

**"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

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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 *Ihyaul Uloomuddeen*, who was born in 450 A.H. in Tus and he died in 505 A.H…
5 Surah Qasas 28:30



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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 *Ihyaul Uloomudeen*: penance and Gnostic practices, which are not compatible with Islam. Like the incident of the thief of the public bath[1] and other fictions. Also, his statement restraining from cursing the accursed Yazid[2] 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:

اَنَا اللّٰهُ رَبُّ الْعٰلَمِيْنَ ۝

**"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.

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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].



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**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 *Ihyaul 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

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1 *Al-Muntazam*, 9:169 [17/125, No. 3799].
2 *Talbees Iblees*, [Pg. 352-363].
3 *Talbees Iblees*, 352.



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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 Nakhashbi 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 *Ihyaul 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.

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[1] Ref: *Ihyaul Uloom*, 2:276 [2/257].



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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 *Ihyaul 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."

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1 *Ihyaul Uloomuddeen*, 3:121 [3/120].



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Now that the respected reader has surveyed these invalid and foolish statements spread throughout *Ihyaul 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."

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1 They have narrated another amazing dream: The Prophet glanced at all the pages of *Ihyaul Uloom* and remarked: "By God, this is a nice thing." Ref: *Tabaqatush Shafiya* 4:132 (6/259-260); *Al-Ghadeer*, 11/210.

2 *Tabaqatul Kubra*, 1:110 [1/129, No. 248].



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**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 Gilani[2] says: "When on the night of ascension, my grandfather went up to the heavens in ascension and reached the Farthest Lote Tree (*Sidratul Muntaha*), Jibraeel 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.

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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.



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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:

يَاأَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾

**"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 Shafie Shahroodi, Pg. 420.



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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)

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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.].



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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:

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1 *Shazaratuz Zahab*, 8:54 [10/88, Events of the year 911 A.H.].
2 Ref: *Hilyatul Awliya*, 10:343; *Neelul Ibtihaaj*, 322.



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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 previously[1] 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 sample[3] 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 Baghdad* by Khatib Baghdadi; *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; *Tabaqatush 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; *Qalaidul 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,

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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.



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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.

لِّيَهْلِكَ مَنْ هَلَكَ عَنْۢ بَيِّنَةٍ وَّيَحْيٰى مَنْ حَيَّ عَنْۢ بَيِّنَةٍ

**"That he who would perish might perish by clear proof, and he who would live might live by clear proof."**[1]

اَتُجَادِلُوْنَنِيْ فِيْٓ اَسْمَآءٍ سَمَّيْتُمُوْهَآ اَنْتُمْ وَاٰبَآؤُكُمْ مَّا نَزَّلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ فَانْتَظِرُوْٓا اِنِّيْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ۝

**"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



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# Remaining Poets of Ghadeer in the ninth century Hijri

75. Ziyauddin Hadi
76. Hasan Aale Abdul Karim

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## 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. Author[1] 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 *Suyuful Marhafaat Alaa amn Ahad fis Sifaat*.

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1 Ahmad bin Salih Muhammad bin Abi Rijaal Aini, who died in Sana in 1092 A.H.

2 *Matlaul Badoor*, [Pg. 359].

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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.



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# Poets of Ghadeer
# in the tenth century Hijri

77. Shaykh Kafami
78. Izzuddin Amili

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## 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 Jibraeel, 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 Uhad 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 Siffeen 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.

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1 Lailatul Hareer: It was a night during the Battle of Siffeen, 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.

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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 Aqeer 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**

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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 Aqeer means killing of the noble.



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**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.)."

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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].



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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

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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].



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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.



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# 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

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## 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.

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1 *Salafatul Asr*, 529 [Pg. 521-524].

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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 Ahmad[1] 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.**

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1 In *Rihanatul Adab* and *Khulasatul Adab*, Muhammad is mentioned instead of Ahmad.

2 *Rihanatul Alba*, 270 [2/114, No.112].



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## 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 books[3] 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

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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 Ardibeli, [2/100]; *Ijazaatul Bihar*, 123 [*Behaarul Anwaar*, 109/108, No. 26].



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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 97[1] 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.

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1 *Al-Ghadeer*, 11/331-343.
2 *Riyazul Ulama*, [2/110].



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**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 happen[1] if his enemies give him a moment of respite while confronting him?**

### Introduction to the poet

Shaykh Muhammad bin Ali bin Ahmad Harfoshi[2] 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**

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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 Miqal*: 452 [1/162, No. 167].

4 *Behaarul Anwaar*, 25:124 [109/115]

5 *Mustadrak*, 3:406.



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**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].



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(Qasida[1])

### Introduction to the poet

Shaykh Husain bin Shahabuddin bin Husain bin Khandar[2] 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 Habli[5] Khaulani Yemeni Sanai. He was an important figure in literature in Yemen, an intellectual and an accomplished writer. His collected works is entitled *Qalaidul 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

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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.



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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.**

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1 *Khulasatul Athar fee 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.



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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 Huwaizi[4] was an intellectual of Huwaiza, and its suburbs. He was an accomplished scholar.

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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.



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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 Eid[3] 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 Mutahhar[4] 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 Abdullah 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.

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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].



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**"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 Kashani[5] 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**

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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.



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**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 Jamaluddin[2] 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

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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 fee 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.).



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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.



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# 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 Miqri 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

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## 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.)

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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 permission[2] 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 Mashghar[5] 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

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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].



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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 Hasani Ansi[3] 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 externed 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**

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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.



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**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 Fakhruddin 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.



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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 Miqri 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 Jibraeel 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 Miqri Kazmi was an extraordinary personality of the twelfth century and a scholar, who combined

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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].



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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-Wafi* [*Wafi* was written by his father]; in the same way, Gloss on *Wafi* 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 Jibraeel 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."**

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[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.



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### 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.

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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.



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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 way 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.

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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.



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Among his writings are:

1. *Nashwatush Salafa wa Mahalul Izaafa*
2. *Sharh Nahjul Balagha*
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.



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**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 severe the connection of the enemies."**

### Introduction to the poet

His name was Abu Muhammad Abdullah 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



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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]

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1 *Ayanush Shia*, Part 26, 46-57 [6/15-18].
2 *Nismatus Sahar* [No. 9, Vol. 2/486].



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