

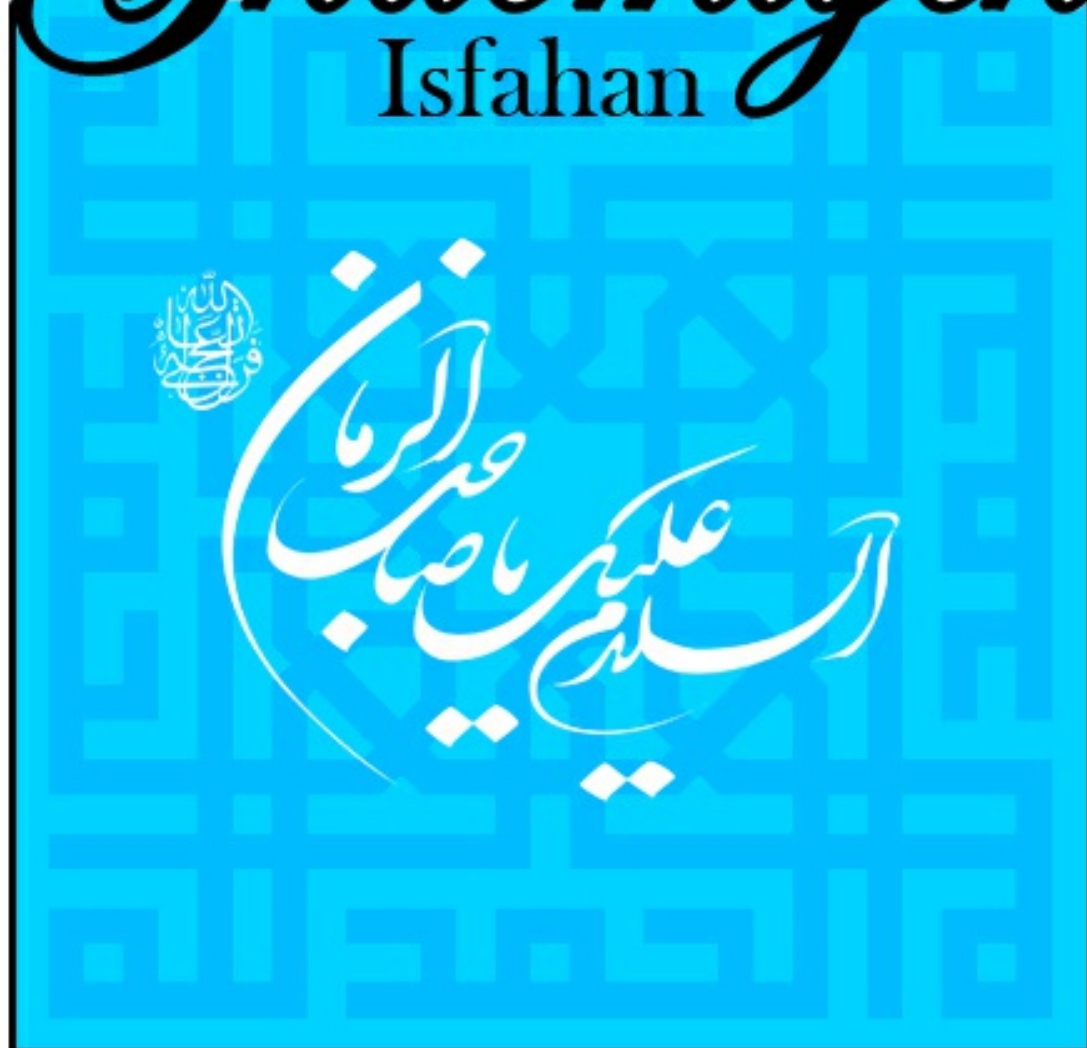
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Ask Those Who Know

Muhammad
al-Tijani al-Samarwi



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ASK THOSE WHO KNOW

:Writer

Dr. Muhammad al- Tijani al-Samawi

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ASK THOSE WHO KNOW

ID Book

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by Sayed Mohamed Tijani Smaoui

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INTRODUCTION

Introduction

In the name of Allah, the most Merciful, the most Beneficent

All praise is for Allah, the Lord of the universe. May the best of blessings and greetings
be upon our

leader and master Muhammad, who was sent as a mercy to the universe, he is the
master of the foremost

ones and the last ones, he was purified from all disgraces. May Allah's choicest
blessings and greetings

also be upon the illustrious and purified ahl al-bayt, the standards of guidance, light of
those in darkness

.and the Imams of the Muslims

This work consists of some questions which I prepared for Muslim researchers –
especially those Sunnis

who maintain that they alone hold fast to the true practice of the Prophet (S.A.W.)

They are severe in

their disapproval of other Muslims and call them derogatory names. New
organizations have sprung up

in several Islamic countries in the name of defending the sunna of Muhammad
(S.A.W.) and in the name

of "the helpers of the sunna" and "the helpers of the companions". Numerous books
have been published

to insult and condemn the Shi'as, their Imams and to ridicule their scholars. These

ideas have been

propagated, by international means of communications, to every part of the world –
–Muslim and non

.Muslim – to the point where people today speak [only] of the Sunnis and the Shi'as

On many occasions, I meet some young, truthful Muslim scholars who enquire and
ask questions about

the Shi'as, i.e., the true and false [notions] about them. They are perplexed in
reconciling what they

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observe while living amongst their Shi'a friends with what they hear and read about them. They do not know where the truth lies. I have spoken to some of them and have presented them with copies of my book "Then I was Guided". Praise be to Allah, the majority of them, after researching and debating, are guided to the truth and follow it. This, however, does not suffice for those youths whom I meet coincidentally or for those who do not have such opportunities to meet and therefore remain confused .regarding the conflicting ideas they are exposed to

Despite the convincing proofs and irrefutable arguments [cited] in "Then I was Guided", and "With the Truthful ones", these two books are not sufficient to combat the frenzied attacks and crude allegations instigated] by various means of propaganda that some of the wicked sources have] financed by their .petro dollars

Despite all this, however, the voice of truth will emerge in the midst of this discomfoting uproar and it will be a glowing light shining in the gloom of darkness since the promise of Allah is true, and it will certainly manifest itself. Allah says: "They seek to extinguish Allah's light by their mouths, but Allah

will perfect this light even though the disbelievers hate that" (٤١:٨). Allah further explains that their acts will fail and will rebound on them: "Verily, those who disbelieve spend their wealth in hindering [people from] the path of Allah, they will continue to spend; then they will regret therein. Ultimately, they will

.(be overcome and the disbelievers will be gathered in hell" (٨:١٤٠

Due to this, it is essential for the scholars, writers and thinkers to explain to the lay persons what is

difficult for them [to comprehend] and to guide them to the right path. The most exalted says: "Those

who seek to conceal the clear [signs] which We have revealed and guided – after we have clearly

explained it for the people in the book – Allah will curse them as will those who are .entitled to curse

Except those who repent, make amends and make clear [that which they sought to hide]. Towards them I

.(shall turn, for I am the Forgiving, the Merciful" (٢:١٤٠

Why don't the scholars discuss this topic diligently and sincerely for Allah's sake? Why [should they not

do this] when the most Glorious has revealed the clear signs and guidance, perfected His religion and

completed His favours on humankind? When the Prophet (S.A.W.) has fulfilled Allah's ,mission to him

proclaimed His message and advised the umma, then why this disunity, enmity, hatred and calling

?derogatory names and each party considering the other to be a disbeliever

In my role, I have to take an unequivocal position here and to declare to all Muslims, that there can be

no salvation, no safety, no unity, no happiness, and no paradise unless we return to

the two basic

sources: Allah's book and the Prophet's household (peace be upon them). [Nothing can
[be attained

unless we embark on the ship of salvation, the ship of the ahl al-bayt (S.A.W.). This
statement is not

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something that I have conjured up, rather, it is the word of Allah in the noble Qur'an
and His Prophet (S
A.W.) in the honourable Prophetic sunna. The Muslims today have two options to
attain the desired
:unity

The first approach: The ahl al-sunna wa'l -Jama'a accept the madhab (school of
thought) of the
household of the Prophet which is the madhab that the Ithna'ashari Imami Shi'as
follow. This madhab
would then be classified as a fifth madhab to them (the Sunnis), and they could then
treat its
jurisprudential texts in the same way that they do with the other four Islamic schools.
They should not
disparage it nor deride those who embrace it. They should give the educated students
the freedom to
choose the madhab which they are satisfied with. And, by the same token, it is
incumbent upon every
Muslim - Sunni and Shi'a - that they recognize the other Islamic madhabs, such as the
Ibadiyya and the
Zaydiyya. This approach is a remedy for many of the conflicts and differences that
affect our umma, but
it still does not present a complete cure for the historical discord we have endured for
.centuries

The second approach: The Muslims should unite under a common creed as dictated

by Allah and His

Prophet (S.A.W.). They should do so in one way and on the right path, which is to follow
the Imams of
the ahl al-bayt, [they are] those from whom Allah has removed all filth and has
purified them
completely. Indeed, all Muslims – Shi'as and Sunnis – agree upon their acts and their
superiority in their

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.piety, virtue, asceticism, character, knowledge and good deeds

Since the Muslims differ regarding the companions, they should leave what they differ
on in favour of

what they agree upon in compliance with the hadith of the Prophet (S.A.W.): "Keep
away from what

casts doubt in you in favour of what does not make you doubtful". By doing this, the
Muslim umma

would come together and unite based on a fundamental rule that forms the pivot
around which

everything revolves, [a principle] established by the Prophet (S.A.W.) when he said: "I
leave amongst

you two weighty things, if you stick to them, you will never go astray: the book of Allah
"and my ahl albayt

[cited in] Sahih Muslim]

Since this hadith is accepted by both sects, in fact by all Muslims regardless of their
,different madhahib

why is it that a faction amongst them does not act in accordance to it? If all the
Muslims were to follow

this hadith, such strong Islamic unity would be fostered between them that no breeze
could shake it, no

.storm destroy it, no propagation could refute it and no enemy of Islam could thwart it

In my view, this is the only solution towards the salvation and safety of the Muslims.

Any other

approach is futile and [is tantamount to] embellished words. Whoever studies the

Qur'an and the

Prophet's traditions, as well as studies history and reflects upon it with a sound mind
will certainly agree

.with me

The first approach has failed since the first day the Prophet (S.A.W.) left us when the
companions

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differed amongst themselves resulting in the division of the Muslim umma and the
destruction of the
bonds of solidarity. The umma has failed throughout the centuries to revert to the
second approach
which is the adherence to the book and the Prophet's household (S.A.W.). This is due
to the propaganda
spread earlier by the Umayyad and 'Abbasid dynasties, and, in our times, because of
the defamation
misrepresentation and condemnation of the followers of the ahl al-bayt of the
Prophet. There remains
for us then nothing else but a clear approach and a disclosure of the truth for all who
wish to know it

This can be done in the style of the noble Qur'an in its challenge: "Come forth with
your proof if you are
(indeed telling the truth" (۲:۱۱۱)

Clear proof and argument will never be subjugated by force or wealth, neither can
they be refuted by
warnings and threats. [This is true] for free human beings who have pledged
themselves to Allah alone

They have never deviated – and will never do so – from the truth, even if they lose
their lives

If only the modern day scholars of the umma were to organise a conference to
examine these matters
with open hearts, astute minds and pure consciences, they would, by doing so, serve

,the Muslim umma

assemble its scattered fragments, heal its wounds, unite its ranks and bring together
.it's [different] views

This unity will come, [whether they] like it or not, for Allah, Glory be to Him, has
reserved, for that

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purpose, an Imam from the progeny of al-Mustafa (the chosen one) who will fill the
earth with justice

and equity just as it was filled with oppression and tyranny. This Imam is from the
purified loins. It is as

though Allah, great is His wisdom – tests this umma throughout its life span until,
,when the time is near

He reveals to it the errors it has committed and gives it an opportunity to return to the
truth and follow

the original path which Muhammad (S.A.W.) called to when he supplicated: "O Allah,
guide my people

"for indeed they do not know

Until that time comes, I present my book "Ask those who know". It is a collection of
questions and

answers based on the views and the teachings of the Imams of the ahl al-bayt
(S.A.W.). Hopefully, the

Muslims in every Islamic country will benefit from it and work towards the
concordance of views in

.preparation of the coveted unity

My success is from Allah. Upon Him I rely and to Him I turn. My Lord, expand my
breast and make my

affairs easy for me [to handle]. Loosen the knots on my tongue so that my words can
be understood. I

ask Him, Glory be to Him, the most exalted one, to accept my work and make it [a
source of] virtue and

.blessing, for it is only a stone in the building of a united body

I say this because the contemporary Muslims are still very far away from realising
basic human rights

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and working harmoniously with each other. I realised this first hand during my travels
and numerous
visits to the Muslim countries or in the countries where there are Muslims [residing].
The latest was in
the Indian subcontinent which has a population of over 200 million Muslims, a quarter
of whom are
Shi'as and three quarters are Sunnis. I had heard a lot about them, but what I
witnessed really perplexed
and astonished me. It also made me fearful. I was saddened and I wept over the path
this umma has
taken. Were it not for my hope, wishes and faith, despair would have overcome my
heart
Immediately after my return from India, I sent an open letter to an Indian scholar
who the ahl al-sunna
wa'l-Jama'a in that subcontinent refer to. He is Abu'l- Hasan 'Ali al-Nadawi. I promised
him that I
would publish this letter and his reply. So far, however, I have not received a reply. I
have published my
letter in the introduction to this book in it's original form so that it acts as an historical
testimony which
will bear witness for us in front of Allah and the people, that we are amongst those
.who enjoined unity

Muhammad al-Tijani al-Samawi

May the blessings and peace of Allah be on the most honourable of the Messengers

and on his purified

household

Open letter to Sayyid Abu'l-Hasan al-Nadawi, an Indian scholar

:Peace, Mercy and Blessings of Allah, the exalted, be upon you

I am Muhammad al-Tijani al-Samawi, a Tunisian whom Allah has favored with
guidance and success. I

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have embraced the school of the ahl al-bayt of the Prophet after lengthy research,
[having [previously
been a Maliki. I was a follower of the famous Sufi tariqa (path) in North Africa, the
Tijaniyya order. I
came to recognize the truth during a successful visit to the Shi'i 'ulama' (scholars); I
have written a book
about that [visit] which I called "Then I was Guided". It was printed in India by "al-
-Majma' al-'ilmi al
Islami" in different languages and, for the occasion (of publishing), I was invited to
.visit India

Dear Sir, I came to India for a short visit. I had hoped to meet your honourable self
when I heard about
you and learnt that you were a councillor amongst the ahl al-sunna wa'l-Jama'a.
However, the immense
distances (of travelling) and lack of time prevented me from doing that. I had to be
content with visiting
the cities of Bombay, Poona, Jabal Pur and other cities in Gujarat. I was greatly pained
by what I saw in
India, i.e., enmity and hatred between the ahl al-sunna wa'l-Jama'a and their Shi'a
.Muslim brothers
I had heard that they wage war sometimes and fight each other and [even] spill
innocent blood on both
sides in the name of Islam. However, I did not believe this, thinking that it was slander.
What I

witnessed and heard during my visit could make [one] perplexed and astonished. I
was certain that there
are despicable plans and dangerous conspiracies being instigated against Islam and
the Muslims so as to
destroy all of them, Sunnis and Shi'as. What made this belief of mine even more
certain and my

knowledge even more entrenched was a confrontation which occurred between myself and a group of Sunni scholars. The honourable Shaykh 'Aziz al-Rahman, the Mufti of al-Jama'a Islamiyya was leading them (in this). The meeting was held in their mosque in Bombay and took place after their invitation. I had just settled down with them when disdain and derision, insults and curses against the followers of the household of the Prophet began. By this, they wanted to provoke and incite me, since they had known that I had composed a book [in which] I invited people to embrace the school of the ahl al-bayt peace be upon them. I understood their intentions and controlled my temper. I therefore smiled at them saying: "I am your guest, you are the ones who invited me; I came to you in haste responding to your call. Did you invite me to insult and revile me? Are these the manners which Islam has taught you?" They replied me in an arrogant manner saying that in my life I had never been a Muslim even for a day because I was a Shi'a and the Shi'as have nothing to do with Islam. They [even] swore to that. I said: "Fear God, O brothers, for our Lord is one, our Prophet is one, our book is one, our qibla is one

The Shi'as believe in one God and they practise Islam in accordance with [the teachings of] the Prophet and his family, they pray, give zakat and go for pilgrimage to the house of God. How is it permissible

"?for you to consider them to be infidels

They replied: "You do not believe in the Qur'an, you are hypocrites, you dissimulate (taqiyya) and your

Imam has said: "Dissimulation is [part of] my religion and that of my father". You are a Jewish sect

. "which 'Abd Allah b. Saba', the Jew, had founded

I said to them smiling: "Let us leave the Shi'as [aside] and let us talk about me personally. I was a Maliki

like you and I was satisfied, after lengthy research, that the ahl al-bayt are most right and most worthy of

following. Do you have proofs which you can dispute with me? Or do you want to ask me what are my

"?arguments and proofs so that we can understand each other

They said: "The ahl al-bayt are the wives of the Prophet, you do not know anything of . "the Qur'an

I said: "Sahih al-Bukhari and Sahih Muslim report differently from what you mention".

They said: "All

that is in al-Bukhari and Muslim and other Sunni books which you base your arguments upon are [due

. "to] the Shi'as interpolating and inserting in our books

I replied to them laughingly: "If the Shi'as can interpolate your books and your Sahih works, then there

is no importance or value to [your books] nor to your school which is based on [these books]". They

kept quiet and were dumbfounded. One of them intended to make fun and to provoke
:me again. He said

One who does not believe in the Caliphate of the rightly guided Caliphs of our Sayyid"
،Abu Bakr

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Sayyid 'Umar, Sayyid 'Uthman and Sayyid 'Ali and Sayyid Mu'awiya and Sayyid Yazid,
may God be

."pleased and happy with them, then he is not a Muslim

I was astonished at this talk which I had never heard in my life, since it meant that
anybody who did not

believe in the Caliphate of Mu'awiya and his son Yazid was to be considered an infidel.

:I said to myself

It is understandable that the Muslims be pleased with Abu Bakr, 'Umar and 'Uthman,"
this is a natural

thing. As for [being pleased with] Yazid, I have never heard of it except in India". I
turned to all of them

."and asked them: "Do you all agree with his view?" They all replied: "Yes

At that point, I knew that there was no point in continuing the conversation. I
understood that they

wanted to provoke me so that they could exact revenge (for conversion), they might
perhaps even kill

?me on the pretext of my having abused the companions, who knows

I saw evil in their eyes and I asked my friend who had brought me to them to take me
away

immediately. He took me, he was hurt and apologized to me for what had occurred.
This innocent

person had wanted to know the truth through this meeting. As a matter of fact, he is a
well behaved

young man, Sharaf al-Din, owner of an Islamic printing press and publishing house in

Bombay. He was

a witness to what had transpired between us in this aforementioned discussion. He
did not hide his

p: ۱۵

disappointment with these people who considered themselves to be amongst the
prominent scholars

I left them whilst angry and sorry at the condition which the Muslims had reached,
especially by those

posing as the centre of preaching and calling themselves scholars. I said to myself: "If
the 'ulama' are at

this level of blind fanaticism, what will the condition and ignorance of the masses be
like?" I knew then

how the fighting and wars in which blood was spilled illegally, honor and dignity
disgraced, had started

in the name of protecting Islam

I cried over the path taken by this wretched and ill-fated people which Allah, Glory be
to Him, has

entrusted with the responsibility of guidance. The Prophet of God (P) has also
entrusted it with the

responsibility of transmitting light into the dark hearts, if they need the glow of light.
At any one time

there are in India alone 40 million persons who worship [other gods] apart from God,
the most exalted

They consider the cow, statues and idols to be sacred. Instead of unifying the efforts
of Muslims so as to

guide and preach to them and to bring them out from darkness to light so that they
should submit to the

Lord of the universe, we see that the Muslims today, especially in India, are

themselves in need of
guidance and reformation

Because of this, sir, I am sending my letter to you asking you in the name of God, who
is the most

Merciful and Beneficent, and in the name of the noble Prophet and in the name of the
greatness of Islam

p: ١٤

according to the saying of the most High: "And hold tight to the rope of Allah, all of you
and do not
."differ

I ask you to adopt the stance of a brave Muslim who is not scared, for Allah's sake, of
the sternest critics

and is not swayed by fanaticism or sectarianism, a position which Satan and his
.friends would like

I invite you to a stance which is sincere and clear; you are the one whom Allah has
entrusted with

responsibility as long as you talk in the name of Islam in that region. Allah will not be
pleased with you

if you adopt the stance of a contented spectator with what is happening here and
there, a tragedy the

price of which the innocent Shi'a and Sunni Muslims are paying. God is going to ask
you on the day of

judgement about every small or big deed, and you will have to account for every
single thing because

.those who know and those who do not know are not equal

As long as you consider yourself to be amongst the 'ulama' of India, there is no doubt
that your

responsibility is immense. A word from you could be for the betterment of the umma
in India just as it

could be for the destruction of the future civilization . So have fear of God, O people of
!understanding

As Allah, Glory be to Him, gave the scholars an elevated status after the angels, the
:most High says

Allah bears witness that there is no God but He and the angels and those bestowed"
with knowledge are

p: ۱۷

undertaking their affairs with justice". And if He, Glory be to Him, is instructing us all to
"undertake
your measurement with equity and do not defraud the scales" and if the
commentators talk of the need to
deal justly in material scales, which has limited value, how about dealing justly when
credal issues [are
at stake] which can take one between truth and falsehood and on which depends the
guidance of
?mankind and salvation of the whole of humanity

Allah, the Most High said: "When you judge, do so in a just manner" and He also said:
"O David, We
have made you a Caliph on earth so judge between people on [the basis of] truth, do
,not follow desires
."for they will take you away from the path of God

And the Prophet of God (P) said: "Speak the truth even if it be against yourself, speak
the truth even if it
."is bitter

My Dear Sir, I invite you to the book of God and to the sunna of His Prophet. Speak it
clearly and
loudly, even if it is bitter; it will be a testimony for you in front of Allah. By your Lord, do
you consider

?the Shi'as to be non-Muslims

Do you truly believe they are infidels? Is the following of the household of the Prophet,
who believe in

the unity of one God, and glorify Him more than any other sect – because of their belief that He is above any resemblance (with human beings), corporealism and bodily traits, tantamount to disbelief? They

p: ۱۸

believe in His Prophet Muhammad (P) and extol him more than any other sect due to their belief in his

complete infallibility even before the call to prophecy – do you consider them to be ?infidels

Those who take Allah, His Prophet and believers as friends and desire what the family of the Prophet

desires and accept them as their friends (as Ibn Manzur has introduced them in his "Lisan al-Arab" in his

?section on] the origins of the Shi'a), do you consider them to be non-Muslims]

Are these Shi'as who undertake prayers as their best undertaking and they pay the zakat as well as an

additional one fifth of their property in obedience to Allah and His Prophet and fast the month of

Ramadhan and other [extra] days and go for pilgrimage and glorify the signs of God, who respect the

friends of God and dissociate themselves from the enemies of Allah and Islam, do you consider them to

?be polytheists

Do those who believe in the Imamate of twelve Imams from the ahl al-bayt from whom Allah has

removed all filth and purified them completely and believe that the Prophet of God (P) has designated

them (as al-Bukhari and Muslim and others have reported from the Sunni Sahih works), are these, in

?your view, deviants from Islam

Were the Muslims ever ignorant of the Imamate and never accepted it whether at the
time of the Prophet

or after his death so that we should attribute the belief in and origins of the Imamate
to the Persians and

p: ۱۹

?Zoroastrians

Do you now say that one who does not accept the Imamate of Yazid b. Mu'awiya to be an unbeliever, a person whose immorality is known to the rank and file Muslims? Yazid's vileness and debaseness can be discerned from what the Muslims have agreed on, i.e., his allowing his army and soldiers to do as they pleased in al-Medina al-Munawwara so as to extract allegiance to him by force and to admit that they (the people) are his slaves)

They killed ۱۰,۰۰۰ of the best companions and the followers and defiled the honor of pure women and young Muslim girls so that they bore children from fornication, a number which nobody but Allah knows. It is enough for his eternal shame, dishonour and disgrace that he killed the master of the youths of paradise and enslaved the children of the Prophet, and hit the teeth of al-Husayn ,with his cane :composing the famous ode

If only my ancestors at Badr would witness .." He also said: "The Banu Hashim played" with the "kingdom, no news came nor any revelation descended

It is clear that he did not believe neither in the prophecy of Muhammad nor in the noble Qur'an. Is it

proper that you agree to consider as an infidel one who dissociates himself from Yazid
and his father

Mu'awiya who was cursing 'Ali and ordered his cursing? He [even] killed any prominent
companion

who refused (to curse) as he did with Hujr b. 'Adi al-Kindi and his companions. He
«(Mu'awiya

established a sunna [which was] followed for seventy years even though he was
aware of the saying of

the Prophet (P): "One who curses 'Ali curses me, and one who curses me curses Allah".

This has been

reported in the Sahih works of the ahl al-sunna. Additionally, he [performed] acts which opposed [the

teachings of] Islam, like his killing of the innocent and upright ones so as to get bay'a for his son Yazid

by force and coercion and his killing of al-Hasan b. 'Ali through Ju'da, the daughter of Ash'ash and many

other crimes which the Sunni historical works mention and are testified by the followers of 'Ali

I do not think, dear sir, that you will agree to all this and if you do, then we can bid farewell to Islam and

forget the world. There will remain no standards of judging nor reasoning, no law nor logic or proof

Allah, the most Glorious and Exalted, says: "O you who believe, have fear of God and be with the

truthful ones". By God, the 'alim of Pakistan may God forgive his sins, Abu'l-A'la al-Mawdudi, may

God have mercy on him, has spoken the truth when he says in his book entitled "al-khilafa wa'l mulk" on

:page ۱۰۶ reporting from al-Hasan al-Basri

:There were four traits in Mu'awiya, any one of which was enough to disgrace him

His seizing of the matter (Caliphate) without consulting the Muslims although there .۱ were, amongst

.them, eminent companions and overwhelming light

His appointing his son, the drunkard and winebibber who wore silk and played with .۲
drums, to be the

.Caliph after him

His recognizing Ziyad as his brother – the Prophet of God (P) said: "The child belongs .۳
to the bed

p: ۲۱

."legal father), the adulterer is to be stoned)

His killing of Hujr and the companions of Hujr. Woe unto him for what he did to Hujr .۴
and his

.(companions (He repeated this three times

May God have mercy on Abu'l-A'la al-Mawdudi, for he came out openly with the truth.
,Had he wished

he would have added forty-four more traits but he, may God have mercy on him,
deemed this to be a

sufficient crime against Mu'awiya. The meaning of a sinful word is well known
.(perishing in fire

Maybe al-Mawdudi was sensitive to the feelings of the people who had learnt from
their predecessors to

revere and respect Mu'awiya and to be pleased with him and even to his son Yazid. I
heard that for

myself from your scholars in India. There is no power nor strength except in God, the
Almighty, the

.most Great

Maybe Mawdudi was sensitive to the feelings of the people who had learnt from their
predecessors the

sanctification and respect of Mu'awiya and to be pleased with him and even from his son
Yazid as I heard

for myself from your scholars in India. There is no power nor strength except in God,
the Almighty, the

.most great

I was also sensitive to the feelings of those who had invited me so as to revile me, I
did not mention

.anything of this to them in fear of myself

I appeal to you, sir, to adopt a clear stance, seeking, through it, the pleasure of Allah,
,the Most Exalted

for Allah does not shirk from the truth. I do not ask from you that you concede [their
wrongdoing] so as

p: ۲۲

to get even with them nor to publish their disgraces, for history will bear witness to
.that

What is requested from you is for you to concede and teach your followers that those
who do not accept

the Imamate of these people nor befriend them are also true Muslims deserving
respect, there is no doubt

about it. And for you to say that the Shi'as have been oppressed throughout history
because they did not

follow or accept the Imamate of the troublesome, cursed ones for whom Allah has
cited examples in the

.Qur'an

By your Lord, what is the crime of the Shi'as? The Prophet of God commanded the
Muslims to follow

his household after him to the point that he likened them to Noah's ark, one who
climbs in it is saved and

one who stays behind is destroyed. What is the sin of the Shi'as if they obey the order
of the Prophet

when he said: "I leave behind me two weighty things, the book of God and my family,
the ahl al-bayt: if

you cling to them you will never be led astray after me". In addition to the Shi'a books,
the Sihah of the

.ahl al-sunna testify to that

Instead of thanking them and giving them preference, precedence and deeming them
to be superior over

others, due to their compliance to the Prophet's (P) commands, we insult them and
label them as infidels

.and dissociate ourselves from them, this is neither fair nor logical

Let us cast aside, sir, the foolish and false talk which is based neither on proof nor
evidence and does not

deceive the educated children of our community. The claims that the Shi'as have a special Qur'an or that the bearer of the message is 'Ali or that 'Abd Allah b. Saba', the Jew, is the founder of Shi'ism or other absurd and prejudiced allegations, which Allah bears witness to, are due to the imaginations of the enemies of Islam and the enemies of the ahl al-bayt and their Shi'as, which only blind fanaticism and .complete ignorance have invented

I am asking you, honourable sir, where do the scholars of India stand compared to -the scholars of al

Azhar who issued a ruling allowing [people] to embrace the madhab of Imami Shi'as ?thirty years ago

Among the prominent notable 'ulama' of al-Azhar are those who view the Ja'ffari legal school, which the

Shi'as practise, as being more inclusive, rich and more close to the soul of Islam than the other Islamic

.schools which are actually dependent upon it

Among the leaders of these nobles is al-Shaykh Muhammad Shaltut, may God have mercy on him. He

was the head of al-Azhar during his time. Don't the 'ulama' of his calibre know Islam and Muslims? Are

the Indian scholars more knowledgeable and cognizant than them? I do not know what you will say to

.that

My noble Sir, I have strong hopes in you and my heart is open to you with love,
kindness and yearning. I

was, like you, veiled from the truth and from the ahl al-bayt and their Shi'as in the
past. Allah, Glory be

p: ۲۴

to Him, guided me to the truth against which there is nothing but going astray. I freed myself from the chains of fanaticism and blind imitation and I knew that most Muslims are still covered with rumours and false (claims). The allegations prevent them from reaching the truth so as to enable all of them to climb to the ship of salvation and to cling firmly to the rope of Allah. There is, as you know, no difference between the Sunnis and the Shi'as except what arose after the Prophet .due to the Caliphate

The basis of the difference was their belief in the companions, may God be pleased with them. They differed amongst themselves until they cursed some, they even waged war and killed each other

If differences concerning them [warrants] being cast out of the fold of Islam then the companions are most guilty of this crime, God forbid. I do not believe that you would be happy with that. Justice therefore dictates that you should not be happy with the outcasting of the Shi'as from Islam. Just as the Shi'as devoted themselves to revere and respect the ahl al-bayt, similarly, the Sunnis devoted themselves to the respect of the sahaba and to revere all of them. What a difference between the two positions. If

the Shi'as are in error (due to that), then the Sunnis are more in error since all the companions prefer the ahl al-bayt over themselves and send blessings on them as they send blessings on the Prophet. We do

not know of any companion (R) who either preferred himself or saw himself superior,
whether in

.knowledge or in actions, over the ahl al-bayt of the chosen one

The time has come to lift the darkness of history over the Shi'as of ahl al-bayt and to
get close to them

and to accept them as brothers and to co-operate with each other towards virtue and
piety. Enough blood

.has been shed and sedition instigated in this community

Sir, maybe Allah, Glory be to Him, will unite the different views through you and will
gather the diverse

traits, mend the cracks and will cure, through you, the wounds. Maybe, because of
you, He will

extinguish the flames of fitna and will disgrace Satan and his party. You will become
triumphant in

God's eyes especially as, according to what I hear, you are amongst the descendants
.of the pure family

Act so that you may be gathered with them ("Indeed, this is a single community and I
am your Lord, so

worship Me"). ("And say: 'Act and Allah and His prophet and the believers will see your
actions'"). May

God grant you and us success. May God make you and us among the sincere workers
towards His noble

.path

With this letter, sir, I am enclosing a copy of my book 'Then I was Guided' which I

wrote especially on

.this topic, as a gift from me to you, hoping that you will accept it

.May the peace, mercy and blessings of Allah the Almighty be with you

p: ۲۶

Yours sincerely

Muhammad al-Tijani al-Samawi al-Tunisi

Ask Those who know if You do not know

This noble verse instructs the Muslims to refer to the people who know in all [things] which perplex them so that they may discern the path to the truth, because Allah, having taught them, has nominated them for that [purpose]. Their knowledge is deeply rooted and they know the interpretation of the .Qur'an

This verse was revealed to introduce the ahl al-bayt (S.A.W.). They are Muhammad, -'Ali, Fatima, al Hasan and al-Husayn. This [occurred] in the time of prophecy, since, after the Prophet and up to the coming of the hour [of reckoning], the [aforementioned] five are the people of the blanket, in addition to them are nine Imams from the progeny of al-Husayn whom the Prophet of God (S.A.W.) designated on many occasions and he called them the Imams of guidance and light of those in darkness and "the people who know". [He also called them] "those deeply embedded in knowledge and those to ,whom Allah

."Glory be to Him, has bestowed the knowledge of the book

These narrations are well established, true and repeatedly narrated (mutawatir) by the Shi'as since the time of the Prophet (P) and some Sunni scholars and commentators have also reported them, confirming that they were revealed concerning the ahl al-bayt, (S.A.W.). I cite from these (Sunni scholars) by way of example

.(Al-Imam al-Tha'labi in his Tafsir al-Kabir on the meaning of chapter ١٤ (al-Nahl .)

.Tafsir al-Qur'an of Ibn Kathir in the ٢nd volume, p. ٥٧٠ .٢

p: ٢٧

.Tafsir of al-Tabari in volume ١٤, p. ١٠٩. ٣

.Tafsir al-Alusi called Ruh al-Ma'ani in volume ١٤, p. ١٣٤. ٤

.Tafsir al-Qurtubi in volume ١١, p. ٢٧٢. ٥

.Tafsir al-Hakim, called Shawahid al-Tanzil, volume ١, p. ٣٣٤. ٦

Tafsir al-Tustari called Ihqaq al-Haqq, in volume ٣, p. ٤٨٢. ٧

.Yanabi' al-Mawadda of al-Qunduzi al-Hanafi, p. ٥١ and p. ١٤٠. ٨

The apparent meaning of the verse suggests that the ahl al-dhikr refers to the people
of the book, i.e

Jews and Christians. It therefore becomes necessary for us to make it clear that they
[are not [the ones

.intended in the noble verse

Firstly: Because the noble Qur'an has mentioned in a number of verses that they
altered the word of God

and they wrote the book with their hands, claiming that it was from God so as to
.purchase a small price

It also bore witness to their lies and turning the truth upside down. Given this state of
affairs, it is not

possible for it (the Qur'an) to instruct the Muslims to refer to them on issues which
they do not know

.about

Secondly: Al-Bukhari has reported in his Sahih in "The Book of Testimony" under the
chapter "The ahl

al-shirk (polytheists) aren't to be asked", volume ٣, p. ١٦٣. Abu Hurayra narrated, he

said: "The Prophet

S.A.W.) said: 'Do not believe the people of the book and do not consider them as liars)
but say: 'We

.'"believe in God and what was revealed

This means we should not to refer questions to them, rather, [we should] abandon
and ignore them

p: ٢٨

because [the command] not to believe them nor to consider them as liars would nullify the goal [of questioning], i.e., awaiting the correct reply

Thirdly: Al-Bukhari has reported in his Sahih in "The Book of Unity" in the chapter: "Everyday He is ,concerned [with matters]" volume ٨, p. ٢٠٨

Ibn Abbas said: "O Muslims! How come you ask the people of the scriptures, although your book which was revealed to His Prophet has the most recent information from Allah and you recite it, a book which has not been distorted? Allah has revealed to you that the people of the scriptures have changed with their own hands what was revealed to them and they have said: 'This is from Allah' in order to get some worldly benefit thereby". Ibn 'Abbas added: "Isn't the knowledge revealed to you sufficient to prevent you from asking them? By Allah, I have never seen any one of them asking (Muslims) about what has ."

Fourthly: Among the people of the book, if we ask the Christians today they will claim that Jesus is God whilst the Jews will consider them to be liars and will not accept him even as a Prophet. Both of them belie Islam and the Prophet of Islam and they call him a liar and an antichrist. Bearing

this in mind, it is

incomprehensible that Allah would command us to ask them if we accept that the ahl
al-dhikr from the

apparent [meaning] of the verse refers to the people of the book amongst the Jews
and Christians. This

p: ۲۹

does not contradict [the view] that it was revealed for the household of the Prophet as
is established

amongst the Shi'as and Sunnis from authentic reports. It is understood from this that
Allah, Glory be to

Him, the Most Exalted, bestowed the knowledge of the book, which does not neglect
anything in it, to

these Imams whom He has chosen among His slaves so that people can refer to them
on the commentary

and interpretation [of the Qur'an]. Therein lies their guidance – if they obey God and
.His Messenger

As Allah, Glory be to Him, and sublime is His wisdom, wished the people to submit to
the selected ones

amongst them, He chose them and taught them the knowledge of the book so that
the leadership could

be facilitated and the affairs of the people organized due to that. If they were absent
from the lives of the

people, the opportunity would be open for (false) claimants and ignorant ones.
Everyone would then

follow his vain desires and the matter would be confusing for the people since
everyone could claim to

.be the most learned

I will prove this view because I am satisfied that the ahl al-bayt are the ahl al-dhikr. I
shall pose some

questions for which there are no answers for the ahl al-sunna wa'l-Jama'a or if there

are answers, they

are contrived ones, not based on any sound proof acceptable to a researcher. As for
,their true replies

these are with the pure Imams who have filled the earth with knowledge and
cognition, actions and

p: ۳۰

.uprightness

CHAPTER ONE

Concerning the Creator, the most Sublime and Majestic

First question about the seeing of Allah, Glory be to Him, and His corporealism. Allah,
,Glory be to Him

says in His noble book: "The eyes cannot perceive Him" (٤:١٠٣); "And there is nothing
like

Him" (٤٢:١١); And He says to Moses when he asked to see Him: "You will never see Me"
..((٧:١٤٣

How can you accept traditions narrated in Sahih al-Bukhari and Sahih Muslim that
Allah, Glory be to

Him, will manifest Himself to His creatures and that they will see Him as they see the
moon on the night

of a full moon and that He descends to the sky every night and He puts His foot in hell
until it becomes

filled and that He reveals his thighs so that the believers can recognize Him? He
.laughs and is pleased

Other narrations make Him a body which moves and changes [positions]. [They
report] He has two

hands, two legs and five fingers. He puts the first of these on the skies, on the second
,finger the earth

the trees on the third, and on the fourth He puts water and milk and the rest of the
creatures on the fifth

finger. He has a house which he resides in and Muhammad seeks permission to enter

into the house

three times. God is above that, He is the Most Exalted and Great, Glory be to Your
Lord, the Lord of

.power, far is He from how they describe Him

The answer to this lies with the Imams of guidance and lights of those in darkness,
i.e., the complete

p: ۳۱

dissociation of Allah, Glory be to Him, the most Exalted from anthropomorphism,
resemblance, forms

.(and corporealism (tajsim), comparison, (tashbih) and limitations (tahdid

Imam 'Ali (A.S.) says about it: "All praise be to Allah, whose praise cannot be described
by those who

speak, whose blessings cannot be enumerated by those who count, those who try to
cannot give Him His

due rights, the height of the intellects cannot reach Him, the depths of perception
cannot comprehend

Him; for His description, no limit has been laid down, no eulogy exists, no time counted
and no duration

.fixed

Whoever has described Allah has linked Him [with something]; whoever links Him
[[with something

has seen Him as two; whoever has seen Him as two has apportioned Him [into parts];
whoever

apportions Him is ignorant of Him; whoever is ignorant of Him has pointed at Him and
whoever points

.at Him has limited Him [to a place]; whoever limits Him has numbered Him

Whoever has said what is He in, has contained Him [in a place]; whoever says what He
is on, believes

that He is not on something else. He is a being but not through creation, He exists but
.not from nonexistence

He is with everything but not [in the sense of] physical nearness; He is different from

everything but not in a physical sense. He acts but not in the sense of movement and
tools [of

."movement], He sees even when there is no creation of His to be seen

I draw attention of the young erudite researchers to the treasures which Imam 'Ali
(A.S.) has left and

which have been compiled in the Nahj al-Balagha, that invaluable journey which is
excelled only by the
Qur'an, and which has, unfortunately, remained unknown to the majority of the
people due to the
propaganda, threats and obstacles imposed by the Umayyads and 'Abbasids against
whoever was
connected to 'Ali b. Abi Talib

I would not be exaggerating if I said that the Nahj al-Balagha contains many sciences
and admonitions
which the people require with the passing of time. The Nahj al-Balagha contains the
science of ethics
and sociology, economics and valuable indications to space and technology in addition
to philosophy
and mode of conduct, politics and wisdom

I proved that personally in a doctoral thesis which I presented to the University of
Sorbonne and which
discussed four subjects which I chose from the Nahj al-Balagha. If only the Muslims
were to accord the
Nahj al-Balagha a special affection and were to research it in their thesis and
theories, for it is a deep
sea. Every time a researcher dwells into it he extracts pearls and corals from it

Remarks

There is a clear difference between the two creeds. The views of the ahl al-sunna
wa'l-Jama'a which

maintain [the belief in] corporealism and claim that Allah, Glory be to Him, has a body,
[form [which is

seen and His shape is in human form. He walks and descends and He bends His body
and does other

.abominable things. God is above and exalted over these things

The beliefs of the Shi'as who dissociate Allah from forms, bodily traits, and
corporealism and maintain

the impossibility of seeing Him in this world and in the next. I personally believe that the traditions which the ahl al-sunna wa'l-Jama'a base their arguments upon are all [the result of] interpolation of Jews in the time of the companions because Ka'b al-Ahbar, the Jew who became a Muslim in the time of Umar b. al-Khattab, inserted these beliefs which the Jews maintain, using some naive' companions like Abu Hurayra and Wahb b. Munabbih. Most of these are reported in al-Bukhari and Muslim by Abu .Hurayra

It was stated in a previous discussion how Abu Hurayra did not differentiate between the traditions of the Prophet and the traditions of Ka'b al-Ahbar until 'Umar hit and banned him from reporting on the question of the creation of Allah and of the [creation of the] heavens and the earth in .seven days

As long as the ahl al-sunna wa'l-Jama'a rely on al-Bukhari and Muslim and consider them as the most correct books, and as long as they depend on Abu Hurayra to the extent that he has become for the ahl al-sunna wa'l-Jama'a the chief narrator of Islam, it is not possible, given this situation, for the ahl al-sunna wa'l-Jama'a to alter their beliefs unless they free themselves from blind imitation and

return to the

Imams of guidances and the family of the chosen one (al-Mustafa) and to the door of
the city of

.knowledge from which it (knowledge) can be attained

This invitation is not confined to the elders and the teachers but is also [extended to]
the erudite youths

p: ۳۴

from the ahl al-sunna wa'l-Jama'a and also to [one upon] whom it is incumbent to free
himself from
blind imitation and to follow proof, proper reasoning and evidence

Second question on the justice of God and predestination

Allah, Glory be to Him, says in His noble book: "And say the truth has come from your
Lord
whosoever wishes, let him believe, whosoever wishes, let him disbelieve". "There is
no compulsion in
religion, truth stands out clearly from error" (٢:٢٥٦). "One who does an atom's weight
of good will see
it, one who does an atom's weight of evil will see it" (٩٩:٧-٨). "You are only an
admonisher, you do not
(watch over them" (٨٨:٢٢

How can you then accept traditions, reported in Sahih al-Bukhari and Sahih Muslim,
that Allah has
preordained the actions of His slaves before He [even] created them? Al-Bukhari has
reported in his
Sahih: "Adam and Moses argued with each other. Moses said to Adam: 'O Adam! You
are our father
who disappointed us and turned us out of paradise'. Then Adam said to him: 'O Moses!
Allah favored
you with His talk (talked to you directly) and He wrote [the Torah] for you with His Own
Hand. Do you
blame me for an act which Allah had written in my fate forty years before my

creation?' So Adam

confuted Moses, Adam confuted Moses, the Prophet added, repeating the statement
."three times

Muslim reported a similar tradition in his Sahih. He reported the Prophet said: "The
constituents of one

of you are collected for forty days in his mother's womb, after which it becomes a clot
of blood in

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another period of forty days. Then it becomes a lump of flesh, then Allah sends His
angels to breath in it

the spirit and with instructions concerning four things. The angel writes down his
,livelihood, his death

his actions, his happiness and misfortunes. By Him, besides Whom there is no God, if
one of you acts

like the people of paradise to the extent that between him and paradise remains the
distance of a cubit

and then the book (of destiny) overcomes him, he begins to act like the people of hell
.until he enters it

Another one of you performs the acts of the people of hell to the extent that there
remains between him

and hell the distance of a cubit and then the book (of destiny) overcomes him, he
begins to act like the

."people of heaven and enters it

Similarly, Muslim has narrated in his Sahih from 'A'isha, the mother of the believers.
She said: "The

Prophet of Allah was invited to a funeral of a child from the Ansar. I said to him: 'There
is happiness for

this child who is a bird from the birds of heaven, for it committed no sin nor did he
reach the age (of

committing sin)'. He said: 'The opposite is the case, O 'A'isha. Indeed Allah has created
for paradise its

people while they were in their father's loins and He created for hell its people while

they were in their

."father's loins

Al-Bukhari has reported in his Sahih that a person asked: "O Prophet of God, can the people of paradise

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be known from the people of hell?' He replied: 'Yes'. He said: 'Even if he didn't work
(for it)?' He

."replied: 'Everyone does what he is created for or what is decreed for him to do

Glory and praise be to You, O Our Lord, You are more sublime and more exalted than
.this tyranny

How can we believe these traditions [which] contradict your dear book in which You
have stated, and

Your words are true: "Indeed, God does not do injustice to the people in any way, but
the people do

injustice to themselves" (۱۰:۴۴); "Indeed, Allah does not do an atom's weight of
injustice" (۴:۴۰); "Your

Lord does no injustice to anyone" (۱۸:۴۹); "God did not do any injustice to them, but
they did injustice

to themselves" (۳:۱۱۷); "It was not God who did injustice to them, but they did injustice
to

themselves" (۹:۷۰, ۲۹:۴۰, ۳۰:۹); "We did no injustice to them but they did injustice to

themselves" (۴۳:۷۶); "That is because of what their hands have brought forth, indeed,
Allah does no

injustice to the slaves" (۸:۵۱); "Whoever does good, does so for his own self, whoever
does evil, [does

.(so] against his (self), your Lord does not do injustice to the servants" (۴۱:۴۶

Just as He has said in the hadith qudsi, (sacred tradition) "O My slaves, I have
forbidden injustice for

Myself, [as] I have also forbidden it upon you, so do not be unjust to yourselves". How

can a Muslim

who believes in God, His justice and mercy [also believe] that Allah, Glory be to Him,
created the

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creation, and decreed upon some of them heaven and upon others the fire according
?to His wishes

How can a Muslim believe] that He [also] decreed their acts, everyone proceeding]
towards what he is

created for? [How can he accept] these traditions which oppose the noble Qu'ran,
[and] the state of fitra

natural disposition) which God has created the people in, and which oppose sound)
reasoning and

?human intuition and basic human rights

How can we believe in this religion which petrifies human reasoning, [teaching] the
human being is a

puppet which the hand of fate moves according to its wishes, only to put it into an
oven later on? This

belief which prevents the human mind from creation, discovery, invention, progress
and competition

which have brought about such wonderful things; and leaves a person stagnant and
contented with the

state he is in and with what he has, claiming that he is proceeding towards what has
been decreed for

?him

How can we accept these traditions which conflict with sound reason and portray a
,picture that Allah

Glory be to Him, is the Creator, Almighty, Strong and Overpowering and it is up to Him
to create weak

slaves so as to put them into the hell fire simply because He does what He wills? Do
the intelligent

?beings call this Lord a wise, merciful or just God

What would happen if we discuss this with non-Muslim erudite scholars and they
know that our Lord

has these attributes and that our religion has decreed misery upon the people before
they were born, will

?they then accept Islam and enter into the religion in great numbers

Glory be to You, O Lord, this is false speech which was imprinted by the Umayyads
and recorded by

them for their own interests, it is up to the researcher to know the secret of that. This
is falsified speech

because it contradicts Your speech. Far be it from You that Your Prophet should
fabricate anything

against You which would contradict Your revelation that You sent to him. It is
.established that he (S.A

W.) said: "If a tradition comes to you from me, then compare it with the book of God.
Accept whatever

."agrees with the book of God and reject whatever contradicts it

Traditions of these genre are many, they oppose the book of God and reason. They
must be rejected, no

attention should be paid to them even if al-Bukhari and Muslim have reported them,
they were not

infallible persons. One proof is sufficient for us to refute these invalid claims, this is the
sending of the

Prophets and Apostles from Allah to His creatures during the entire course of human
history so as to

rectify the misdeeds of the servants and to explain to them the right path. [It was also
done] to teach

them the book and wisdom and to give them the good tidings of heaven if they are
upright and to warn

.them of the punishment of God in the fire if they are corrupt

Amongst the justice and mercy of Allah, Glory be to Him, to His creatures is that He
doesn't punish

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anyone] until He sends to them a Prophet and establishes for them proofs. The most] :High has said

One who is guided, is guided for His own self; one who goes astray does so for his" own loss, no one

bears the burden of another (soul); We do not punish anyone until we send a Prophet" .((١٧:١٥

If the traditions which al-Bukhari and Muslim transmit indicate that Allah has prescribed the acts of His

slaves before He created them and He decreed for some of them heaven and for others hell as we have

previously indicated and as the ahl al-sunna wa'l-Jama'a believe, I say that, if this is true, then the

sending of Messengers and the revealing of books is a futile exercise. Allah, the most High and Great, is

above all that. They have not credited Allah with His due worth. We should not speak like this about

[Allah, Glory be to Him, this is a great accusation [against Him

Those are the signs of Allah We reveal to You with the truth, Allah does not wish" injustice to the

universe" (٣:١٠٨). The answer to this lies with the Imams of guidance and lanterns of those in darkness

and the light houses of the umma, i.e., the removal of injustice and futility from Allah, the most

.Glorious

Let us hear from the door of knowledge, the commander of believers, 'Ali b. Abi Talib (A.S.). He explains to the people this belief which has remained a puzzle to some Muslims who have abandoned the door [of knowledge]. He said (when one of his companions asked him: "Is our journey to Syria by

"(the decree of God and by predestination

Woe to you, Perhaps you take the decree as inevitable and unavoidable destiny. If" this was so, then

reward and punishment would be in vain, promises and warnings would be ,meaningless. Indeed, Allah

Glory be to Him, ordered His servants to act according to their free will and prohibited them through

warnings. He has made obligations easy, not difficult for them. For a few good [works], he gives much

reward]. If he is disobeyed, it is not by being overpowered; if he is obeyed, it is not by] force. He did not

send Prophets for sport, neither did he reveal the book without purpose. He did not create the heavens

and the earth and what is between them in vain, 'that is the thinking of those who disbelieve, woe to

those who disbelieve due to the fire'" (۳۸:۲۷). The Imam (A.S.) has spoken the truth, woe to those who

.ascribe futility and injustice to Allah, [we seek refuge] from His painful chastisement

It is noteworthy, and the truth dictates, that the ahl al-sunna wa'l-Jama'a should dissociate Allah from

futility and injustice. If you were to ask one of them he will never attribute injustice to the Majesty of

Allah, Glory be to Him. However, he will find himself at a loss to reject the traditions –reported by al

Bukhari and Muslim. So he believes at the same time that they are correct. Because of
that, you will find

that when you argue with them logically, he will claim that this is not called injustice on
God's part since

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He is the creator. The creator has the right to do as He wishes to His creatures. He is not asked what He does, [on the contrary] they are to be questioned. If you ask him: "How can God decree on a slave the hell fire before creating him because He has prescribed a wretched state for him, and how can He decree on another heaven before creating him since He has prescribed happiness for him? Isn't that injustice on the two of them? [This is] because the one who enters heaven does not do so by his deeds but because of Allah choosing it for him, similarly, the one entering hell, he does not enter it because of the sins he committed but because of what Allah has decreed. Isn't this injustice, does it not"? contradict the Qur'an

He will answer you: "Indeed God does what He wishes". You do not understand the contradiction in his position. This is clear since he has raised al-Bukhari and Muslim to the level of the Qur'an and he says the most correct books after the book of God are al-Bukhari and Muslim. In al-Bukhari and Muslim are to be found] astonishing, strange and unfortunate things through which the Muslims] have been confused. The Umayyads, and after them the 'Abbasids, have greatly succeeded in spreading their

innovations and beliefs, which were in agreement with their barren politics. Their effects remain until today since the Muslims believe that it is the best and greatest legacy they have got because, according

to their understanding, it is the collection of the correct traditions of the Prophet. If only the Muslims know the extent to which they lied against the Prophet (S.A.W.) due to their political goals, they (the Muslims) will not believe the traditions especially those which contradict the book of God.

As Allah has guaranteed the protection of the noble Qur'an and as it was preserved by the companions who would present it to the Prophet (for checking), they (the Umayyads) could not change or alter it so they turned to the pure sunna and they fabricated what they wished and [attributed] to whoever they wished. As they were the enemies of the ahl al-bayt [who were] the protectors of the Qur'an and the sunna, they invented, for every event, a tradition which they attributed to the Prophet (S.A.W.). They presented these to the Muslims, maintaining that these traditions are the most correct, to the exclusion of others, so the people accepted them with confidence. They transmitted these, generation after generation .inheriting them

To be impartial, I admit that the Shi'as too became victims of interpolation and misrepresentation of many traditions which are attributed to the Prophet (S.A.W.) or to one of the pure

the passing of time, the Muslims, whether Sunnis or Shi'as, were not safe from this interpolation and

fabrication. However, the Shi'as are to be distinguished from the ahl al-sunna wa'l-Jama'a by three

things which also distinguish them from other Islamic sects. Their beliefs remain sound and are in

:agreement with the Qur'an and the sunna and reasoning. These three things are

Firstly: Their devotion to the ahl al-bayt of the Prophet. They do not prefer anyone to them and we all know who are the ahl al-bayt. [They are those] from whom Allah has removed all filth and purified them completely.

Secondly: The number of Imams of the ahl al-bayt. They are twelve in number, their lives and influences remained for three centuries. They agree with each other in all the rulings and traditions.

They do not differ in anything which they have transmitted to their partisans and learned followers in all fields of knowledge and information. [They have done so] with proper clarification and with no contradiction in beliefs or in other fields.

Thirdly: Their acknowledgment and acceptance that their books could contain mistakes and correct things], they do not have a sahih book except the book of God which cannot be afflicted by falsehood from any side. It is sufficient for you to know, for example, that the greatest book for them is the "Usul al-Kafi". They say that in it are thousands of false traditions. Due to that, you will find that their scholars and researchers are devoted to research and criticism, they do not accept [anything] except that which is

proven by the text and the chain of narrators (isnad) and that which does not oppose
the Qur'an and
.reasoning

As for the ahl al-sunna wa'l-Jama'a, they have restricted themselves to books which
they call the Sihah

Sitta (the six correct books). They argue on the basis that whatever is in them is
correct, most of them

hereditarily transmit this view without discussing or examining it. If they did so, most of the traditions reported in these books do not stand up to academic inquiry for in (some) of them is clear blasphemy as they contradict the Qur'an, the etiquettes and actions of the Prophet and degrade his nobility. For a researcher, it is sufficient for him to read the book of the Egyptian scholar al-Shaykh Mahmud Abu Ra'y "Light on the Muhammadan sunna" to discern the value of the six Sihah. Praise be to Allah that many young researchers today are freed from those shackles, they have begun to sift between the thick and thin. Even many zealous teachers of the Sihah today have come to deny them, not because they are sure of the weaknesses of some traditions but because they find in the [books] arguments which the Shi'as present whether it be in the jurisprudential rulings or in the belief in the unseen. There is no ruling or belief which the Shi'as maintain except it being actually present in one of the six Sihahs which belong to the ahl al-sunna wa'l-Jama'a.

According to this, some zealous person told me that as long as you believe that the traditions of al-Bukhari are not correct, why do you argue against us by using these traditions? I said:

"Not everything

in al-Bukhari is correct, neither is everything in it forged, for the truth is true and falsehood is false, it is

. "up to us to sift and choose

He said: "Do you have a special microscope to distinguish between the correct and false [traditions]?" I

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said: "I do not have [anything] more than what you have, however, what both the Sunnis and Shi'is agree upon is correct since its authenticity is established by both sides and we make them abide by it as they have accepted it themselves. That which they differ upon, even if it is considered ,correct by one side cannot be imposed on the opposite party. The neutral researcher is not expected to accept it and argue .[based on it since this would be a circular [argument

I cite one example so that no problem can remain on this subject and so that the same criticism is not levelled through different means

The Shi'as claim that the Prophet of God (S.A.W.) appointed 'Ali as the khalifa of the Muslims at Ghadir

Khum on the 12th day of Dhu'l hijja after the farewell pilgrimage. He said at that occasion: "Of

whomsoever I am the master, this 'Ali is the master. O God, befriend one who befriends him, and be an

enemy to one who shows enmity towards him". This event and this tradition has been narrated by many

scholars of the ahl al-sunna wa'l-Jama'a in their Sihah and Masanid and historical works. It is possible

.for the Shi'as to argue, based on this, with the ahl al-sunna wa'l-Jama'a

The ahl al-sunna wa'l-Jama'a claim that the Messenger of God (S.A.W.) appointed Abu

Bakr to lead the

people in prayers during the sickness [which led] to his death. He said on that occasion: "God and His

. "Prophet and the believers refuse [anyone to lead] except Abu Bakr

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This event and this tradition is not to be found in the Shi'a books. They merely relate that the Prophet of Allah sent for 'Ali, whereupon 'A'isha sent for her father. When the Prophet of God came to know that he said to 'A'isha: "You are among the females [who tempted] Joseph". He came out to lead the prayer and moved Abu Bakr

It is neither possible nor fair that the ahl al-sunna wa'l-Jama'a argue against the Shi'as based on what only they accept, especially if the traditions are contradictory and distort reality and history. This is because the Prophet (S.A.W.) appointed Abu Bakr to be amongst the army of Usama and to be under his command and leadership. It is well known that the commander of the army in an expedition is the leader of the prayer. It has been historically established that Abu Bakr was not present in Medina at the time of the death of the Prophet. He was at al-Sanh, preparing to leave with his commander and leader Usama b

Zayd who was hardly 10 years old. Given this situation, how can we believe that the Prophet of God (S.A.W.) appointed him to be the leader of the prayer? Unless we believe the saying of 'Umar b. Khattab

that the Prophet was crazy and did not know what he did or said. There is no solution

to this impossible

.issue], neither do the Shi'as accept it]

Here the researcher should fear God in his research and should not let his sentiments overcome him so

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as to deviate from the truth and to follow his desires thereby being led astray from the path of God. It is obligatory for him to accept the truth, even if the truth lies with somebody else. He has to free himself from sediments [of feelings], sentiments and egoism. He should be among those for whom Allah, the most Powerful and Glorious, has praised in His saying: "Give glad tidings to My slaves who listen to the speech and follow the best of it. These are the ones whom Allah has guided, these are the people of (understanding" (۳۹:۱۸).

It is not correct for the Jew to say that we have the truth and the Christians to claim that the truth lies with us and for the Muslims also to say that the truth is with us whilst they differ in beliefs and practices.

It is necessary for a researcher to examine the claims of the three religions and to compare them with each other until the truth becomes clear to him.

It is not proper either for the ahl al-sunna to say that the truth lies with them and the Shi'as to claim that the truth is with them alone, whereas they differ in some concepts and rulings. The truth is one and is not divisible.

It is also essential for the researcher to isolate and examine the claims of the two

sides and to compare

one against the other and for him to rely on his reasoning so that the truth should
.become clear for him

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That is the call of Allah, Glory be to Him, to every sect which lays claim to the truth, for
He says: "Say

(bring your proof if you are truthful" (۲:۱۱۱)

Being in a majority [status] is not an indication of the truth, on the contrary, the
opposite is the case. The

Most High says: "If you obey most of those who are on earth, they will mislead you
from the path of

God" (۶:۱۱۶). He also said: "Most of the people will not have faith, however hard you
try" (۱۲:۱۰۳).

Just as the advancement of civilization and technology and wealth is not a proof for
the west to be on the

truth and the east to be on falsehood, the Most High has said: "Do not let their wealth
and children

dazzle you, for through these, Allah wishes to punish them in this life so that their
souls may perish

(whilst they deny God" (۹:۵۵)

The belief of the ahl al-dhikr about Allah, the Most High

Imam 'Ali says: "Praise be to Allah who knows the hidden secrets of things, and clear
signs point to

Him. He cannot be seen by the eye of an onlooker, yet the eye of one who does not
see Him does not

deny Him. The mind that proves His existence cannot perceive Him. He has preceded
everything in

sublimity, nothing is more sublime than He. He is so close nothing is closer than Him.

His sublimity

does not alienate Him from His creation nor does His closeness bring them on an equal level to Him. He

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has not informed the intellect about the restrictions to His attributes, and He has not prevented it from

knowing what is essential to know about Him. The signs of existence bear testimony to Him to the

extent that the mind which denies Him also believes in Him. Allah is beyond what those who liken Him

.to other things or those who deny Him, say about Him

Praise be to Allah, for whom one condition does not precede another so that He may be the first before

being the Last or that He may be manifest before being hidden. Apart from Him, everything called

unique is [actually] little. Apart from Him, everything honourable is meek, everything ,powerful is weak

.every owner is a slave

Apart from Him, every scholar is a student, every one with ability is disabled and weak, every listener

other than Him is deaf to light voices while loud voices make him deaf and distant voices are remote

.from him

Apart from him, everyone that sees is blind to hidden colours and delicate bodies. ,Apart from Him

every manifest thing is hidden, every inner thing apart from Him is manifest. He did not create what He

did to strengthen His authority nor due to fear of time nor to seek help against an

equally aggressive

partner or hateful opponent. Rather, all creatures are nurtured by Him and are His
humble slaves. He

does not enter into anything so that it can be said that He exists therein, nor is He
separated from

anything so that it can be said that He is away from it. The creation that He created or
the administration

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of what He controls did not tire Him. No disability overtook Him for what He created.
No misgivings
ever occurred to Him in what He ordained and resolved. His verdict is certain, His
,knowledge definite
His governance overwhelming. Even in distress, He is the centre of Hope and, despite
,all the bounties
."He is to be feared

CHAPTER TWO

(Concerning the Prophet (P

The second question: On the infallibility of the Prophet

Allah, Glory be to Him, the Most High, says concerning the rights of His apostle
:(Muhammad, (S.A.W
God will protect you from the people" (٥:٦٧). He also says: "He does not speak from"
his desires, it is
nothing but a revelation revealed to him" (٥٣:٣). He further says: "What the Prophet
,brings to you
accept it; what he prohibits you, refrain from it" (٥٩:٧). These verses clearly point to his
complete
infallibility under all circumstances. You say that the Prophet of God (S.A.W.) is
infallible only in
proclaiming the Qur'an. Apart from that, he is like other human beings, he errs and
does right. You
derive proofs of his mistakes at different occasions by traditions which you report in
.your Sahih works

If that is the case, what is the proof and evidence in your claim to adhere to the book
of God and the
sunna of His prophet as long as this sunna is, in your view, not infallible and there is a
possibility of
?error in it

On this basis, then, clinging to the book of God and the sunna, according to your belief,
does not

guarantee one from not being led astray especially as we know that the whole Qur'an
is explained and

made clear by the Prophetic sunna.. What is your proof that the commentary and
explanations are not

?contrary to the book of Allah, the most exalted

One of them expressed this opinion to me: "The Prophet of God certainly opposed the
Qur'an in many

rulings according to the demands of the occasion". I said in a surprised manner: "Cite
me one example

."of this opposition

He said: "The Qur'an says: 'The adulteress and the adulterer, lash both of them with
one hundred

lashings' (۲۴:۲). Whereas the Prophet ordered the stoning of the adulterer and
adulteress, this [ruling] is

."not found in the Qur'an

I said: "The stoning is for the married person who fornicates, whether male or female,
whereas lashing is

."for the unmarried person if he/she fornicates, whether male or female

He said: "In the Qur'an, there is no [mention of] unmarried or married [person] as Allah
does not specify

."it, rather, He uses the term adulterer and adulteress without qualifying it

I said: "Then, on this basis, does this mean that every general ruling in the Qur'an
which was specified

by the Prophet is thereby contradictory to the Qur'an? Then, do you say that the Prophet opposed the Qur'an in most of his rulings?" He replied diffidently: "The Qur'an is only infallible because Allah has guaranteed its protection. As for the Prophet, he is a man. He errs and does right. As the Qur'an says

about him: 'Say I am nothing but a man like you". I said: "Why do you pray the ,morning, midday afternoon evening and night prayer whereas the Qur'an used the general word, prayer, without specifying it's timings?" He replied: "In the Qur'an, it says: 'Indeed the prayer was a prescribed time for the believers'. The Prophet explained the timings of the prayers". I said: "Why do you believe him in the "?timings of the prayers and you refute him in the rulings on stoning the adulterer He tried his best to satisfy me with contradictory, barren philosophies which do not stand against intellectual or logical proofs. For example, he said: "One cannot doubt about the prayer because the Prophet of Allah performed it during the whole of his life, five times every day. However, we cannot be so sure about stoning since he did it only once or twice during his lifetime". Similarly, he claims that the Prophet does not err when God commands him on an issue. However, when he judges by his own reasoning, then he is not infallible. Due to that, the companions would ask him in every case, is this from himself or from God? If he said: "This is from Allah", they obeyed him without any argument. If he said: "This is from me", then they would argue, dispute and advise him. He would

accept their advices

and views. The Qur'an was at times revealed in agreement with the views of some companions and

opposed his (the Prophet's) views as [happened] in the question of the prisoners of Badr and other

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.famous incidents

I tried my best to persuade him but without any success because the scholars of the
-ahl al-sunna wa'l

Jama'a are convinced by this [view] and the Sihah are full of such traditions which
destroy the

infallibility of the Prophet. It makes him [appear as] a person lower in status than a
pious person or a

military leader or lower than a Sufi shaykh of the path. I would not be exaggerating if I
said that he is

lower in status than an ordinary person. If we read some of the traditions in the Sihah
of the ahl al-sunna

wa'l-Jama'a, it would be absolutely clear to us the degree of influence that the
Umayyads, from their

times, have had on the thinking of the Muslims, and that their vestiges have remained
with the people

.even today

If we searched for the aim or goal for that, we would reach a certain and bitter
;conclusion, which is

those who ruled the Muslims during the Umayyad dynasty, the chief of whom was
Mu'awiya b. Abu

Sufyan, did not believe, for a day, that Muhammad b. 'Abd Allah was sent with God's
message or that he

was truly God's Messenger. Most probably, they believed that he was a magician who
overwhelmed the

people and built a kingdom at the cost of the downtrodden people, especially the slaves who supported and helped him in his claims. This is not mere conjecture, since some conjectures can be sinful. When we read the historical works to study the character of Mu'awiya and those around him, and what he did

during his lifespan, especially when he ruled, the conjecture becomes a reality, there is no escape from it.

All of us know who Mu'awiya is and who his father Abu Sufyan and his mother Hind are. He is the freed slave, son of a freed slave, who spent his youth in the circle of his father mobilizing an army to fight the Prophet of God and to opposing his mission with all effort. When all his attempts failed and when the Prophet of God (S.A.W.) emerged victorious over him and his father, he accepted Islam for pragmatic reasons without any conviction. The Prophet, due to his nobility and great character, forgave him and called him the freed man (al-taliq). After the death of the bearer of the message, his Mu'awiya's) father tried to instigate discord and sedition in Islam. That was when, at) night, he came to Imam 'Ali inciting him to rise against Abu Bakr and 'Umar and tempting him with .property and men Imam 'Ali (A.S.) knew his aim and so ignored him. He remained living in rancour against Islam and Muslims for the whole of his life until the Caliphate came to his cousin 'Uthman. At that time, the disbelief and hypocrisy lying within him surfaced and he said: "Seize it, seize it again,

by what Abu

."Sufyan swears, there is neither heaven nor hell

Ibn Asakir has reported in his historical work in the sixth volume, page ٤٠٧, from Anas,
that Abu Sufyan

visited 'Uthman after he had become blind. He asked him: "Is there anyone around?"

."They said: "No

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He said: "O God, make the matters [as they were] at the time of the Jahiliyya and the [kingdom [belong
."to the usurpers and make the Banu Umayyads the tent pegs (awtad) of the earth
As for his son Mu'awiya, what do you know about Mu'awiya? There are no bounds as
to what one can
say concerning what he did to the umma of Muhammad (P) during his governorship in
Syria and after
gaining control of the Caliphate through force and power. The historians have
[mentioned [his acts
concerning his defiling the Qur'an and sunna and transgressing all the boundaries of
the shari'a. His
actions are those which even the pen cannot write and the tongue cannot mention,
due to their evil and
corrupt nature. Bearing in mind the feelings of our brothers amongst the ahl al-sunna
wa'l-Jama'a, we
have devoted pages for those who have instilled the love of Mu'awiya in their hearts
.and defend him
It would not be out of place for us to mention the mentality of the man and his belief in
the bearer of the
message. His belief is not too different from the belief of his father. He was fed by the
milk of the one
who ate human liver. She was well known as a prostitute and an adulterer. Similarly,
he inherited [the
character of] his father, the leader of the hypocrites. Islam did not find a place in his

heart even for a

day. Just as we know the character of the father, the son is expressing the same thing
but in a more

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.subtle and hypocritical way

Al-Zubayr b. Bakar reported from Mutawwaf b. al-Mughira b. Shu'ba al-Thaqafi. He said: "I visited

Mu'awiya with my father. My father would [often] visit him and narrate from him. Thereafter, he would

come to me and mention Mu'awiya and his mentality and would [often] be surprised at what he saw. He

came to me one evening. However, he did not have dinner and appeared aggrieved. I waited for a while

thinking that something had happened between us or [it was due to] what we did. I :then said to him

What is the matter, I see you are distressed since the evening?' He said: 'O my son, I' have come from

the most evil of people'. I said to him: 'How can that be?' He said: 'I said to Mu'awiya when I was alone

with him: 'O Commander of the Faithful, you have attained your goal, if only you were to demonstrate

justice and spread virtue. You have become old of age. If only you were to look after your brothers, the

Banu Hashim, and were to re-establish ties with them. By God, they do not have anything today which

you should be scared of. In that there will be [something] for which you will be remembered and will

receive reward'. He said to me: 'Far be from it, far be from it. What remembrance do I

wish to leave

behind me? The brother of Taym (Abu Bakr) ruled and spread justice and did what he
did. As soon as he

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died so did his remembrance except that a person [while mentioning him], would say "Abu Bakr". Then the brother of 'Adi ('Umar) ruled and he persevered and he remained active for ten years. As soon as he died, so did his remembrance, except a person [while mentioning him] would say "'Umar". Then our brother 'Uthman ruled. Here was a man the like of whom there was nobody. He did what he did and they did to him what they did. By God, as soon as he died, they forgot his remembrance and forgot what was done to him. The brothers of Hashim shout every day five times: 'I bear witness that Muhammad is the Prophet of God'. What action and what remembrance will remain with this, O ,motherless one, by God ""except [for one] to die and be buried May God debase, disappoint and disgrace you (Mu'awiya), O one who wanted to bury the remembrance of the Prophet of God with all efforts. You spent everything you owned for that cause but all your efforts met with failure. Allah, Glory be to Him, is observing you and He says to His Prophet: "We have raised your remembrance". You (Mu'awiya) can never erase his remembrance which the Lord of power and might has raised. Plot your schemes and gather your group, you will not be able to

extinguish the light of

God with your mouth. God will perfect His light despite your hypocrisy and jealousy.

Look here, you

ruled the world east and west, as soon as you died, so did your remembrance, except

that one who

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remembers you does so due to your evil deeds, through which you had hoped to
destroy Islam, just as it
has been reported from the tongue of the Prophet of God (S.A.W.). The remembrance
of Muhammad b
Abd Allah, the brother of Banu Hashim, has remained during the course of centuries'
,and generations
until God establishes his rule on earth and on the people inhabiting it. Whenever
,someone mentions him
they do so by sending greetings to him and his family. [This is] despite your plots and
the plots of the
Banu Umayya who tried, through your guidance and leadership, to prevail over them
and their
excellences. That only enhanced their status and eminence. You will meet Allah on the
day of
judgement, when He will be angry with you due to what you innovated in His law and
He will give you
.what you deserve
If we add to this their offspring, Yazid b. Mu'awiya, the shameless, corrupt one and
wine drinker, the
one who openly indulged in sins and debauchery, we find him to be having the same
belief, which he
inherited from his father Mu'awiya and grandfather Abu Sufyan. He inherited from
,them vileness
baseness, wine drinking, fornicating with prostitutes and gambling. If he had not

inherited these evil

characteristics, his father, Mu'awiya, would not have appointed him for the Caliphate
and imposed him

over the neck of the Muslims. All of them knew him the way he should be known, while
.they were alive

Amongst them were prominent companions like al-Husayn b. 'Ali, the master of the
youths of paradise. I

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do not doubt that Mu'awiya passed his life and spent his money which he earned through illegal ways, in the path of destroying Islam and the true Muslims. We have seen how he wished to bury the remembrance of Muhammad (S.A.W.). He was not able to do that, so he initiated a war against his cousin 'Ali, the legatee of the Prophet, until it ended. He then attained the Caliphate, with force, deception and hypocrisy. He established an inauspicious sunna and ordered his governors in all regions to curse 'Ali and the Prophetic household from all the pulpits and in all prayers. By doing that, he wanted to curse the Prophet of God. When all his plans failed and his destined time arrived and he had did not attain his purpose, he appointed his son as a ruler over the umma to continue along the plan which he and his father Abu Sufyan had established, i.e., the destruction of Islam and returning to the Jahili era. That mad and corrupted person accepted the Caliphate and prepared his entourage to destroy Islam according to the desires of his father. He began by seizing the city of the (Prophet of God (S.A.W with his disbelieving army. He did what he did in three days. He killed ۱۰,۰۰۰ of the most virtuous

companions in it and proceeded, after that, to kill the master of the youths of paradise
and the delight of
the Prophet (S.A.W.) and to kill the Prophetic household. They were the moons of the
[umma. He [even

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enslaved the free persons of the ahl al-bayt. From Allah do we come, and to Him we shall return

If Allah had not cut short his life, that wretched, evil person would have destroyed Islam and Muslims

What we are concerned with in our discussion is to unveil his beliefs, just as we unveiled the belief of his father and grandfather

Historians have narrated that after the terrible event of al-Harra and the killing of ۱۰,۰۰۰ of the best

Muslims (except women or children) and raping of ۱,۰۰۰ virgins, about ۱,۰۰۰ women became pregnant

in those days without being married

Then the remaining people paid allegiance and agreed that they were to be slaves to Yazid. Whoever

refused was killed. When Yazid was informed of all these crimes and vile deeds, which the cowards had

perpetrated and which history has never witnessed the like of (even by the Mongols or Tartars or the

Isra'ilis), Yazid was happy by that and insulted the Prophet of Islam. He exemplified the speech of Ibn al

Zubara who composed a poem after the battle of Uhud saying

If only my ancestors [who died at] Badr, had seen the wailing of the Khazraj from the attacks of spears

,and of the sword

They would have shouted and cried with joy and would have said: 'O Yazid, your
hands should not be
'paralyzed

.We killed the master of their leaders, and we extracted revenge of Badr

I would not be from the progeny of Khandaf if I did not take revenge from the
progeny of Ahmad for

.what he has done

"The Hashimites played with the Kingdom, no news came nor any revelation revealed

The grandfather, Abu Sufyan, the first enemy of God and His Prophet, says loudly

"Seize it, O Banu

Umayya, seize it again, by that which Abu Sufyan swears, there is neither heaven nor

hell". And the

father, Mu'awiya, the second enemy of Allah and His Prophet, said clearly (when he

heard the caller to

prayer bearing witness that Muhammad is the Prophet of God) "What actions and

what remembrance

"?will remain with this, O motherless one

The son Yazid, the third enemy of God and His Prophet, says loudly: "The Hashimites

played with the

"Kingdom, no news came, nor any revelation revealed

We have known their beliefs about God and His Prophet and about Islam, and we

know of their

disgraceful acts, through which they wanted to destroy the pillars of Islam. [We have

known of] their

vileness towards the Prophet of Islam, of which we have mentioned a few details for

.the sake of brevity

If we wanted to expand on this, we could have filled a huge volume on the actions of

Mu'awiya alone

which would have remained a shame and disgrace forever, although some evil

scholars have tried to

conceal and hide [these]. The Banu Umayya would give them perks and gifts which
would make their
eyes blind. They sold their hereafter for this world and they confused truth with
falsehood whilst fully
knowing this. Most of the Muslims remained victims of these lies and falsehoods. If
only they knew the

true victims, they would remember Abu Sufyan, Mu'awiya and Yazid with nothing but
curses and
disapproval

In this short discussion, what is important for us is to discern the degree of influence
these people, their
partisans and followers, who ruled the Muslims for 100 years, had. That influence is
still at the first
stages

There is no doubt that the influence of these hypocrites on the Muslims was immense.
They changed

their beliefs, lives, etiquettes and dealings and even their [forms of] worship.
Otherwise, how can we

explain the desisting of the community from aiding the truth and the abandoning of
the friends of God

?and the siding with the enemies of God and His Prophet

How can we comprehend [the fact that] Mu'awiya, the freed man, son of a freed man
and accursed son

of the accursed one, ascending the Caliphate, [a position] which represented the
status and the Caliphate

of the Prophet of Allah, (S.A.W.)? Keeping in view what the historians want us to
believe, that the

people would tell 'Umar b. al-Khattab: "If we see any deviation in you, we will
straighten you with our

swords", yet we see them narrating from Mu'awiya when he ascended the throne of

the Caliphate by

force and power. The first sermon which he delivered to all the companions was: "I did not fight you so

that you should pray and fast but so as to rule over you, I am now your commander".

Yet no one moved

a finger or opposed him, on the contrary, they accompanied him and they named the year which

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Mu'awiya came to power "the year of unity" whereas, in reality, it was "the year of
."dissension

Then we see them, after that, accepting his son Yazid, the corrupt one, to rule over
them, one who was

well known by all of them. They did not revolt nor move, except some upright ones
whom Yazid killed

at the battle of al-Harra. Among those who survived, he extracted a pledge that they
were to be his

?slaves. How can we interpret all that

We find after, that in the name of leading the believers, the corrupt ones amongst the
Banu Umayyads

. like Marwan b. al-Hakam and al-Walid b. 'Uqba and others attained the Caliphate

The matter of leading the believers reached a level whereby they seized the city of
,the Prophet

performed evil deeds in it, defiled its sanctity and even burnt the house of God, the
sanctuary, and killed

prominent companions in it. The matter of the leaders of the faithful reached a stage
whereby they

spilled the blood of the Prophet of God (S.A.W.) and that was due to their killing the
delight of the

Prophet of God and his progeny. They deemed it permissible to enslave his children.
No one from the

umma moved from the stationary position. The master of the youths of paradise did
.not find a helper

The matter of leading the believers reached a level whereby they tore up the book of
God whilst saying
to it: "If you meet your Lord on the day of resurrection, then say: 'O my Lord, al-Walid
."tore me apart

.This was what al-Walid, the Umayyad leader, did

The matter of leading the believers reached a level whereby they cursed 'Ali b. Abi
Talib from the

pulpits and instructed the people in all regions to curse him. By that, they meant to
curse the Prophet of

God. Nobody moved from his stationary position. Whoever refused to comply was
,either killed

.crucified or maimed

The matter of leading the believers reached a level whereby they openly drank wine,
fornicated, amused

themselves with pleasure, songs, dances and there is no limit to what one can
.relate

If the matter of the Islamic umma had reached this level of decay of morals,
,meekness and resignation

there must have been factors which had influenced its beliefs. This is what will
concern us in this

discussion, since it is connected with the question of the infallibility and character of
the noble Prophet

.(S.A.W)

The first thing which deserves our attention here is that the three Caliphs, Abu Bakr,
'Umar and

Uthman, prohibited the writing and even the discussion of the traditions of the'
.Prophet (P

Abu Bakr gathered the people during his Caliphate and said to them: "You relate

traditions from the

Prophet of God and differ about it. The people after you will differ even more,
[therefore] do not relate

anything from the Prophet. If anyone asks you, say: 'Between us there is the book, so
consider as lawful

."what is lawful in it, and prohibit what is forbidden in it

Similarly, 'Umar was another one who forbade the people from narrating traditions
.from the Prophet

Qarza b. K'ab said: "When 'Umar b. al-Khattab sent us to Iraq, he walked with us and said: 'Do you know why I followed you?' They said: 'To honour us'. He said: 'Besides that, you are going to the villagers. The Qur'an reverberates in them like the reverberation of a bee. Do not occupy them with traditions. So make them busy and recite the Qur'an, and reduce the narrations from the Prophet and I ."[am an associate to you [in this

This narrator says: "I never narrated a tradition after 'Umar's admonition". When he arrived in Iraq, the people hastened to him asking him about the hadith. Qarza said to them: "'Umar prohibited me from ."

Similarly, 'Abd al-Rahman b. 'Awf said that 'Umar b. al-Khattab gathered the companions from remote regions to forbid them from narrating traditions of the Prophet to the people. He said to them: "Stand by .me, do not go away from me as long as I live". They did not leave him until he died

Similarly, al-Khatib al-Baghdadi says, and [so does] al-Dhahabi in Tadhkira al-Huffaz, that 'Umar b. al-Khattab imprisoned three companions in Medina. These were Abu Darda, Ibn Mas'ud and Abu Mas'ud al-Ansari due to their excessive narration of traditions. Furthermore, 'Umar

commanded the companions

to bring the books of traditions at their disposal to him. They thought he wanted to
organize them in a

way so that there would be no differences between them. They brought their books,
he burnt them all in

.the fire

Then 'Uthman came after him. He continued the trend and notified all the people that:

"It is not

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permitted for anyone to narrate a tradition which was not heard during the times of
Abu Bakr and
'Umar'

After them came the time of Mu'awiya b. Abu Sufyan. When he attained the position
,of the Caliphate

he ascended the minbar and said: "O people, it is forbidden to speak about hadith
from the Prophet of

Allah (S.A.W.), except those hadith which were mentioned during the Caliphate of
'Umar

Certainly, there had to be a secret motive behind the proscription of traditions that
were uttered by the

Prophet of Allah (S.A.W.), hadiths which did not agree with things that were happening
.at that time

Otherwise, why were the hadiths of the Prophet of Allah (S.A.W.) forbidden for the
entire length of this

period, and were not permitted to be written except during the Caliphate of 'Umar b.
'Abd al-'Aziz (R

We can therefore deduce, based on the events mentioned, especially bearing in mind
the clear texts

regarding the Caliphate which the Prophet of Allah (S.A.W.) had declared in the
presence of the main

witnesses, that Abu Bakr and 'Umar prohibited the narration and transmission of
hadith from the

Prophet, fearing that those hadiths would spread to all regions, and even to the

neighbouring villages. It

would then become clear to the people that his Caliphate and the Caliphate of his
companion was not

valid] according to the shari'a. Rather, it had been usurped from the divinely ordained]
.Caliph, 'Ali b

Abi Talib. We have discussed this topic and uncovered the truth in our book, "So that I
may be with the

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.Truthful ones". Whoever wishes further confirmation [of this] can refer to it

The surprising thing regarding 'Umar b. al-Khattab is his contradictory stance especially in things related

to the Caliphate. While we find him to be the one who had urged the allegiance to Abu [Bakr and [even

coerced the people to it – at the same time he declares that it was a sudden decision and that Allah had

protected [the people] from it's disasters. At another time, we find him choosing six people for the

Caliphate saying: "If the bald one gets it (meaning 'Ali b. Abi Talib), he will impose severity upon

them". Since he confessed that 'Ali was the only person who could make the people steadfast, then why

did he not appoint him and end the matter, thereby giving good advice to the umma of Muhammad? But

we see him instead, after this, contradicting himself and preferring the opinion of 'Abd .al-Rahman b

Awf, then contradicting himself yet again saying: "Were Salim, the slave of Abu' Hudhayfa, alive, I

."would have appointed him over you

More surprising than that was the issue of Abu Hafs. He forbade him to [transmit] hadith from the

Prophet (S.A.W.), and confined the companions in Medina, forbidding them from leaving it. He also

forbade the emissaries he sent to other regions to speak of the sunna of the Prophet (S.A.W.), and he also] burnt the books that were in the hands of the companions. In these books were] the hadiths of the .(Prophet (S.A.W

Did 'Umar b al-Khattab not understand that the sunna of the Prophet clarified the Qur'an? Or had he not

read the words of Allah, the Glorified and Exalted: "And we have revealed the remembrance unto you so

that you may explain to the people what has been sent down to them" (۱۶:۴۴). Or did he understand

from the Qur'an something which the bearer of the message and the one to whom the Qur'an was

?revealed, did not understand

This is what some confused people have tried to do, claiming that the Qur'an on several occasions came

to verify the opinions of 'Umar and it opposed the views of the Prophet (S.A.W.). Grave indeed are the

.words that come out of their mouths, they do not understand

I was always perplexed when I read in al-Bukhari of 'Umar's refusal to accept 'Ammar b. Yasir's

narration, especially regarding the Prophet's teaching him how to do tayammum, just as I was surprised

at 'Ammar's words: "If you wish, I shall not speak of it", in fear of 'Umar. This proves clearly that 'Umar

b. al-Khattab was severe on any one who narrated hadiths from the Prophet, and .would harass him

If the companions amongst the Quraysh were afraid of the Caliph and would not leave Medina, and even

those who did go out desisted from transmitting the Prophetic traditions, and then had their books, in

which they had recorded hadiths, burnt, yet no one amongst them said anything, then
what was the
position of 'Ammar b. Yasir, an absolute stranger, despised by the Quraysh for his
stand with 'Ali b. Abi
?Talib, and his love for him

Let us go back to what we have recently discussed, specifically to the Thursday that preceded the death of the Prophet of Allah (S.A.W.), a day which was called by Ibn 'Abbas "The day of calamity". [That was] when the Prophet of Allah (S.A.W.) ordered those who were present to bring paper and ink for him to write a letter so that they would never go astray. We find on that day that 'Umar b. al-Khattab was the one who opposed the Prophet of Allah (S.A.W.), and accused him of being delirious, i.e., hallucinating and said: "We seek refuge in Allah" and then said: "The book of Allah is sufficient for us". This event has been narrated by al-Bukhari, Muslim, Ibn Maja, al-Nasa'i, Abu Dawud, Imam Ahmad, as well as .other historians

If 'Umar could prevent the Prophet of Allah (S.A.W.) from writing his own hadiths, and could do so in the presence of many companions and the ahl al-bayt, accusing him of being delirious, with insolence the like of which history has never witnessed, then it is neither strange nor surprising, for him to gather his aides after the death of the Prophet of Allah (S.A.W.) so as to prevent the people, with all possible effort, from transmitting hadith of the Prophet, since he was now the strong Caliph,

possessing all

power. Either due to greed, fear or hypocrisy, no doubt he had amongst his associates
many helpers from

the noteworthy Qurayshis, who had influence over the tribes and clans, and who had
been companions

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of the Prophet of Allah (S.A.W.). We have seen them, despite their large numbers, supporting 'Umar in his statement that the Prophet of Allah (S.A.W.) was hallucinating. We find them also participating with him in preventing the Prophet from writing the letter. I believe that this was the main reason for the Prophet (S.A.W.) to refrain from writing [it]; for he knew, through the revelation from his Lord, that the plot was a strong one, and could threaten Islam in its entirety if the letter was written. This was the letter through which the Prophet of Allah (S.A.W.) wanted to protect his umma from going astray, but the plotters turned the position around so that the letter became (if it was written), a reason for misguidance and reverting from Islam.

How could the Prophet of Allah (S.A.W.) not change his stance – may my father and mother be sacrificed for him – for he was ill and on his death bed, receiving revelation from his Lord which resounded in his ears and filled his heart with sadness and suffering for his ill-fated umma which [did not heed to] Allah's words: "If he dies or is killed, will you then turn back upon your heels?"

This verse was not revealed spontaneously but rather because of Allah's, Glory be to Him, knowledge of

their vileness, schemes and plots, for He is aware of the deception of the eyes and what is hidden in the hearts. What consoled the Prophet of Allah (S.A.W.) was that his Lord had informed him of all this and

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comforted him. He [also] rewarded him with the best that any Prophet could be given
from his umma
and did not hold him responsible for the apostacy of the umma nor its turning back
upon its heels. For
Allah had revealed beforehand: "On that day the wrongdoer will bite his hands and
say: 'If only I had
followed the path of the Messenger! Woe unto me! I wish that I had not taken so and
so as my sincere
friend! Certainly he led me away from the remembrance (of God) after it had come to
me. The Satan is a
deceiver to man'. Whereupon the Prophet will say: 'O my Lord! My people took this
Qur'an as if it was
foolish nonsense'. And thus we have made for every Prophet an enemy among the
sinners! So sufficient
.(for you is your Lord for guidance and assistance" (۲۵:۲۷

In this research, we cannot escape from the painful conclusion which we are forced to
reach – that Abu
Sufyan and Mu'awiya would not have prevailed over the bearer of the message were
it not for the
previous position of 'Umar, and his bold conduct in the very presence of the
.Messenger of Allah (S.A
W.). This is especially so if we investigate his stance during the entire life of the
Prophet (P) and his
.opposing him on several occasions

The inescapable conclusion is that there was an extensive plot devised to degrade the eminence of the character of the noble Messenger of Allah (S.A.W.), to denigrate him, and to present him to the people

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who did not know him as an ordinary person or of an even lower [status] than that. He could be swayed by sentiments, he could give in to his desires and deviate from the truth. All of this was done to deceive the people into thinking that he was not sinless. The proof [presented] is that 'Umar confronted him several times and that the Qur'an (allegedly) came down to support Ibn al-Khattab, to the point where Allah threatens His Prophet (P) who weeps and says: "Were Allah to send an affliction unto us, none ."

"would be safe except Ibn al-Khattab

Or [we are also told] that 'Umar used to command the Prophet of Allah (S.A.W.) to veil his wives and the Prophet of Allah (S.A.W.) did not do that until [verses of] the Qur'an were revealed in support of Umar, ordering the Prophet (P) to veil his wives. Or that Satan was not scared of the' .Prophet of Allah (S A.W.), but that he was scared and fled from 'Umar and several other [such] disgraceful narrations that lower the status of the Prophet of Allah (S.A.W.), and enhance the status of the companions. 'Umar established records in this objective, to the point where they narrated (May Allah debase them) that the Prophet of Allah (S.A.W.) used to doubt his prophecy. This can be seen in the narration

they reported [to

the effect] that the Prophet of Allah (S.A.W.) said: "When Gabriel delayed coming to me, I thought that

"he was going to 'Umar b. al-Khattab

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I believe that these hadiths and other traditions of this genre were fabricated in the .time of Mu'awiya b
Abi Sufyan when the plan to remove 'Ali b. Abi Talib from his rights was beginning to falter. He then
resorted to praising Abu Bakr, 'Umar, and 'Uthman and to ascribe excellences to them
so that they might
:be elevated in the eyes of the people over 'Ali, attaining by this, two goals
The first goal was to degrade the status of the son of Abu Talib (Abu Turab) – as he
called him – to
degrade him in front of the people, and [to lead the people into] considering the three
Caliphs who
preceded him to be better than him. The second goal, for his fabrication of hadith, was
[to make] the
people accept their neglecting the commands of the Prophet of Allah (S.A.W.) and his
testament that the
Caliphate be [confined to] his ahl al-bayt, especially al-Hasan and al-Husayn, who
were the
contemporaries of Mu'awiya. If it was possible for the three previous [Caliphs] to
violate the orders of
the Prophet of Allah (S.A.W.) in the [matter of the] Caliphate of 'Ali (A.S.), why was it not
possible for
Mu'awiya (the fourth) to disregard the commands of the Prophet of Allah (S.A.W.)
regarding the
?children of 'Ali

The son of Hind most certainly succeeded in his plan. The proof is that today, when we speak of the knowledge of 'Ali and his bravery, his closeness [to the Apostle of Allah (S.A.W.)], and his eminence in

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Islam over the rest of the Muslims, there is always someone to say to us: "The Prophet of Allah (S.A.W.) said: 'If the faith of my umma were weighed against the faith of Abu Bakr, the faith of Abu Bakr would prevail'". And there too is one who confronts us saying: "Umar al-Faruq is the one who differentiates the truth from falsehood". And someone confronts us saying: "Uthman is the possessor of 'the two lights, and is the one of whom even the angels of the Merciful one were shy". Anyone who pursues these discussions will find that 'Umar b al-Khattab has taken the lion's share in the chapter on virtue, something which is not accidental, rather, [it is due to] the numerous contradictory positions that he took towards the bearer of the message. The Qurayshis loved him [for that], especially for the role that he played in distancing the Commander of the Faithful, the leader of the legates, 'Ali b Abi Talib, from the Caliphate, and reverting the matter (of leadership) to the Qurayshis to rule in the manner they wished, so that the ones who were freed on the day of the conquest of Mecca, and the accursed ones from the Umayyads, could covet it. All the Qurayshis, the chief of whom was Abu Bakr, knew that the credit in their leadership over the

Muslims went to 'Umar. For he was the hero of opposition to the Prophet of Allah (S.A.W.), he was the one who prevented the Prophet of Allah (S.A.W.) from writing [a testament of] the Caliphate for 'Ali

And 'Umar was the one who threatened the people and made them doubt the death of their Prophet so that they would not proceed to pay allegiance to 'Ali. 'Umar is also the hero of Saqifa; he is the one who ensured the allegiance to Abu Bakr. He is [also] the one who threatened those who remained in the house of 'Ali, to burn it and all those in it, if they did not pay allegiance to Abu Bakr. And 'Umar is the one who instigated the people into giving their fealty to Abu Bakr, through force and coercion. It was Umar who used to appoint the governors and allocate positions during the Caliphate' .of Abu Bakr

Indeed, we would not be exaggerating if we were to say that he was the actual ruler during the Caliphate .of Abu Bakr himself

Some historians relate that, in accordance with the custom they had [established] with the Prophet of Allah (S.A.W.), those whose hearts were to be attracted [to Islam] approached Abu Bakr to claim their share which Allah has ordained for them. Abu Bakr wrote it [for them] and they went to 'Umar to collect their rights], but he tore it up and said: "We have no need of you, for Allah has] strengthened Islam and can dispense with you. If you accept Islam it will be better for you, and, if not, then the

[sword [shall be

between you and us". They returned to Abu Bakr and said to him: "Are you the Caliph
or is he?" Abu

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.Bakr replied: "Rather he, if God wishes" and he abided by what 'Umar had done

On another occasion, Abu Bakr wrote that two companions be given a piece of land,
and sent the

document to 'Umar to be implemented. The latter spat at it and destroyed it. They
insulted him and

returned to Abu Bakr and complained to him: "We do not know, are you the Caliph or
is 'Umar?" He

replied: "Rather he is!" 'Umar then came angrily to Abu Bakr and said to him: "It is not
your right to

give the land to these two". Whereupon Abu Bakr said: "I told you that you are
stronger than me in this

."affair, however, you overruled me

From this, we can discern the special status which 'Umar b. al-Khattab enjoyed with
the Qurayshis in

general and the Umayyads in particular, to the extent that they gave him such titles
as "the genius", "the

inspired one", "the differentiator [between truth and falsehood]", "the absolute
[[personification of

Justice", even to the extent that they preferred him above the Prophet of Allah
.(S.A.W

We have seen 'Umar's belief regarding the Prophet of Allah (S.A.W.) from the day of
-the treaty of al

Hudaybiyya to the day of the calamity. I can add to this that he prevented the
companions from paying

respect to the relics of the Prophet of Allah (S.A.W.). He cut down of tree of the pledge
of Ridwan. He

also sought closeness to al-'Abbas, the uncle of the Prophet, to make the people
believe that [since] the

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Messenger of Allah (S.A.W.) had died, and his rule had ended, there was no point in remembering him

Therefore, there can be no blame on the Wahhabis who say the same things, for they are not new issues

.as some [people] wrongly assume

From this too, the door was opened to the enemies of Islam and the Orientalists, to deduce that

Muhammad was a genius who knew that his community were idolaters who had been brought up

worshipping idols. He therefore removed the idols and replaced for them instead a black stone

After all of this, we observe that 'Umar is the hero who rejected the writing of the Prophetic hadiths, to

the extent that he confined the companions to Medina and prohibited the others from ,(narrating) hadith

burning the hadith books, to ensure that the Prophetic traditions did not spread among the people

We also can deduce from all this why 'Ali remained a prisoner in his home, not going out except when

he was summoned to judge a problem that the companions were unable to deal with. 'Umar did not

involve him in any office or governorship, nor [did he give him] any responsibility or [[send him with

any deputation. In fact, he was also forbidden from Fatima's inheritance, and had

nothing which the

people could desire from him. As a result, historians relate that he was compelled to pay allegiance after

.the death of al-Zahra (P) when he saw the faces of the people turning away from him

Allah is with you, O Abu'l-Hasan! How could the people not hate you, when you were the one who had

p: ٧٨

killed their heroes, divided their groups and destroyed their dreams. You did not leave
for them in the
field of merits a single merit whatsoever, nor in the field of good deeds, a single good
deed for them

Furthermore, you were the cousin of the chosen one, you were also the nearest of
them to him, and you
were the husband of Fatima, the leader of the women of the universe, and you were
the father of the two
sibtayn, the two leaders of the youths of paradise, and you were the first person to
accept Islam and the
foremost of them in knowledge

Your uncle was Hamza, leader of the martyrs, and Ja'far al-Tayyar was the son of
your mother and
father. Abu Talib, the master of the elevated places and the protector of the Prophet
(P), was your father

And the rightly guided Imams are all from your loin. You were before the foremost
ones and most
distant from those who came later. You were the lion of Allah and His Messenger (P)
and you were the
sword of Allah and His Messenger, and you were the trusted one of Allah and His
Prophet, when you
were sent by him (S.A.W.) to dissociate [from the unbelievers], when none could be
trusted but you

And you were the most truthful one, after you none can say that of anybody else

without lying. You

were the great differentiator who accompanied the truth and through whom it was distinguished from

falsehood. You were the manifest knowledge and towering light. The faith of a believer is known

p: ۷۹

through the love for you, the hypocrisy of a hypocrite is known by the hatred for you.

You were the gate

to the city of knowledge, for whoever came to you arrived [at that city]. Whoever

claims to have entered

[it] and arrived through other means, has indeed lied]

Who amongst them has a share like yours O Abu'l-Hasan? And who amongst them

has excellences like

yours? If there is a proof for honour, then you are it. You are its beginning and end.

They envied you

due to Allah's bestowal of His grace on you. They distanced [themselves] from you

when Allah had

chosen you to be close to Him. Surely the oppressors will know their fate

Indeed the pen has written abundantly the conversations of the Commander of the

Faithful, the one who

was oppressed in his life and death. In his brother, the Prophet of Allah (S.A.W.), there

was, for him, the

best example, for he too was oppressed in life and in death. He spent his life

struggling, advising, and

seeking to protect the believers, loving and being kind to them. They confronted him

at the last moment

with evil words, accusing him of delirium, confronting him with disobedience and

insolence due to the

appointment of Usama [as the leader]. They hastened towards the Saqifa for the sake

,of the Caliphate

leaving [behind] a forlorn corpse. They were not even concerned about the preparation, bathing or shrouding of his body, may my mother and father be sacrificed for him. After his death, they sought to

p: ۸۰

disparage him in the eyes of people and to denigrate his status, to retract from him the infallibility which the Qur'an, as well as reasoning testifies to. This was [done] for the sake of [attaining] temporary rulership and a transitory world. We can discern, during the course of our investigation, the position adopted by] some of the companions towards the character of the Prophet of Allah] (S.A.W.) for the sake of attaining the Caliphate

The Umayyad rulers, the chief of whom was Mu'awiya b. Abi Sufyan, attained the Caliphate by inheriting it. They contented themselves in it and it did not occur to any one of them that one day it would desert them. Why did the Umayyads continue to denigrate the personality of the Messenger of

?Allah (S.A.W.), and to concoct narrations that were designed to reduce his status

:I feel that there were two main reasons for this

The first reason: Behind the denigration of the character of the Prophet of Allah (S.A.W.) lay their grudges against the Banu Hashim, for they had attained the honour and respect of all the Arab tribes since the Prophet was from them. This becomes more clear when we realise that Umayya used to vie with his brother Hashim and envied him, trying his utmost to destroy him

Moreover, 'Ali was the leader of the Hashimites after the Prophet of Allah (S.A.W.),
without any doubt

Everyone knew of Mu'awiya's hatred for 'Ali and the wars that he waged against him
to wrest the

Caliphate away from him. After his murder, he indulged in insulting and cursing him
from the pulpits

As far as Mu'awiya was concerned, the denigration of the Prophet of Allah (S.A.W.) lay in destroying the personality of 'Ali, just as the cursing and insulting of 'Ali was, in fact, directed at the Prophet of Allah (S.A.W.)

The second reason: In the denigration of the character of the Messenger of Allah (S.A.W.) lay a justification for the vile, evil and heinous acts which the Umayyad rulers perpetrated, [[acts which history has recorded. If the Prophet of Allah (S.A.W.), as the Umayyads portray him, could follow his lusts and love his wives to the extent that he forgot his obligations, and he inclined to one of them so much so that he could not treat them equally, and they had to send to him [people] requesting equal treatment, then there can be no reproach directed towards ordinary people such as Mu'awiya, Yazid and those like them

And the danger hidden in the second reason is that the Umayyads fabricated ,narrations and hadiths attributing them to the Messenger of Allah (S.A.W.). These [concoctions] became rules which were acted upon in Islam, the Muslims accepted them as [they were] certain that these were the words and

actions of the Prophet of Allah (S.A.W.). Therefore, these became, for them, the
Prophetic sunna

I will cite some examples of these disgraceful hadith which were falsified to degrade
the character of the

Prophet of Allah (S.A.W.), and to lower his status. I do not wish to go into details on this
subject, and

will therefore restrict myself to what al-Bukhari and Muslim have related in their two
Sahihs

..(disgraceful hadiths to degrade the Prophet of Allah (S.A.W)

Al-Bukhari narrated in "The Book of (ritual) Washing", in "The Chapter on one who .)
has Intercourse

and repeats it", "From Anas that the Prophet (P) used to visit his wives in a single hour
during the night

and day and they were altogether eleven of them". He said: "I said to Anas: 'Did he
have the strength for

this?' He replied: 'We used to say that he was given the strength of thirty...'" . Observe
,with me, O reader

this filthy hadith which portrays for us an image of the Prophet of Allah (S.A.W.) with
this insatiable

desire for sex, that he has intercourse with eleven women in one hour, and does so
either at night or day

with such speed that, without taking a bath after the first one, he approaches the
second while he still had

the secretions of the first [wife] on him. You have no recourse, O reader, but to form a
:picture and think

How can a man throw himself upon his wife like an animal, without any foreplay or"
greetings?" For we

have observed that even among animals, they are engrossed in a sexual act for a
long time, since it

requires prelude and foreplay. How can this great Prophet conduct himself in this
manner? May Allah

fight and curse them for their fabrications. The Arabs of that time – and men until

today – took pride in

their sex drives, reckoning that as a sign of manliness. They attributed this anecdote
to the Prophet of

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Allah (S.A.W.). Allah forbid, for the Prophet himself used to say: "Do not approach your women like

"animals, but instead do something that attracts you and them

From such narrations, the enemies of Islam attack the Prophet (P) describing him as a man craving for

sex, intercourse and love for women, accusing him also of other things. Can we ask Anas b. Malik, the

narrator of this anecdote, as to who informed him? Who told him that the Prophet of (Allah (S.A.W

used to have sex with all his wives in one hour, and that they were altogether eleven ?in number

Was it the Prophet who told him this? Is it proper for anyone of us to speak to others about his sexual

acts with his wife? Or did the wives of the Prophet inform him of that? Does it behoove a Muslim

woman to speak to other men of her sexual acts with her husband? Or did Anas spy upon the Prophet of

Allah (S.A.W.), and accompany him in the private chambers with his wife, spying upon him from the

holes of doors? I seek refuge in Allah from the agents of the devil! May Allah's curse !be upon the liars

I do not doubt that the Umayyad and 'Abbasid rulers, notorious for their many wives and slave girls, are

.the ones who fabricated such stories to justify their deeds

Al-Bukhari reported in volume ۳, p. ۱۳۲ in his Sahih, as well as Muslim in volume ۷, p. ۱۳۶ of his

Sahih that 'A'isha said: "The wives of the Prophet (P) sent Fatima, the daughter of the Prophet of Allah

p: ۸۴

S.A.W.) to the Prophet. She sought permission to enter while he was reclining with me) in a single garment. He allowed her in and she said: 'O Prophet of Allah! Your wives have sent me to you to ask that you show fairness regarding the daughter of Abu Quhafa'. I remained quiet. He said to Fatima: 'My dear child do you not love what I love'? She said: 'Most Certainly'. He said: 'Then loveher

The narration continues to the point where the wives of the Prophet of Allah (S.A.W.) sent a second message, this time with Zaynab bint Jahsh, wife of the Prophet (P), pleading him to exercise justice regarding the daughter of Abu Quhafa. She went to see him while he was reclining with 'A'isha, covered in her garment, in the same position that he was in when Fatima visited him. She pleaded with the Prophet to observe justice regarding the daughter of Abu Quhafa, speaking on behalf of the other wives of the Prophet, then resorted to insulting and reviling 'A'isha, who, in turn, retorted and insulted Zaynab until she silenced her. Upon this, the Messenger of Allah (S.A.W.) smiled and said: "She is the daughterof Abu Bakr

What can I say about this loathsome narration which shows the Prophet of Allah

(S.A.W.) to be a man

who follows his lusts and does not show justice to his wives, although it is through his tongue that the

Qur'an ordered: "And if you fear that you cannot show fairness, then (marry) one or (resort to) what your

p: ٨٥

. "right hand possesses

Furthermore, how can the Prophet of Allah (S.A.W.) permit his daughter Fatima, the
leader of women

to enter when he was reclining with his wife wearing her garment and not to sit up or
stand, but rather

remain reclining and say to her: "O my child! Do you not love what I love?" Similarly,
when Zaynab

came, imploring him to be fair, he smiled and said: "She is the daughter of Abu Bakr".
Observe, O noble

reader, this despicable [conduct] which they attribute to the Prophet of Allah (S.A.W.),
[who is] the

symbol of justice and equality, whereas they say that justice died with 'Umar b. al-
Khattab. They portray

the Messenger of Allah (S.A.W.) to be attaching little importance to upright character,
not knowing

chastity or ideals of manliness. There are many such traditions in the six Sihah
.[[works

The narrators intend to present, behind this, the superior merits of a companion or of
'A'isha, especially

as she is the daughter of Abu Bakr. In doing so, they denigrate the Prophet of Allah
(S.A.W.) knowingly

or unknowingly, since, as I have shown before in this discussion, these traditions are
fabricated to

devalue the character of the Prophet. Let us look at a third example [which is] similar

:to this one

Muslim reported in his Sahih in "The Chapter on the Merits of 'Uthman b. 'Affan", on .۳
the authority of

A'isha, the wife of the Prophet (P), and also from 'Uthman, that they both said that'
Abu Bakr sought

permission to visit the Prophet of Allah (S.A.W.) while he was lying on his bed wearing
the garment of

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A'isha. He let him in while he was still in that condition. He fulfilled his needs then Abu Bakr went out.

Umar then sought permission to enter while the Prophet was still in that state. He also fulfilled his needs and left. 'Uthman said: "Then I requested permission to enter, whereupon he sat up and said to 'A'isha: "Gather your clothes around you". I finished my work with him and left. 'A'isha said: 'O Prophet of Allah (S.A.W.), how come I did not see you scared with Abu Bakr and 'Umar, as you were with 'Uthman?' The Prophet of Allah (S.A.W.) said: 'Indeed 'Uthman is a very shy man, and I was afraid that if I had granted him permission to enter while I was in that state, he would not have presented his need to me."

This narration is similar to another, which al-Bukhari and Muslim narrated, regarding the merits of 'Uthman. The gist [of the report] is that the Prophet of Allah (S.A.W.) had left his thighs uncovered, had permitted Abu Bakr to enter without covering his thighs. He did the same thing with 'Umar. When 'Uthman sought permission to enter, however, the Prophet of Allah (S.A.W.) covered his thighs and put his clothes on properly. When 'A'isha asked him about that, he said to her: "Should I not be shy of

"?someone of whom [even] the angels are shy

May Allah debase the Banu Umayyad, who seek to debase the Messenger of Allah
(S.A.W.) so as to

.elevate [the status of] their master

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Muslim reported in his Sahih in "The Chapter on the Injunction to take a Ritual Bath after the Meeting of the Private Parts of the Spouses", on the authority of 'A'isha, the wife of the Prophet (P), that while she was sitting [in his presence]: "A man asked the Prophet of Allah (S.A.W.), if the bath was obligatory upon both parties when a man has intercourse with his wife, and then he feels lazy [to have a bath]. The

Prophet of Allah (S.A.W.) replied: 'I certainly do it, I and her, then we have a bath'. I leave you, O reader, to consider this hadith for yourself. Now the Messenger's pampering for his wife

'A'isha has reached the level where he can discuss about his sexual relations with her to all people. How

many such reports have been transmitted on the authority of 'A'isha, the daughter of Abu Bakr, which

demean and disparage the status of the Prophet (P). One time she reports he put his cheek upon her

cheek so that she could enjoy the black dancers, and, at another time, carrying her upon his shoulder. At

another time, he raced with her and she won against him. The Prophet of Allah (P) then waits, until she

gains weight, and races her (and wins) saying: "This is the equalizer". Yet, at another time, he is lying

upon his back, with the women beating drums and musical instruments of the devil in

,his own house

.until Abu Bakr rebukes them

How often, in the Sahih works, do such disgraceful traditions occur, traditions whose
only aim is to

p: ۷۷

denigrate the Prophet of Islam (S.A.W.), such as the hadiths which state that the Messenger was subjected under a magic spell so he did not know what he did or said. He [even] thought that he had sexual relations with his spouses when, in fact, he had not. And [other] narrations (which state that he (P used to wake up in the mornings of Ramadan in a ritually impure state. (janaba), and that he would sleep until he snored, then he would wake up and pray without performing the ablutions (wudu'). [Others state] that he used to forget during his prayer, not remembering how many rak'as (units of prayers) he had performed. And that the Messenger of Allah (S.A.W.) did not know his fate on the day of resurrection and what would be done to him. [Others state] he used to urinate while standing up, and when his companion went away from him, he would call him back so that he could be near him until he .finished urinating

Yes! The Prophet's (S.A.W.) pampering of his wife 'A'isha, the daughter of Abu Bakr, reached a point whereby he detained himself and all the Muslims to search for 'A'isha's necklace that had been lost. They had no water with them and the people complained about 'A'isha to Abu Bakr

whereupon her father

came and reproached and rebuked her. All this happened while Prophet of Allah
(S.A.W.) was asleep on

:his wife's lap! Here is the narration in detail

Al-Bukhari in his Sahih in "The Chapter on Tayammum" and Muslim in his Sahih, also
in "The Chapter

p: ۸۹

on Tayammum", both related on the authority of 'A'isha, who said: "We went out with the Prophet of Allah (S.A.W.) on one of his journeys. We reached al-Bida or the military encampment when my necklace broke. The Prophet of Allah (S.A.W.) started searching for it, and the people went along with him. There was no water to be found and they had none with them. The people came to Abu Bakr and said: 'Do you not see what 'A'isha has done? She has caused the Prophet of Allah (S.A.W.) to busy himself and the people to undertake [this], when they have no water and there is none available in this spot'. Abu Bakr then came whilst the Prophet of Allah (S.A.W.), having rested his head upon my thigh had fallen asleep. He said: 'You have detained the Prophet of Allah (S.A.W.) and the people have no water and cannot find any here". She said: "Abu Bakr continued rebuking me for as long as Allah wished him to, then he started hitting me with his hand on my hip. Nothing prevented me from moving except that the Prophet of Allah (S.A.W.) was on my thigh. The Prophet of Allah (S.A.W.) slept till the morning. There was still no water to be found so Allah revealed the verses of tayammum and they

performed it". Asyad b. al-Hudayr, one of the leaders, said: "This is not the first
blessing for you, O

member of the household of Abu Bakr!" 'A'isha said: "We made the camel, which I was
[riding] on, to

p: ٩٠

. "get up and we found the necklace underneath it

Can any believer, who is aware of Islam, believe that the Prophet of Allah (S.A.W.) was
lax about the

matter of prayer to this extent and that he would detain the Muslims, even though
they were in an area

where there was no water and they had none with them, to search for his wife's
missing necklace? Then

he leaves the Muslims, who are worried about their prayer and complain to Abu Bakr,
and instead goes

to his wife and falls asleep in her lap, and is so engrossed in his sleep that he is totally
unaware of Abu

Bakr's entry and his rebuking 'A'isha, and his striking her on her hips? How is it
allowable for this

Messenger to leave the people who are agitated due to the lack of water and the
approaching prayer

?time, to sleep on his wife's lap

There is no doubt this narration was fabricated during the Caliphate of Mu'awiya b.
Abi Sufyan and is

without foundation. Otherwise, how can we explain [the fact that] an incident like this,
at which all the

companions were present, was not known to 'Umar b. al-Khattab? He did not know
about it when he was

asked concerning the tayammum as is narrated by both al-Bukhari and Muslim in
their Sahihs in the

The important point in all these discussions is that we realise the plot against the
.Prophet of Allah (S.A

W.) was evil and vile, with the goal of belittling the Messenger of Allah (S.A.W.), and of
devaluing his

status to the extent where none of us today (in spite of the corruption that has spread
(to the land and sea
would be personally pleased with these types of conduct and deeds. How can this be
[allowed] then for
the greatest personality that human history has known, and he whom the Lord of
Might and Glory has
?testified is of the highest character

In my view, the plots began after the farewell pilgrimage and after the Prophet (P)
had appointed Imam

Ali as his successor on the day of Ghadir Khum. Those who coveted the leadership'
knew then that in

front of them lay only opposition and rebellion due to this appointment, and that these
would be at a

tremendous cost, even leading to their turning back upon their heels in reversion.
Therefore, it seems

proper to interpret the events that began with opposing the Prophet of Allah (S.A.W.)
in all his

commands. [This started with stopping him] from writing a letter; to his appointment
[of Usama as [their

leader; to their not joining the army the Prophet of Allah (S.A.W.) himself had chosen.
And so too [is it

proper to interpret] the events that followed his death (P) – from forcing the people
into pledging fealty

by coercion and threatening to burn the dissenters, among whom were 'Ali, Fatima

.and al-Hasanayn

Similarly, [it seems proper to interpret] forbidding the people from relating the hadith
of the Messenger

of Allah (S.A.W.), and the burning of books which contained the sunna of the Prophet
.of Allah (S.A

p: ۹۲

W.), to their detaining the companions so that they may not spread the hadith of the
Prophet (P

It seems proper to interpret] also the killing of companions who refused to pay the
zakat to Abu Bakr

for he was not the Caliph to whom they had, at the order of their Prophet, pledged
fealty. [It seems

proper to interpret] their denying the rights of Fatima al-Zahra to Fadak, her
inheritance, and her portion

of the khumus and to refute her claims. Similarly, the alienation of Imam 'Ali (A.S.)
from any position of

responsibility, instead granting these [positions] to the corrupt ones and hypocrites
from the Banu

Umayyad over the Muslims; and forbidding the companions from paying respect to
the relics of the

Prophet of Allah (S.A.W.), and to attempting to remove his name from the adhan and
to expose the

army of disbelievers to al-Medina al-Munawwara to do therein as they pleased. [This
varied] from

attacking the sacred house, bayt al-haram with fire and razing it, to killing the
companions that were

within. [It seemed proper] to murder the progeny of the Messenger of Allah (S.A.W.),
to curse and vilify

them, and to force the people to do that; to kill and exile those who loved the ahl al-
bayt and followed

them – to the point where the religion of Allah became a [source of] amusement and
;subject to ridicule

.the Qur'an [became] something to be shredded and scoffed at

The plot still persists today, its influences and impact are still prevalent in the Islamic
umma. [It will

continue] as long as there are those Muslims who are pleased with Mu'awiya and Yazid, justifying their deeds on the basis that they exercised their personal judgements, and that for them lies a reward from Allah. As long as there are those who write books and articles against the Shi'as of the ,ahl al-bayt hurling all sorts of insults and slander; as long as there are those who allow the murder of the Shi'as of the ahl al-bayt within the confines of the bayt al-haram and the season of the Hajj – the plot will .continue and will remain continuous until such time as Allah wishes

I am not able to discern the whole [plan] nor comprehend its details and facets, but I will attempt, with my humble efforts, to do my best to distance the Prophet of Allah (S.A.W.) from the disgraceful narrations that have been attributed to him, and to defend him and his infallibility. I will attempt to convince the educated and free thinking Muslims that this Prophet whom Allah sent for the guidance of all humankind and made him a moon and shining light, is the highest, greatest, most ,noble, most pure pious and complete man that Allah has created. It is impossible for us to remain quiet in the face of such narrations. The reporters have no other intention but to denigrate his nobility and

.devalue his status

We are not, and never will be, happy with these narrations, even if all the ahl al-sunna
wa'l-Jama'a

agree upon them, and relate them in their Sahihs and Musnads. Even if all the mortals
on earth were to

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agree with them, Allah's words: "And you are indeed of the most exalted character" is
the final word and

decisive judgement. Apart from that, everything else is falsehood and wrong
.presumption

This is the position of the Shi'a regarding the leader of human beings, the one who
frees them from

blindness and misguidance, the one who leads humanity to security and peace. So
ponder over it, O you

.who perceive

(What the ahl al–dhikr believe about the Prophet of Allah (S.A.W

Imam 'Ali says: "So that the grace of Allah, Glory be to Him, reach Muhammad
(S.A.W.), Allah brought

him out of the best of sources and the most honourable places from which things
grow, from the same

lineal tree from which He brought forth His Prophets and selected their trustees.
Muhammad's progeny

is the best progeny, his family the best family and his lineal tree is the best of trees. It
,grew in sanctity

.surpassing all in honour. Its branches are tall and its fruits cannot be reached

He is the leader of all those who fear Allah, and insight for those who seek guidance.
He is a lamp

whose flame is burning, a meteor whose light is shining and a flint whose spark is
bright. His conduct is

upright; his behaviour guidance; his speech is the criterion [between right and wrong]

and his decision

just. Allah sent him, after an interval from the previous Prophets, when people had fallen into errors of

action and ignorance...then the Prophet of Allah (S.A.W.) exerted his utmost in giving ,sound advice

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staying on the right path, calling them towards wisdom and good counsel..., his is the
best abode and his
origin the noblest of all, coming from the source of honour and the cradles of security.
The hearts of the
virtuous people incline towards him, and the eyes have focused on him. Through him,
Allah buried all
rancour and extinguished conflicts. Through him, He brought people together in
brotherhood and
separated friends. Through him, He elevated the lowly, and humiliated the arrogant
and mighty. His
speech is clear and even his silence is (indicative) like the tongue. He sent him with
sufficient proof and
satisfying admonitions. His call eliminates deficiencies, through him, the unknown
laws were made
manifest, the innovative practices subdued, and the distinctive judgements made
.clear
He sent him with light and gave him precedence in purity. He mended all fissures.
Through him, those
conquering were [themselves] conquered, difficulties were subjugated and hardships
alleviated until he
."wiped out misguidance all around him

CHAPTER THREE

?Concerning the ahl al-bayt (A.S) The Third Question: Who are the ahl al-bayt

Allah, the most Glorified and High says: "Allah wishes to remove all impurity from you,

O members of

.(the household, and to purify you completely" (٣٣:٣٣

The ahl al-sunna wa'l-Jama'a maintain that this verse was revealed for the wives of
.the Prophet (S.A

W.). They derive their proof from the context of the preceding and following verses.

According to their

claims, Allah therefore removed impurity from the wives of the Prophet and purified
.them completely

Among them are those who add to the [list of the] wives of the Prophet, 'Ali, Fatima,
-al-Hasan and al

Husayn. But the truth, according to what has been transmitted, as well as according to reasoning, logic and history, refutes this explanation. [This is] because the ahl al-sunna narrate in their Sahihs that the verse was revealed regarding five people namely: Muhammad, 'Ali, Fatima, al-Hasan ,and al-Husayn and that the Prophet of Allah (S.A.W.) identified them and his noble self as being referred to by the noble verse when he gathered 'Ali, Fatima, al-Hasan and al-Husayn with him under :the cloak. He said "O Allah! These are my household, so cleanse them of all impurity and purify them" ."

This narration has been reported by a large majority of Sunni scholars. I mention :[some of] them

Muslim in his Sahih, in "The Chapter on the Merits of the Prophet's household": Vol. ۱ .۲, p. ۳۶۸

۲ .Al- Tirmidhi in his Sahih; Vol. ۵, p. ۳۰

۳ .Al-Musnad, Imam Ahmad b. Hanbal; Vol. ۱, p. ۳۳۰

۴ .Al-Mustadrak, al- Hakim; Vol. ۳, p. ۱۲۳

۵ .Al-Khas'ais, Imam al-Nasa'i; p. ۴۹

۶ .Talkhis, al-Dhahabi; Vol. ۲, p. ۱۵۰

۷ .Mu'jam, al-Tabrani; Vol. ۱, p. ۶۵

۸ .Shawahid al-Tanzil, Hakim al-Haskani; Vol. ۲, p. ۱۱

- .Al-Bukhari in his Greater History; Vol. ١, p. ٤٩ .٩
- .Al-Isaba, Ibn Hajar al-Asqalani; Vol. ٢, p. ٥٠٢ .١٠
- .Tadhkira al-Khawas, Ibn al-Jawzi; p. ٢٣٣ .١١
- .Tafsir of al-Fakhr al-Razi; Vol. ٢, p. ٧٠٠ .١٢
- .The Fountains of Love, al-Qanduzi al-Hanafi; p. ١٠٧ .١٣
- .Manaqib of al-Khawarizmi, p. ٢٣ .١٤
- .Al-Sira of al-Halabi, Vol. ١٣, p. ٢١٢ .١٥
- .Al-Sira of al-Dihlaniya; Vol. ٣, p. ٣٢٩ .١٦

- .Asad al-Ghaba, Ibn al-Athir; Vol. ۲, p. ۱۲ .۱۷
- .Tafsir of al-Tabari; Vol. ۲۲, p. ۶ .۱۸
- .Al-Dur al-Manthur, al-Suyuti; Vol. ۵, p. ۱۹۸ .۱۹
- .Ta'rikh of Ibn Asakir; Vol. ۱, p. ۱۸۵ .۲۰
- Tafsir al-Kashshaf , al-Zamakhshari; Vol. ۱, p. ۱۹۳ .۲۱
- .Ahkam al-Qur'an , Ibn al-Arabi; Vol. ۲, p. ۱۶۶ .۲۲
- .Tafsir al-Qurtubi, Vol. ۱۴, p. ۱۸۲ .۲۳
- .Al-Sawa'iq al-Muhriqa of Ibn Hajar, p. ۸۵ .۲۴
- .Al-Isti'ab, Ibn Abd al-Barr; Vol. ۳, p. ۳۷ .۲۵
- Al-'Aqd al-Farid, Ibn 'Abd Rabbih; Vol. ۴, p. ۳۱۱ .۲۶
- .Muntakhab Kanz al-'Ummal; Vol. ۵, p. ۹۶ .۲۷
- .Masabih al-Sunna, al-Baghawi, Vol. ۲, p. ۲۷۸ .۲۸
- .Asbab al-Nuzul, al-Wahidi; p. ۲۰۳ .۲۹
- .Tafsir of Ibn Kathir; Vol. ۳, p. ۴۸۳ .۳۰

Other Sunni scholars [who have reported the hadith] are numerous, we have not
 ,[mentioned them [all

.being content with these as [the list] was compiled in haste

If all these scholars admit that the Prophet of Allah (S.A.W.) had clarified the purport of
 the verse, of

what value are the words of the other companions or the successors of the
 companions, or commentators

who wish to construe its meaning contrary to what Allah and His Prophet desire,
seeking instead, to

?please Mu'awiya and desiring [to attain] what he has

Similarly, the Messenger of Allah (S.A.W.) also identified them on other occasions,
specifying that they

were the ahl al-bayt, not others. This occurred when the verse of Allah, the Glorified
,and the Highest

was revealed stating: "Say: 'Come and let us call our children and your children, our
women and your

women, ourselves and yourselves, and let us take pray, invoking Allah's curse on
.(those who lie" (۳:۶۱

Thereupon, he called 'Ali, Fatima, al-Hasan, and al-Husayn and said: "These are our
,children, ourselves

and our women: So now bring yourselves, your children, and your women". According
to Muslim's

"narrative, he said: "O Allah, these are my household

The ahl al-sunna wa'l-Jama'a scholars, whom I referred to in the preceding sources,
also agree

unanimously that the verse was revealed concerning the five [figures] mentioned
above, may Allah's

.blessings be upon them all

Moreover, the wives of the Prophet all knew the intent of the noble verse, and,
consequently, not one of

them claimed to be from the ahl al-bayt. At the head of these [wives] were Umm
.Salama and 'A'isha

Every one of them narrated that the verse was specifically for the Prophet of Allah
,(S.A.W.), 'Ali

Fatima, al-Hasan and al-Husayn. Muslim, al-Tirmidhi, al-Hakim, al-Tabari, al-Suyuti,
al-Dhahabi, Ibn

.al-Athir and others, have all reported their (the wives') acceptance of this

I would add to this the fact that the Messenger of Allah (S.A.W.) removed any
confusion and resolved

this problem, for he knew that the Muslims might read the Qur'an and construe the

[term] ahl al-bayt in

the context of the preceding and following verses, which [actually] warned the wives
of the Prophet. He

immediately hastened to teach the umma the meaning of the removal of all impurities
and complete

purification by continuing, for a period of six months, (after the revelation of the
verse) to pass by the

p: ۹۹

door of 'Ali, Fatima, al-Hasan and al-Husayn before starting the prayer and reciting:
"Allah wishes to
remove all abomination from you, ahl al-bayt and to completely purify you, so come to
the prayer, may
."Allah have mercy on you

This immediate action performed by the Messenger of Allah (S.A.W.) has been
:reported by

Al-Sahih, al-Tirmidhi, vol. 5, p. 31

Al-Mustadrak, al-Hakim, vol. 3, p. 158

Al-Talkhis, al-Dhahabi

Al-Musnad, Ahmad b. Hanbal, vol. 3, p. 259

Asad al-Ghaba, Ibn al-Athir, vol. 5, p. 521

Shawahid al-Tanzil, al-Haskani, vol. 2, p. 11

Al-Dur al-Manthur, al-Suyuti, vol. 5, p. 199

Tafsir, al-Tabari, vol. 22, p. 6

Ansab al-Ashraf, al-Baladhuri, vol. 2, p. 104

Tafsir, Ibn al-Kathir, vol. 3, p. 483

Majma' al-Zawa'id, al-Haythami, vol. 9, p. 168

When we add to the above list the Imams of the ahl al-bayt and the Shi'a scholars,
who do not doubt that
the noble verse was restricted to Muhammad, 'Ali, Fatima, al-Hasan and al-Husayn,
there can remain

absolutely no regard for those who disagree with them from the enemies of the ahl
al-bayt, as well
followers of Mu'awiya and the Banu Umayyads who wish to extinguish the light of
Allah with their
.mouths. Allah has perfected His light, even though the disbelievers hate that
Those who interpret the verse differently to the explanation of the Prophet have
,shown that, in the past
they were merely the flatterers of the Umayyad and 'Abbasid rulers, and that today
they, even though
.disguised in the garb of jurists and scholars, are amongst those who hate 'Ali

Furthermore, reasoning shows that the verse (i.e. cleansing of abomination) could not include the wives
of the Prophet (S.A.W)

Let us, by way of example, take the case of the mother of the believers, 'A'isha, who alleged that she was the most beloved wife of the Prophet (P) and the closest one to him, to the extent that the rest of the wives envied her and sent [a delegation] to the Prophet (P) imploring him to show justice regarding the daughter of Abu Quhafa, as previously discussed. The verse then seems discordant. None of her aides or those who loved her, neither from the earlier generations nor the later ones, can dare to claim that 'A'isha was under the cloak on the day the verse was revealed. How great Muhammad (S.A.W.) was in his sayings and actions and how truly sagacious he was when he gathered the members of his ahl al-bayt with him under the cloak, and even when the mother of the believers, Umm Salama, the wife of the Prophet (P), sought to enter with them under the cloak and asked the Prophet of Allah's (S.A.W

." permission, he prevented her and said: "You are on the right path

The general and specific purport of the verse indicates infallibility. For the removal of abomination

covers all sins, [acts of] disobedience, major and minor vices. This is especially so if we
add the
purification from the Lord of Power and Glory. If Muslims purify themselves with
water and dust
physically, a purification which does not exceed the outer body, then Allah purified the
ahl al-bayt with

a spiritual purity wherein the intellect, hearts, and their minds were cleansed, leaving
no room for the

insinuations of the devil nor any act of disobedience. Their hearts became absolutely
,clean, pure

.sincere, devoted solely to their creator and sustainer in every activity and inactivity

In all cases, every one of these purified souls was an example to all humanity, in ۳
[[the fields of

asceticism, piety, sincerity, knowledge, forbearance, bravery, manliness, chastity,
,free from blemishes

shunning the world, seeking nearness to Him, the Glorified and most High. History has
not recorded any

.wrongdoing or sin from any one of them during their entire lives

This being the case, let us return to the first example, the wife of the Prophet (P),
'A'isha, who attained a

lofty and elevated position and [achieved] great popularity which none of the other
wives of the Prophet

P) has been accorded. Even if we were to combine all their merits, they would not be)
able to reach a

tenth of the standing of 'A'isha, the daughter of Abu Bakr. This is what the ahl al-
sunna, and those who

.claim that half the religion can be learnt from her alone, say regarding her

If we devote ourselves to the truth without any prejudice or bias, is it reasonable to
think that she was

purified from sins and disobedience? Or that Allah, Glory be to Him, withdrew His

,protection from her

after the death of her husband, the Messenger of Allah (S.A.W.) ? Let us examine the
.reality together

(A'isha during the life of the Prophet (S.A.W'

p: ١٠٢

If we examine her life with her husband, the Prophet of Allah (S.A.W.), we will find lots of sins and acts of] disobedience, for she used to frequently conspire with Hafsa against the] Apostle until they compelled him to declare as unlawful for himself what Allah had permitted for him, as -reported by al Bukhari and Muslim. They also argued with him, as has been established in all the Sahihs and books of .tafsir, and even Allah has mentioned the two incidents in His glorious Qur'an

Envy so controlled her heart and her mind that she conducted herself in the presence of the Prophet of Allah (S.A.W.) without respect or manners. On one occasion, she said to the Prophet (P), when he :mentioned Khadija in her presence

How can Khadija be compared with me! She was a red cheeked old woman and Allah" has given you someone] better than her". The Prophet of Allah (S.A.W.) became very angry at this] .until his hair stood

And, on another occasion, one of the mothers of the believers sent to the Prophet a dish (he was in her house) that he really loved. She destroyed the dish, together with the food in it. On another occasion, she said to the Prophet(P): "You are the one who claims to be Allah's Prophet". Another time, she became

angry with him and said: "Be just!" Her father, who was present, struck her so hard
.that blood flowed

Her envy reached a point whereby she lied to Asma' bint al-Nu'man, when she had
come as a bride to

p: ١٠٣

the Prophet (S.A.W.). She said to her: "The Prophet (S.A.W.) loves a woman, who, when he approaches

her, says to him: "I seek refuge in Allah from you". Her underlying aim was to have the Prophet (S.A.

W.) divorce this innocent, naive woman, and who the Prophet (S.A.W.) did divorce due to these words

Her evil conduct in the presence of the Prophet of Allah (S.A.W.) reached a point that while he was

praying, she would spread her feet towards his direction of prostration. When he prostrated and pinched

them, she retracted them. When he stood up for the rest of the prayer, she would spread her feet out

again

On one occasion, she plotted with Hafsa against the Prophet of Allah (S.A.W.), causing him to isolate

himself from his wives for a period of one complete month, and to sleep on a rough straw mat. When the

words of Allah: "Take back those of them that you please, and leave aside those ..whom you please

were revealed, she said to the Prophet unabashedly: "I only see Allah as [one] who [hurries to [satisfy

your desires". If 'A'isha got angry – which she did quite often – she would avoid [uttering] the name of

the Prophet (S.A.W.). She would not mention the name of Muhammad, but would say:

"By the Lord of

."Abraham

A'isha often used to offend the Prophet (S.A.W.) and caused him distress, but the Prophet (P) was compassionate and kind, his character lofty, his patience deep, therefore he frequently said to her: "Your

p: ۱۰۴

Satan has confused you, O 'A'isha". Quite often, he used to be sorry because of Allah's threat to her and Hafsa, the daughter of 'Umar. On many occasions the Qur'an came down regarding her! Allah said to her and to Hafsa: "You two turn in repentance to Allah, your hearts are so inclined", i.e., she had departed and deviated from the truth. His words: "If you support each other against him, Allah is his protector, as well as Gabriel and the righteous believers, after this, the angels too are his supporters" are a clear threat from the Lord of Power to her and to Hafsa, who used to frequently help her and act according to her commands. Allah also said to both of them: "Perhaps if he divorces you, his Lord will give him wives who are better than you, who submit and believe." This verse was revealed concerning 'A'isha and Hafsa as testified by 'Umar b. al-Khattab and reported by al-Bukhari. The verse, in itself, indicates that there .were believing women among the Muslims who were better than 'A'isha

Once, when the Prophet of Allah (S.A.W.) wanted to propose to Sharraf, the sister of Dihya al-Kalbi, he asked 'A'isha to go and look at her. When she returned, her heart was filled with envy, and the Prophet of Allah (S.A.W.) asked her: "What have you seen O 'A'isha?" She responded: "I did not

see anyone

worthy". The Prophet of Allah (S.A.W.) said to her: "You have certainly seen someone
worthy. You

have seen her and your saliva soured in your mouth". She said: "O Prophet of Allah
(S.A.W.), no secret

p: ١٠٥

"?is unknown to you. Who is able to hide anything from you

All of the plots which 'A'isha instigated against the Prophet of Allah (S.A.W.) were most frequently with

the complicity of Hafsa, the daughter of 'Umar. The strange thing is that we find there was mutual

understanding and complete harmony between the two women, 'A'isha and Hafsa, like the harmony and

mutual understanding between their two fathers, Abu Bakr and 'Umar. The difference was that, with the

women, 'A'isha was always the instigator and stronger one and would undertake things and would tug

Hafsa, the daughter of 'Umar, behind her in everything. Whereas her father, Abu Bakr, was weaker

when compared] to 'Umar, who was the instigator and stronger party and would] undertake things. We

have observed from the previous discussion that even in [the matter of] the Caliphate, Ibn al-Khattab

was the actual ruler. Some historians have reported that when 'A'isha decided to leave for Basra to rise

against Imam 'Ali in what has become known as the "battle of the Camel", she sent a message to the

wives of the Prophet (S.A.W.), the mothers of the believers, asking them to go with her. None of them

responded except Hafsa bint 'Umar, who prepared herself and decided to leave with

,her. Her brother

Abd Allah b. 'Umar, however, stopped and rebuked her, and she cancelled her trip.'

Allah, the most

Glorious had warned 'A'isha and Hafsa jointly in His words: "If you two support each

,other against him

Allah is his protector, as well as Gabriel and the righteous believers, and after that the

angels too are his

p: ١٠٦

supporters". Allah also said: "You two turn in repentance to Allah, if your hearts are
indeed so inclined

Allah provided for both of them a significant parable in Sura al-Tahrim (٤٤), to teach
both of them and

the rest of the Muslims who believe that the mother of the believers will enter heaven
without any

reckoning or punishment, simply because she is the wife of the Prophet of Allah
(S.A.W.). Most

Certainly not! For Allah has informed His servants, male and female, that mere
spousal relationship will

neither harm nor benefit [a person], even if the husband is the Prophet of Allah
(S.A.W.). What benefits

or harms [a person], in the eyes of Allah, are an individual's deeds. Allah said: "Allah
has set forth an

example to the disbelievers, the wife of Noah and the wife of Lot. They were both
married to two

servants from among our righteous servants. They were deceitful to their husbands.
And they profited

nothing before Allah due to that. Instead they were told: 'Enter the Fire with those
(who enter'" (٤٤:١).

Allah cited an example for the believers, the wife of Pharaoh when she said: "O my
Lord, build for me a

house in paradise, and save me from Pharaoh and his deeds; and save me from the
people who do

wrong". And Mary, the daughter of Imran who guarded her chastity and We breathed
.Our spirit into her

She testified to the truth of the words of her Lord and of His scriptures and she was
one of the devout

p: ١٠٧

.(servants]" (٤٤:١١-١٢]

By this it becomes clear to all that spousal relationship and companionship, even though they both have a lot of merits, do not, in themselves, prevent the punishment of Allah unless they are accompanied by righteous deeds. If they are not, punishment is, in fact, increased. Allah's justice dictates that he does not punish the distant one who does not hear the revelation like [he punishes] the close one in whose house the Qur'an was revealed. A man who knows the truth and yet opposes it is like an ignorant person who .does not know the truth

Now, O reader, we will cite a few narrations in some detail so that you may know the personality of this woman who played the greatest role in distancing 'Ali from the Caliphate, and summoned all strength .and resources to rise up in arms against him

It should be further known that the verse of the removal of filth and purification is as remote from her as the sky is from the earth, and that most of the ahl al-sunna are the victims of lies and forgery for they .follow the Umayyads without realising it

A'isha, Mother of the Believers, testifies against herself'

Let us listen to 'A'isha speak about herself and how, due to jealousy, she lost her sense of probity and

conducted herself in the presence of the Prophet (S.A.W.) without manners. She said:

"Safiyya, the wife

of the Prophet (S.A.W.), sent a dish she had made for him when he was with me. When

I saw the

maidservant, I trembled with rage and fury, and I took the bowl and hurled it away".

:She further said

The Prophet of Allah (S.A.W.) then looked at me; I saw the anger in his face and I"

said: 'I seek refuge

from Allah's Apostle cursing me today'" . 'A'isha said: "He said: 'Undo it'. I said: 'What is

its expiation, O

.'"Prophet of Allah (S.A.W.)?' He said: 'The food like her food, and a bowl like her bowl

And on another occasion, speaking of herself, she said: "I said to the Prophet (S.A.W.)

'Enough for you

about Safiyya is such and such'. The Prophet of Allah (S.A.W.) said to me: 'You have

uttered words

.'"which, if they were mixed with the waters of the sea, would colour it

Glory be to Allah! How far was the mother of the believers from the ethics and basic

rights which Islam

has enjoined concerning forbidding of backbiting and slander? No doubt her speech:

"Enough for you

about Safiyya is such and such" and the response of the Prophet of Allah (S.A.W.) "You

have uttered

words which, if they were mixed with the waters of the sea, would colour it" shows

what 'A'isha said

.regarding Safiyya was a grave thing and of immense concern

I believe that the narrators of the hadith found it repulsive, but respected her, and

therefore changed the

.words to "so and so" as is their normal practice in such issues

And here is 'A'isha, the mother of the believers, narrating, once again, of her envy of
the [other] mothers

p: ۱۰۹

of the believers. She said: "I have never been as jealous of any woman as I have been of Marya. That was because she had beautiful ringlets and the Prophet of Allah (S.A.W.) was captivated by her. When he first brought her, she used to stay in the house of Haritha b. al-Nu'man. We frightened her and I became concerned. The Prophet of Allah (S.A.W.) sent her to a higher place and he would visit her there. That was very hard upon us, and then Allah blessed him with a boy through her and we shunned ."

A'isha's jealousy went beyond the person of Marya, her co-wife and was directed ,even against Ibrahim the innocent, newly born suckling baby. She said: "When Ibrahim was born, the Prophet of Allah (S.A.W.) brought him to me and said: 'Look how much he resembles me'. I said: 'I do not see any resemblance'. The Prophet of Allah (S.A.W.) said: 'Don't you see how robust and fair he is?'" 'A'isha

."said: "I said: 'Whoever is fed with the milk of sheep becomes fair and robust

When she was overcome by suspicion and devilish insinuation, her jealousy crossed all boundaries and was beyond the expression of words, leading her to suspect the Prophet of Allah ,(S.A.W.). Quite often

she used to pretend to be asleep when the Prophet stayed the night at her house, but,
in fact, she would
closely observe her husband, spying upon him in the darkness, following behind
where he went. Here is
a report, in her own words, which was narrated by Muslim in his Sahih, and Imam
Ahmad in his

Musnad and other [scholars]. She said: "When it was the night which the Prophet of
(Allah (S.A.W
spent with me, he came in and put away his upper garment, took off his shoes and put
,them near his feet
then spread out his lower garment over the bed and lay down. He did not stay long
until he assumed that
I had fallen asleep, whereupon he took his upper garment quietly and slowly, put on
his shoes, opened
the door, went out and closed it behind him quietly. I put the upper garment over my
head, covered
myself, put on my shawl and veil and I followed his tracks until he came to the Baqi
cemetery. He stood
there for quite a long time, then raised his hands three times, and then turned back. I
.also turned back
He quickened his pace and I also quickened my pace. He moved faster and I also
moved faster and he
reached home and I also arrived there. I preceded him and went into the house. No
sooner had he entered
the house he said: 'What is the matter O 'A'isha, I see that you are dressed up'"? She
:said: "I said
Nothing is the matter'. He said: 'Either you will tell me or the Gracious and Omniscient'
Lord will inform
me". 'A'isha said: "I said: 'O Messenger of Allah (S.A.W.), my mother and my father be
sacrificed for

you, and I informed him'. He said: 'You were the black figure which I saw in front of
.me?' I said: 'Yes

p: ۱۱۱

So he pressed me on my chest and it hurt me. He then said: 'Did you think that Allah
and His Messenger

""?will be unjust to you

On another occasion, she said: "I lost track of the Prophet of Allah (S.A.W.), and I
suspected that he had

gone to another of his wives. I went looking for him and I found him in prostration,
saying: 'O My Lord

Forgive me". On another occasion, she said: "One night, when he was with me, the
Messenger of Allah

S.A.W.) went out". She said: "I became jealous. When he came and saw what I had
done he said: 'What

is the matter, O 'A'isha? Are you jealous?' I replied: 'And why should not those like me
be jealous of

those like you?' The Prophet of Allah (S.A.W.) then said: 'Has your devil taken
""?possession of you

This last narration proves clearly that when she was jealous, she would exceed her
bounds and would do

strange things like break dishes or tear clothes. Due to that, she says in this report
"When he came and

""?saw what I had done, he said: 'Has your devil taken possession of you

No doubt 'A'isha was quite often overcome or confused by her devil, for he found a
way to her heart

through jealousy. It has been narrated that the Prophet (S.A.W.) said: "Jealousy for a
man is faith and for

a woman disbelief", meaning that a man may get jealous concerning his wife, for it is not, according to law, allowed for him to share her with anyone else. The woman, however, does not have the right to be

p: ۱۱۲

jealous of her husband, because Allah, Glory be to Him, has allowed him to marry
.more than one wife

An upright and believing woman who submits to the rulings of Allah, Glory be to Him,
accepts her cowife

whole heartedly, especially if her husband is just, upright and fears Allah. [That being
[the case

how about the leader of humanity, the symbol of perfection, justice and the most
?noble character

Furthermore, we find a clear contradiction in the (alleged) special love of the Prophet
(S.A.W.) for

A'isha, and what the ahl al-sunna wa'l-Jama'a say about her being the most beloved'
and affectionate

wife. They [even] report that some of his wives gave up their turn [of visitation] for her
when they came

to know that the Prophet (S.A.W.) loved her and could not wait [for her turn]. This
being the case, can

we find any justification or explanation for 'A'isha's excessive jealousy? One would
have assumed that

the opposite would have been the case, i.e., that the rest of the wives of the Prophet
(S.A.W.) would

have been jealous of 'A'isha due to his intense love for and inclination towards her,
according to what

they report and claim. If she was pampered by the Prophet of Allah (P), what was the
need for the

?jealousy

History reports only her traditions, while the biographical works are replete with her praises, [they report] that she was the beloved of the Prophet of Allah (S.A.W.), and that he could not be separated from her

I believe that all these [reports] are from the Umayyads who loved 'A'isha and gave her the highest

p: ۱۱۳

preference when she served their interests. She narrated for them what they loved
[to hear], and she

.fought against their enemy, 'Ali b. Abi Talib

I also believe that the Prophet of Allah (S.A.W.) could not love her when she did [things]
which we have

reported. How could the Prophet (S.A.W.) love someone who would lie, backbite,
slander and would

doubt Allah and his Prophet, suspecting them of injustice? How could the Prophet of
(Allah (S.A.W

love someone who spied upon him, going out of her house without his permission to
find out where he

had gone? How could the Prophet of Allah (S.A.W.) love someone who, in his presence,
insulted his

wives even though they were dead? How could the Prophet of Allah (S.A.W.) love
someone who hated

his son Ibrahim, and accused his mother Marya of lying? How could the Prophet of
Allah (S.A.W.) love

someone who once came between him and his wives by lying, driven by malice,
causing him to divorce

?her

How could the Prophet of Allah (S.A.W.) love someone who hated his daughter, al-
Zahra, and who

hated his brother and cousin, 'Ali b. Abi Talib, to the extent where she could not
mention his name and

think any good of him? All this and more [occurred] during the life of the Prophet
(S.A.W.) After his
.death, [even] more occurred, discuss it without any restraint

All these deeds are detested by Allah and His Prophet (P), and they do not love those
who perpetrate

them, for [with] Allah is the truth, and His Messenger (S.A.W.) is the personifier of
truth, so it is not

.possible for him to love one who is against the truth

We will learn during the forthcoming discussions that the Prophet of Allah (S.A.W.) did
;not love her

.indeed, he warned the nation against her seditions

I once asked some of our teachers the reason for the Prophet's (S.A.W.) excessive
,love for 'A'isha

specifically to the exclusion of the other wives. They came up with numerous
:answers, all of them false

One of them said: "Because she was beautiful and young, and she was the only virgin
he had, for no man

had [taken] her before him". Another said: "Because she was the daughter of Abu
,Bakr, the truthful one

."his companion in the cave

A third said: "Because she memorized half the religion from the Prophet of Allah
(S.A.W.) and was a

learned jurist (faqihah)". A fourth said: "Because Gabriel came to him in her form, and
he never used to

."visit the Prophet (S.A.W.) unless he was in her house

As you can see, O reader, every one of these claims has no basis and is not
acceptable to either the

intellect or to reality. We will refute these answers with [indubitable] proofs. If the
Prophet loved her

because she was beautiful and the only virgin that he had, what prevented him from
marrying the

beautiful virgins who excelled her in charm and beauty, and were the role models
among the Arab tribes
and who were at his beck and call? The historians, on the other hand, also mention
'A'isha's jealousy
towards Zaynab bint Jahsh, Safiyya bint Huyayy and Marya the Copt, because they
were more beautiful

.than her

Ibn Sa'd and Ibn Kathir report that the Prophet (S.A.W.) married Malika bint Ka'b who was known for

her outstanding beauty. 'A'isha went to see her and said to her: "Aren't you ashamed to marry your

father's killer?" She then sought refuge from the Prophet of Allah (S.A.W.), whereupon he divorced her

Her people came to him and said: "O Prophet of Allah, she is young and lacking in perception. She was

deceived, so take her back". The Prophet (P) refused to do so. Her father was killed on the day of the

.conquest of Mecca, his killer was Khalid b al-Walid al-Khandama

This narration clearly proves that the Prophet of Allah (S.A.W.) was not concerned with youth and

beauty in his marriages, otherwise, he would not have divorced Malika bint Ka'b when she was young

and of outstanding beauty. This narration, and others like it, also show us the methods which 'A'isha

adopted in deceiving the innocent believing women, and prohibited them from marrying the Prophet of

Allah (P). We have already discussed [how] she caused the divorce of Asma' bint Nu'man, due to her

envy of the latter's beauty. She said to her: "The Prophet (S.A.W.) loves a woman to say to him when he

."approaches her: 'I seek refuge in Allah from you

Now we have [the case of] Malika, with ('A'isha) instigating in her feelings for her father's death, and

that the killer was the Apostle of Allah (S.A.W.), saying to her: "Aren't you ashamed to marry your

father's killer?" What could this poor woman do but seek refuge against the Prophet (of Allah (S.A.W

Perhaps she said more than that, at a time when people still had traits of jahiliyya in them, which

instigated [people] to retaliation and reproached whoever did not exact revenge against his father's killer

It is now left for us to ask, and it only right that we ask, why did the Prophet of Allah (S.A.W.) divorce

these two innocent women, who both fell victim to the plotting and deception of ?'A'isha

Before anything else, we must realise that the Prophet of Allah (S.A.W.) was infallible, he would not

oppress anyone nor do anything which was not right. In divorcing the two women therefore, there must

have been some wisdom known to Allah and His Prophet (S.A.W.). Similarly, in spite of ,her deeds

there must have been [some] wisdom in him not divorcing 'A'isha. We shall hopefully touch upon this in

.the forthcoming discussions

As far as the first woman is concerned, i.e., Asma' bint al-Nu'man; her [naive] disposition became

apparent when 'A'isha's tricks captured her, and the first words that she greeted the .Prophet of Allah (S

A.W.) with, when he stretched out his hand to her were: "I seek refuge in Allah from you". Despite her

excessive beauty, the Prophet (S.A.W.) did not let her remain due to her simple

mindedness. Along with

some other narrators, Ibn Sa'd, in his *Tabaqat*, vol. ۸, p. ۱۴۵, on the authority of Ibn 'Abbas, said: "The

Prophet of Allah (S.A.W.) married Asma' bint al-Nu'man, and she was among the most beautiful and

complete [women] of her time". Perhaps the Prophet of Allah (S.A.W.) wanted to teach us that the

p: ۱۱۷

importance of intelligence outweighs that of physical beauty, for how many a pretty woman has been led
?by her foolishness towards corruption

As for the second woman, i.e., Malika bint Ka'b, who 'A'isha incited by telling her that her husband was her father's killer, the Prophet (P) did not want this poor girl (who was young and lacked perception as her people testified) to live in fear and terror which would cause great problems for her, especially since A'isha would never let her live in peace with the Prophet of Allah (S.A.W.). No doubt there are other reasons known to the Prophet which are not known to us

The important thing to realize is that the Prophet of Allah (S.A.W.) did not crave for beauty or physical and sexual desires, as some ignorant persons and Orientalists assume. They claim that Muhammad was preoccupied with beautiful women. We have observed how the Prophet (S.A.W.) divorced these two women despite their tender age and beauty. They were the most beautiful and complete women of their times, as documented in the historical and hadith books

The claim of those who say that the Prophet (S.A.W.) loved 'A'isha for her youth and beauty is baseless and unacceptable. As for those who allege that he loved her because she was the

,daughter of Abu Bakr

this is also untrue. We can say that he married her for Abu Bakr's sake, because the
.Prophet of Allah (S

A.W.) married into several tribes for political reasons so as to placate their hearts and
foster affection

p: ١١٨

and feelings of mercy between those tribes, replacing rancour and hatred. The Prophet (S.A.W.) married Umm Habiba, the sister of Mu'awiya and the daughter of Abu Sufyan, the foremost enemy of the Prophet (S.A.W.). That was because he harboured no ill feelings, and [because] he was a mercy to all the worlds. His compassion and love for the Arab tribes led him to marrying Jews, Christians and Copts so .that the people of the scriptures could get closer to each other

This is especially so if we realize, from our readings of the biographical works, that it was Abu Bakr who asked the Prophet (S.A.W.) to marry his daughter 'A'isha, just as 'Umar had asked him to marry Hafsa. The Prophet (S.A.W.) accepted these [proposals] because his heart .encompassed all mankind

Allah, the Exalted, says: "And if you were harsh and severe of heart, they would have deserted .(you" (۳:۱۵۹

If we return to the narration reported by 'A'isha, she said that the Messenger of Allah (S.A.W.) did not wait for long before he thought she was asleep, then he took his upper garment, ,slowly opened the door went out and then closed it, we can perceive the lie of the claim that he could not do .without her

This deduction is not a spontaneous assumption, which I have conjectured. Most
certainly not, for they
are supported by proofs from the six Sahih works. Muslim, like other Sunni Sahih
works, has reported in
his Sahih that 'Umar b. al-Khattab said: "When the Prophet (S.A.W.) separated himself
from his wives, I

entered the mosque and the people were scratching the ground with stones and saying: 'The Prophet of

."Allah (S.A.W.) has divorced his wives

This was before they had been ordered to wear the hijab. 'Umar said: "I said: 'I will certainly know that

today'. So I went to 'A'isha and said: 'O daughter of Abu Bakr! Have you reached the point of offending

the Prophet of Allah (S.A.W.)?' She replied: 'My [affair] has got nothing to do with you, O son of

Khattab! Look at your own defects"' . He continued: "So I called upon Hafsa bint 'Umar :and said to her

O Hafsa! Have you reached the point of offending the Prophet of Allah (S.A.W.)? By' Allah! You know

that the Prophet of Allah (S.A.W.) does not love you, had it not been for me, he would have divorced

"....you'. Whereupon she wept bitterly

This narration clearly illustrates for us, without doubt, that the Prophet's (S.A.W.) marriage to Hafsa was

.not due to love, but rather, for the political needs that circumstances dictated

What makes us certain of our deduction is the fact that 'Umar b. al-Khattab swore by Allah that the

Prophet of Allah (S.A.W.) did not love Hafsa. 'Umar further increases our certitude by saying that his

daughter also knew this painful truth, for he said to her: "By Allah! You know that the

Prophet of Allah

."does not love you

Therefore, not even the slightest of doubt is left in our minds about the marriage to
her being for

political considerations when he said to her: "Had it not been for me, the Prophet of
(Allah (S.A.W

p: ۱۲۰

"would have divorced you

This narration also gives us some idea about the Prophet's (S.A.W.) marriage to 'A'isha
,bint Abu Bakr

and that, despite all her troubles, he exercised patience and perseverance for the
.sake of Abu Bakr

Otherwise, Hafsa was more worthy of the love and affection of the Prophet of Allah
(S.A.W.), for she

did not do a tenth of the things that 'A'isha, the daughter of Abu Bakr, did to offend the
.Prophet (S.A

.(W

If we study the actual events [which occurred], ignoring the spurious narrations which
the Umayyads

composed on the merits of 'A'isha, we will observe that the Prophet of Allah (S.A.W.)
was, on many

occasions, troubled and angered by her. Here we relate a narration which al-Bukhari
and several others

of the ahl al-sunna hadith transmitters have reported. It speaks of the extent of
aversion which 'A'isha

.(felt towards her husband, the Prophet of Allah (S.A.W

Al-Bukhari reports in volume v of his Sahih, in "The Chapter on the Expression of a Sick
Person: 'I am

in pain' or 'My head hurts'", He said: "I heard al-Qasim b. Muhammad say: "A'isha said:
."My head hurts

The Prophet (S.A.W.) said: 'If that were to happen when I am still alive, I would seek

Allah's

forgiveness for you and would pray for you'. 'A'isha said: 'A likely story! By Allah, I think
you would

love to see me die. And that if that occurred, you would spend the other part of the
day marrying another

of your wives". Does this narration indicate that the Prophet of Allah (S.A.W.) loved
?'A'isha

p: ۱۲۱

Lastly, we summarise by pointing out that the Banu Umayyad, foremost amongst them Mu'awiya b. Abi Sufyan, hated the Prophet of Allah (S.A.W.). From the time the Caliphate fell into their hands, they strove to distort the truth and turn everything head over heels. They thus elevated to the zenith of power people who were, during the life of the Prophet (S.A.W.), ordinary, with no special standing, while they ignored others who were at the acme of honour and nobility during the lifetime of the Prophet (P

I believe that their sole criterion in according honour or ignoring, was their intense enmity and excessive hatred for Muhammad and the members of his household, 'Ali, Fatima, al-Hasan and al-Husayn. They the Umayyads) elevated the status, and fabricated false hadiths, on the merits of) every person who opposed the Prophet (S.A.W.) and his ahl al-bayt whom Allah has purified and from whom He removed all abomination. They sought nearness to them (those who opposed the Prophet), accorded them high positions and grants so that they enjoyed favours and respect among the populace. They sought to denigrate, fabricate defects, falsify reports that denied the superiority and merits of anyone who used to

.love the Prophet (S.A.W.) and [would] defend him

Thus 'Umar b. al-Khattab, who used to dispute every command of the Prophet of Allah
(S.A.W.), even

accusing the latter of hallucination in his last days, became the hero of Islam amongst
the Muslims

.during the time of the Umayyad dynasty

On the other hand, 'Ali b. Abi Talib who was, to him, what Aaron was to Moses, and
,who loved him

and who was loved by Allah and His Prophet, he who was the guardian of every
believer, was cursed
from the pulpits for eighty years

Similarly 'A'isha, who caused the Prophet of Allah (S.A.W.) much torment and
disobeyed his

instructions and the instructions of her Lord, rose against the successor of the
Messenger of Allah and

caused the worst strife known to the Muslims, [a strife] which resulted in the death of
thousands of

Muslims, became the most famous lady in Islam, with religious rulings being accepted
from her. But

Fatima al-Zahra, the leader of the women of this world, she for whom the Lord of
Glory gets angry if

she becomes angry, and she for whom the Lord is happy when she is happy, became
,a forgotten woman

and was buried in the secrecy of the night, after they had threatened to burn her,
after they forced the

door of her house against her stomach, causing her to lose her child. Not one amongst
the ahl al-sunna

.Muslims knows a single hadith which she reported from her father

Similarly, Yazid b. Mu'awiya, Ziyad, the son of his father, Ibn Marjana, Ibn Marwan, al-
Hajjaj, Ibn

al-'As, and others from the accursed evildoers cursed in the text of the Qur'an and by
the tongue of the

Prophet (S.A.W.), they became the commanders of the believers and the guardians of their affairs. As for al-Hasan and al-Husayn, the masters of the youths of paradise, the delights of the Prophet of this nation, the Imams from the progeny of the Prophet (S.A.W.), the custodians of this umma, they were

banished, imprisoned, murdered, and poisoned. In this way, Abu Sufyan the hypocrite, the leader in every battle that was waged against the Prophet, came to be praised and thanked, until it was said that whoever entered his house was secure. As for Abu Talib, the protector and defender of the Prophet (S.A.W.) with all that he had, [who] passed his life in hostility with his people and relatives for the sake of his nephew's call, so much so that he spent three years in the enclave with the Prophet in the valley of Mecca, keeping his belief secret, for the benefit of Islam, so that some bridges were still open with the Quraysh and so that they would not persecute the Muslims as they wished (he was like the believer from the family of Pharaoh who hid his belief), his (Abu Talib's) [supposed] reward was a pair of slippers in the hellfire, his feet placed into it and his brains popping out from the pain. In this way, Mu'awiya b. Abi Sufyan, who was the freed man, son of the freed man, the accursed one and the son of an accursed one, he who used to play with the injunctions of Allah and His Prophet, not attaching any importance to it, he who used to murder the upright and innocent [ones] so as to pursue his vile goals and [would] revile the Prophet of Allah (S.A.W.) whilst the Muslims would see

,and hear

became known as the scribe of revelation. They say that Allah entrusted His
,revelation to Gabriel

p: ۱۲۴

Muhammad and Mu'awiya. He came to be described as a man of wisdom, political acumen and reflection.

As for Abu Dharr al-Ghifari, the earth did not carry and the sky did not put its shadow on anyone more

truthful in his speech than him; he was treated as a mischief monger. He was beaten, exiled and banished

to Rabdha. Salman, Miqdad, 'Ammar and Hudhayfa and all the sincere companions who took 'Ali as

their leader and followed him, they met with punishment, banishment and murder

Similarly, those who followed the school of the Caliphs, the followers of Mu'awiya and the companions

of the schools founded by the tyrannical rulers, they became the ahl al-sunna wa'l-Jama'a and they

represented Islam. Whoever opposed them was judged to be a disbeliever. If only they had followed the

Imams of the ahl al-bayt, the pure ones

As for those who followed the school of the ahl al-bayt and followed the gate to the city of knowledge

and the first one to accept Islam, he whom the truth revolved around wherever he was, those who

followed the ahl al-bayt and the infallible Imams came to be [seen as] the people of innovation and

misguidance, and whoever opposed and fought against them came to be [seen as] a

Muslim. Surely there

is no power and no strength except with Allah, the Highest, and the most Powerful.

Allah surely spoke

the truth when He said: "If it is said to them: 'Make not any mischief on earth', they

say: 'We are the

p: ۱۲۵

righteous ones'. Certainly they are indeed the corrupt ones but they do not realise it.

And if it is said to

them: 'Believe as other people have believed' they say: 'Shall we believe as the stupid

?ones believe

.(They are the stupid ones, though they know it not" (۲:۱۳

If we return to the subject of the Prophet of Allah's (S.A.W.) [alleged] love for 'A'isha,

as she had

memorized half the religion from him, and that he used to say: "Take half your religion

from this

Humayra", [we realise] that this hadith is false, it has no basis of truth. Neither is it

consonant with the

ridiculous and sorrowful rulings that have been reported from 'A'isha. It is not fitting

.that the Prophet (S

A.W.) should have mentioned them. It is sufficient for us to refer to the incident of the

suckling of an

adult, which she used to report from the Prophet of Allah (S.A.W.), and which was

narrated by Muslim

in his Sahih and by Malik in his Muwatta'. We have fully discussed this matter in our

book "So that I

may be with the Truthful ones". Whoever wishes a detailed account of the matter

.should refer to it

It is sufficient for us [to note] regarding this detestable tradition, that all the [other]

wives rejected it and

refused to act according to it. Even the reporter of the hadith remained [silent for] a

,complete year

.scared to mention it, due to its repulsive and shameless nature

Let us refer to Sahih al-Bukhari in the chapter on: "Whoever Leaves his Place of
Residence Must

p: ١٢٤

Shorten the Prayer". He narrated: "On the authority of al-Zuhri, from 'Urwa, from
: 'A'isha (R) [who] said

The prayer was first decreed as two rak'a. Then this ruling was retained for the'
prayer on journey, and

the prayer in residence was made complete'. Al-Zuhri said: 'I said to 'Urwa: 'So how
come 'A'isha

completes the prayer [during the journey]?' He replied: 'She interpreted [the ruling] as
'Uthman

.'"interpreted it

Muslim also reported it in "The Chapter On The Prayer [recited by] the Travellers and
Shortening It" in

more explicit words than those [expressed] in al-Bukhari. He narrated on the authority
of al-Zuhri from

Urwa from 'A'isha, that: "The prayer was first decreed as two rak'as. Then this ruling'
was preserved for

the prayer during a journey, and the prayer at [a person's town of] residence was
-made complete". Al

Zuhri said: "I said to 'Urwa: 'So how come 'A'isha [recites the] complete prayer on a
journey?' He

.'"replied: 'She interpreted [the ruling] as 'Uthman interpreted it

There is a clear contradiction. For she is the one who reports that the prayer of a
traveller was decreed as

two rak'as, but she opposes what Allah has made obligatory, and what the Prophet of
(Allah (S.A.W

followed, and instead interpreted it so as to change the ruling of Allah and His Prophet, reviving the practice of 'Uthman. Due to this reason, we see a lot of rulings in the Sahihs of the ahl -al-sunna wa'l Jama'a, but yet they do not follow them, for, in most cases, they adhere to the interpretation of Abu

.Bakr, 'Umar, 'Uthman, 'A'isha, Mu'awiya b. Abu Sufyan and other companions

If al-Humayra, from whom half the religion is supposedly taken, can interpret the rulings of Allah how

she wishes, I do not believe that her husband, the Prophet of Allah (S.A.W.), would be pleased with her

and would order the people to follow her. In fact, it has been related in Sahih al-Bukhari, Muslim and

the other Sahih of the ahl al-sunna, that obedience to her is disobedience to Allah. God willing, we will

. deal with this at its [proper] time

As for those who say that the Prophet of Allah (S.A.W.) loved her because Gabriel used to come to him

in her form before he married her, and that he only came to him in her house, these narrations would

make a mad person laugh. I do not know whether the form which Gabriel came to him was in

photographic or oil paint. In fact, the Sahih of the ahl al-sunna relate that Abu Bakr sent 'A'isha with a

plate of dates to the Prophet (P) so that he could see her, and that he asked the Prophet (P) to marry his

daughter. Was there any need then for Gabriel to come in her form when she lived just a few metres

away from the residence of the Prophet of Allah (S.A.W.)? I believe that Marya, the Copt, used to live in

the land of Copts, in Egypt, far away from the Prophet (S.A.W.), and since no one
,expected her to come

it was more appropriate that Gabriel descend in her form and to give the Prophet of Allah (P) the good

.tidings that Allah would give him Ibrahim from her

These narrations are from the forgeries of 'A'isha who had nothing with which she could take pride over

her co-wives except tales which her imagination created. Alternatively, these are due to the forgeries of

the Banu Umayyads, and attributed to her, in order to elevate her standing with those .of simple minds

And as for the allegation that Gabriel did not visit Muhammad (P) when he was reclining except in

A'isha's house, this is worse than the preceding claim, since it is well known from the' Qur'an that Allah

threatened her when she demonstrated against His Prophet. Allah threatened her with Gabriel, the

.[righteous believers, and the angels would [also] support [the Prophet

So the claims of our teachers and scholars are mere conjectures and imaginations.

"Indeed, conjectures

do not lead to the truth. Say: 'Do you have true knowledge with you? Then bring it forth. You follow

."nothing but conjecture, you merely guess

(.A'isha after the Prophet (S.A.W'

If we study the life of the mother of the believers, 'A'isha, daughter of Abu Bakr, after her husband met

his Supreme Maker, may my soul be sacrificed for him, we find that after the atmosphere had settled and her father had become the Caliph and leader of the Islamic umma, she became the foremost lady of the Islamic state because her husband was the Prophet of Allah (S.A.W.) and her father was the Caliph of

.the Prophet of God

She believed – or rather, she led herself into believing – that she was the best of the
(Prophet's (S.A.W

wives simply because he had married her when she was a virgin, and that he had not
married any other

virgin. When the Prophet (S.A.W.) died, she was in the full splendour of her youth and
the prime of her

life. According to the best known reports, she was eighteen years old at the most
when her husband

passed away. She had not lived with the Prophet of Allah (S.A.W.) for more than six to
,eight years

according to different reports. She spent the first years of this period playing games
that children play

whilst she was the wife of the Prophet (S.A.W.). She was, as Barira, the slave girl of the
Prophet of

Allah (S.A.W.), described her: "A young girl, who sleeps leaving the dough (unguarded)
that the goats

."come and eat

Yes, eighteen years for a girl who has become a teenager as is said today. She had
spent half her life

with the bearer of Allah's message with nine or ten other co-wives. Yet there was
another woman during

the lifetime of 'A'isha, whom we have failed to mention, a woman who was harder for
['A'isha [to accept

than all the wives because the love of the Prophet of Allah (S.A.W.) for this woman transcended all imagination. This woman was Fatima al-Zahra, the daughter of the Prophet (P) through Khadija and step daughter of 'A'isha. Do you know who is Khadija? Khadija, the foremost believer, to whom Gabriel

gave salaams, and gave her glad tidings of a house [built] for her in paradise, a house
which has no
noise or trouble

The Prophet of Allah (S.A.W.) never lost an opportunity to mention Khadija. This used
to tear apart the

liver of 'A'isha. Her heart would burn with jealousy, and she would lose control of
herself and forget her

manners. She would abuse (Khadija) as she liked, with no respect for her husband's
feelings. Let us

listen to 'A'isha talk about herself, especially concerning Khadija, as al-Bukhari,
,Ahmad, al-Tirmidhi

and Ibn Maja report. She said: "I have never been so envious of any wife of the
Prophet as I have been

of Khadija. That was because of the Prophet's frequent remembrance and praise of
:her. I said to him

Why do you mention that old woman of the Quraysh? She who had reddened cheeks"
that time had

destroyed! Certainly Allah has given you [someone] better than her". She said: "The
face of the Apostle

of Allah (S.A.W.) changed. I never saw it change like this except when he was receiving
revelation. He

said: 'No! Allah did not give me better than her. She believed in me when others
rejected me. She

believed in me when others disbelieved me. She gave me the wealth she had when

.others deprived me

."Allah gave me children through her whereas he did not through the other women

There is no doubt that the retort of the Prophet of Allah (S.A.W.) refutes the contention
of those who

allege that 'A'isha was the most beloved and the best of the Prophet's (S.A.W.) wives. I
am convinced

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too that 'A'isha's jealousy and hatred increased when the Prophet of Allah (S.A.W.) scolded her with this reprimand and informed her that His Lord had not given him [someone] better than ,Khadija. Once again the Prophet (S.A.W.) teaches us that he did not have any sort of inclination for base desires, and had no inclination towards beauty and virginity, because Khadija (P) had been previously married twice and was older than him by fifteen years. Despite this, he loved her and never ceased to praise her. By my life, this is the true character of the Prophet of Allah (S.A.W.), who loved for Allah's sake and hated for Allah's sake. There is a huge difference between this authentic hadith and the forged one which claims the Prophet preferred 'A'isha, so much so that his wives sent to him [someone] imploring him to show .fairness with regard to the daughter of Abu Quhafa Dare we ask 'A'isha, Umm al-Mu'minin, who never saw Khadija for a single day in her life nor ever met her, how did she know that she was an old woman with red cheeks? Is this the conduct of the average believer who is forbidden to speak ill of anyone in their absence if that person is alive? How about if that person is dead and has been taken up to the Lord? And how [severe is the crime] if the

person being

backbited is the wife of the Prophet (P), the lady in whose house Gabriel came down
and gave her the

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?tidings of a house in paradise, a house without noise or trouble

Certainly, the hatred and envy for Khadija that was kindled in 'A'isha's heart had to
,have an outlet

otherwise they would have exploded inside her. 'A'isha did not find anyone [on whom
[to vent her fury

except Fatima, Khadija's daughter, and her ('A'isha's) stepdaughter, who was,
according to various

.reports, about her own age or a little older

The deep love that the Prophet of Allah (S.A.W.) felt for Khadija was certainly also
rooted and

strengthened in his daughter, his unique one, Fatima al-Zahra. She was the only one
who lived with her

father and carried within her the qualities which the Prophet used to love in Khadija,
he used to call her

."the mother of her father"

A'isha's envy was further increased when she saw the Messenger of Allah (S.A.W.)'
extolling [the

virtues of] his daughter, calling her the leader of the women of the world and leader of
the women in

paradise. Furthermore, Allah bestowed to him, through her, the two masters of the
-youths of paradise, al

Hasan and al-Husayn. She saw that the Prophet of Allah (S.A.W.) used to sleep at
,Fatima's place

watching over the upbringing of his grandchildren. He used to say: "My two children

here are my

fragrance of this umma", and he used to carry them on his shoulders. This further
added to her envy, as

she was barren. Her envy increased until it covered Fatima's husband, the father of
-al-Hasan and al

Husayn. This was for no other reason than the love that the Prophet of Allah (P)
,showed towards him

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preferring him above her father Abu Bakr in all places. There is no doubt that she was
living through
fateful times

She saw that the son of Abu Talib way excelled her father on every occasion, and that
(the Prophet (P

continued to love him and preferred him above everyone else. She also knew that her
father had returned

in defeat with the forces who were with him on the day of Khaybar, and that the
Prophet (S.A.W.) was

pained by this and said: "I will give the standard tomorrow to a man who loves Allah
,and his Prophet

and who Allah and his Prophet love, [a man] who will be steadfast and will not flee".
That man was 'Ali

b. Abu Talib, the husband of Fatima. After 'Ali had captured Khaybar, he returned with
Safiyya bint

Huyayy who the Prophet (P) married. This descended like a flash of lightning upon the
.heart of 'A'isha

She also knew that the Prophet of Allah (S.A.W.) had sent her father to proclaim the
Sura al-Bara'a

chapter 9) to the pilgrims, but then had sent 'Ali after him, to take [the responsibility])
from him. Her

father returned in tears and asked the reason for this action, whereupon the Prophet
(.of Allah (S.A.W

responded: "Allah commanded me that none should proclaim [this] except me or

someone from my ahl

." al-bayt

She also knew that the Prophet (P) had appointed his cousin, 'Ali, as the Caliph over the Muslims after him and had ordered his companions and his wives to congratulate him for this leadership over the

p: ۱۳۴

believers. Her father was among the first people to say: "Congratulations,
Congratulations to you, O son

of Abu Talib. You have become and will remain the guardian of every believing man
."and woman

She also knew that the Prophet (S.A.W.) had put in command over her father a youth
with no hair

growing] on his cheek, for he was only seventeen years old, yet he commanded him]
to go on military

.expeditions under his leadership and to pray behind him

There is no doubt that 'A'isha was influenced by these events. Deep inside she was
concerned for her

father, and his competing for the Caliphate, and the conspiracy that was among the
leaders of the

Quraysh. Her envy and hatred for 'Ali and Fatima grew, and she tried her best to
,intervene, at all costs

to change the situation to her father's advantage using various methods. We have
seen how she sent for

her father, supposedly on behalf of her husband, ordering him to lead the people in
prayer, after she

learnt that the Prophet of Allah (S.A.W.) had summoned 'Ali for this duty. When the
Prophet (P) learnt

of this plot, he was forced to come out, remove Abu Bakr from his place and lead the
people in prayer

while he was sitting. He was angry at 'A'isha and said to her: "You women are like the

companions of

.(Yusuf" (meaning that their plots were great

A researcher of this event, which is related by 'A'isha in several different and discordant reports, will

find clear contradiction. The Prophet had called her father to join the army and commanded him to

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embark under the leadership of Usama b. Zayd three days before that prayer. It is known logically that the leader of the army also leads the prayer. Usama b. Zayd therefore was the Imam of Abu Bakr on that expedition. 'A'isha sensed this disdain and understood the Prophet's motive, especially as he had not drafted 'Ali b. Abi Talib into that army in which even the notable emigrants and Ansars, leaders and .people of stature from the Quraysh, had been drafted

She further perceived, as did most of the companions, from the Prophet (P) that his .days were numbered

She possibly shared 'Umar b. al-Khattab's view, that the Prophet had now begun to hallucinate, not knowing what he did. Her burning envy incited her to behave in the way she wished, elevating the status and esteem of Abu Bakr against his rival, 'Ali. Because of all this, she denied that the Prophet of Allah (S.A.W.) had appointed 'Ali as his successor. Therefore she tried to convince the simple minded people that the Prophet (P) had died in her chambers lying between her lungs and chest. She narrated that the Prophet (P) said to her when he was ill: "Call your father and brother to me so that I may write a behest for them, maybe someone might make an allegation which Allah and His Prophet and

the believers will

refute unless it is [in favour of] Abu Bakr". Did anyone ask her as to what prevented her from

?summoning them

A'isha's position against 'Ali, the Commander of the Faithful'

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The researcher of her views regarding Abu'l-Hasan finds a strange, surprising thing. There is no explanation for it except her envy and enmity to the household of the Prophet. History has recorded her incomparable hatred and malice towards Imam 'Ali. She reached the point where she was not even able to utter his name, not able to stand the sight of him. When she heard that the people had paid allegiance to him for the Caliphate after the murder of 'Uthman, she said: "I wished that the skies had become like the earth before 'Ali had attained it". She exerted every effort into causing problems for him, leading troops against him to wage a war of insurrection, and when the news of his death reached her, she .prostrated in thanks to Allah

Like me, are you not surprised at the ahl al-sunna wa'l-Jama'a who report in their Sahihs that the Prophet of Allah (S.A.W.) said: "O 'Ali! none but a true believer loves you, and none but a hypocrite hates you". Then they also report in their Sahihs, Musnads and history books that 'A'isha hated Imam Ali so much that she could not mention his name. Is this not a testimony from them' regarding the nature of the woman? Just as al-Bukhari has reported in his Sahih that the Prophet of Allah

:(S.A.W.) said

Fatima is a part of me. Whoever angers her angers me, and whoever angers me"
-angers Allah". Then al

Bukhari himself relates that Fatima died whilst she was angry with Abu Bakr, not
speaking to him to the

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.time she died

Are these traditions not [enough] testimony from them that Allah and His Prophet are both angry at Abu

Bakr? This is what all intelligent people understand. I always say, therefore, that the ,truth will surface

no matter how much the falsifiers try to hide it, no matter how much the helpers of the Umayyads try to

misrepresent and fabricate it. For the proof of Allah is evident upon His servants from the day of the

revelation of the Qur'an until the final hour [of reckoning]. Praise be to Allah, the Lord .of all the worlds

Imam Ahmad reports that Abu Bakr once came to the Prophet of Allah (S.A.W.), and sought permission

to enter. Before he went in, he heard 'A'isha's voice raised, saying to the Prophet (P): "By Allah! I surely

know that 'Ali is dearer to you than me and my father", she repeated this twice or ."three times

'A'isha's hatred for Imam 'Ali was so much that she always tried to distance him from' (the Prophet (P

whenever she could find the means to do so. The Mu'tazili Ibn Abi al-Hadid, in his commentary on the

Nahj al-Balagha said the Prophet of Allah (S.A.W.) beckoned to 'Ali to come close. He came close until

he sat between him and 'A'isha, and he and the Prophet (S.A.W.) were clung together.

:She said to him

"?Can you not find a seat for this one except [on] my thigh"

He also narrated that one day the Prophet of Allah (S.A.W.) was walking with Imam 'Ali
and the

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conversation became prolonged. 'A'isha approached as she was walking from behind until she came between them saying: "What is it between you two that you are taking so long?" Upon this the Prophet of Allah (S.A.W.) became angry

It is also reported that she once came upon the Prophet (S.A.W.) whilst he was conversing quietly with Ali. She screamed and said: "What is it with you and me, O son of Abu Talib? I have [just] one day with the Prophet of Allah (P)". Thereupon the Prophet (P) became angry

How often did she anger the Prophet (S.A.W.) with her conduct, which arose due to her intense jealousy and furious nature and her offensive words? Would the Prophet (S.A.W.) be pleased with any believing man or woman whose heart was filled with hatred and malice towards his cousin, the leader of his progeny, he of whom he said: "He loves Allah and His Prophet, and Allah and His Prophet love him"? He also said about him: "Whoever loves 'Ali has loved me, and whoever hates 'Ali has hated me

And remain in your houses and do not venture forth

Allah, Glory be to Him, ordered the wives of the Prophet (S.A.W.) to remain in their houses and not to go out from them, displaying their ornaments. He also ordered them to read the

Qur'an, to undertake the

.(prayer, to pay zakat and to obey Allah and His Apostle (P

All the wives of the Prophet of Allah (S.A.W.) obeyed the injunctions of Allah, and the
commands of

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His Prophet, who forbade and warned them before he died: "Which one of you will ride the camel and have the dogs of al-Haw'ab bark at her?" All of them [obeyed] with the exception of 'A'isha. She disobeyed all his orders and scoffed at all the warnings. Historians relate that Hafsa bint 'Umar wanted to go with her (for the battle of the Camel). But her brother, 'Abd Allah reproached her and recited the aforementioned] verse to her. Hafsa then cancelled her plans. 'A'isha, however, rode] the camel and the dogs of al-Haw'ab barked at her. Taha Husayn says in his book "The Great Sedition" -(al-Fitna al Kubra): "On her route, 'A'isha passed by some water and some dogs barked at her. She asked about the water and was told that it was al-Haw'ab. She was greatly shocked and said: "Take me back! Take me back! I have heard the Prophet of Allah (S.A.W.) saying while he was with his wives: "Which one of you will the dogs of al-Haw'ab bark at""? 'Abd Allah b. Zubayr came, having been ,instructed to pacify her bringing fifty men from the Banu 'Amir who falsely swore that the water was not that ."of al-Haw'ab

I believe that this narration was fabricated during the time of the Banu Umayyad to reduce the severity

of Umm al-Mu'minin's disobedience, thinking that Umm al-Mu'minin would be
exonerated after her
nephew, 'Abd Allah b. al-Zubayr, deceived her, coming with fifty men who swore by
God and gave false
testimony that the water was not that of al-Haw'ab. It is truly a foolish joke; they
,wanted to delude

through such reports, those of shallow perception and to convince them that 'A'isha
,was fooled because
when she passed the water and heard the barking of the dogs, and enquired about
the water, it was said
that they were at al-Haw'ab. She was distressed and said: "Take me back! Take me
."back

Do the idiots who forged this narration search for an excuse for 'A'isha's disobedience
of the order of
Allah, and what was revealed in the Qur'an regarding the incumbency for her to stay
in her house? Or do
they seek for an excuse for her disobedience to the order of the Prophet of Allah
(S.A.W.) to stay within
her house and the prohibition of riding a camel before arriving at the well of al-
Haw'ab, the watering
place of the barking dogs? Do they find an excuse for Umm al-Mu'minin, after she
rejected the advice of
Umm al-Mu'minin Umm Salama? Historians have recorded the incident in which she
said to her: "Do
you remember the day the Prophet of Allah (S.A.W.) proceeded and we were with him
and he turned left
from [a place called] Qadid and sat alone with 'Ali and whispered to him for a long
time? You wanted to
force yourself on them; I tried to prevent you, but you disobeyed me and intruded. It
wasn't long before

you returned in tears. I asked: 'What happened to you?' And you replied: 'I
approached them and they

were in conversation, so I said to Ali: 'I get with the Prophet of Allah one day out of
nine, so can you

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not, O son of Abu Talib, leave me with him on my day?' The Messenger of Allah came towards me and he was red with anger, and said: 'Go back! By Allah, none except those who have abandoned faith can . "hate him". I returned repentant and sad"' . 'A'isha said: "Yes, I remember that Umm Salama continued: "I will also remind you too that you and I were with the Prophet of Allah and he said to us: 'Which one of you will be the rider of the trained camel, at whom the dogs of Haw'ab will bark, and she will have deviated from the right path?' We said: 'We seek refuge from Allah and His Prophet from that'. He touched your back and said: 'Don't be that one, O Humayra"' . 'A'isha said: "I remember that". Umm Salama said: "Do you not remember that day when your ,father came with 'Umar so we put on our veils. They came in and spoke about what they wanted to, until they said: 'O Prophet of Allah (S.A.W.) we do not know how long you will be with us. If only you were to tell us who will succeed you as Caliph over us, so that there will be after you a place we can turn to'. :He said to them As for me, I have seen his position [infront of you]. Were I to do this, you would all fall' into disunity as the Israelites dispersed from Aaron'. They remained quiet and left. After they had

departed, we came out

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to the Prophet of Allah and you said to him, as you were more forthcoming with him
than all of us: 'O

Messenger of Allah who did you appoint as Caliph over them?' He said: 'The wearer of
the mended

shoe'. We went out and we saw it was 'Ali. You said: 'O Prophet of Allah, I do not see
anyone apart from

Ali'. He replied: 'He is the one'". 'A'isha said: "Yes, I remember that". Umm Salama said'
to her: "So

then, 'A'isha, how can you go ahead after this"? She replied: "I venture forth to
."reconcile the people

Umm Salama sought to prevent her from the uprising, using strong words, saying:
,"The pillars of Islam

if they lean, are not set erect by women; and if they crack, are not joined by women.
The praiseworthy

things for women are lowering their gazes and protecting their chastity. What would
you say if the

Messenger of Allah (S.A.W.) appeared before you in one of these deserts and finds
you driving your

camel from one watering place to another? By Allah, if I were to embark upon this
,journey of yours

then it was said to me: 'Enter paradise' I would be ashamed to face Muhammad after
having thrown off

."the veils he has placed upon me

Just as Umm al-Mu'minin 'A'isha did not accept the advice of many sincere

companions, al-Tabari in his

history related that: "Jariya b. Quddama al-Sa'di said to her: 'O mother of the
believers, by Allah, the

murder of 'Uthman is less despicable than you going out on this accursed camel from
your house and

p: ١٤٣

bearing arms. Allah [has imposed] on you the veil and sanctity, you have destroyed
your cover and
defiled your respect. Surely, whoever sees your uprising, sees your destruction. If you
come to us
obeying, then go back to your house. If you have come to us in coercion, then seek
the help of the
."people

The mother of the believers was the leader

Historians have recorded that she was the general leader, supervising, separating
[people] and issuing
commands. Even when Zubayr and Talha argued as to who should lead the prayer,
and when both of
them wanted to lead, 'A'isha intervened and removed them both and ordered 'Abd
Allah b. Zubayr, her
.nephew, to lead the people in prayer

She would dispatch messengers with letters which she sent to several regions,
requesting their assistance
against 'Ali b. Abi Talib and urging them with the jahili zeal. She even recruited twenty
thousand or
more rabble and greedy Arabs to fight and depose the Commander of the Faithful.
Her urging resulted in
zealous discord, where large numbers of people were killed in the name of defending
and aiding the
mother of the believers. The historians say that when the companions of 'A'isha came

.to 'Uthman b

Hanif, the governor of Basra, they took him along with seventy of his officers who were in charge of the public treasury as prisoners. They brought them to 'A'isha who ordered that they be put to death. They were slaughtered as sheep are slaughtered. It is [even] reported there were ٤٠٠ men in all and that they

p: ١٤٤

.were the first Muslims whose heads were cut off whilst they were patient

Al-Sha'bi reported from Muslim b. Abi Bakra from his father: "When Talha and Zubayr reached Basra, I

put on my sword as I wanted to help them. I visited 'A'isha, she was ordering, prohibiting; she was in

command. I remembered a hadith from the Prophet of Allah (P) which I used to hear him say: 'A

community which has its affairs administered by a woman will never succeed'. I [therefore] withdrew

. "from them and left them

Al-Bukhari has reported from Abi Bakra: "Allah benefited me by a word during the days of the [battle of

the] Camel. For when the Prophet (S.A.W.) heard that the Persians had made the daughter of Chosroes

their Queen, he said: 'The people that have their affairs administered by a woman will .'"never succeed

One of the things that makes us laugh and weep at one time is that 'A'isha, Umm al-Mu'minin, went out

of her residence in disobedience to Allah and His Prophet and then ordered the companions to remain in

?their houses. This is surely a strange thing. How, dear Lord, could this occur

The Mu'tazili Ibn Abi'l-Hadid, in the commentary on the Nahj al-Balagha, reported, along with

historians, that 'A'isha sent a letter when she was in Basra to Zayd b. Sawhan al-'Abdi

in which she said

to him: "From 'A'isha, the mother of the believers, daughter of Abu Bakr, the truthful
one, wife of the

Prophet. To her devoted son, Zayd b. Sawhan. Remain at home and make the people
abandon the son of

p: ۱۴۵

Abu Talib. I hope to hear what I would love from you, since you are the most
...trustworthy of my family

."Wasalaam

This righteous man replied to her thus: "From Zayd b. Sawhan to 'A'isha bint Abi Bakr:
Allah issued a

commandment to you and He also issued a commandment to us. He ordered you to
remain in your

residence, and He ordered us to fight. Your letter has come to me instructing me to do
contrary to what

Allah has ordered me to do, [You have asked me] to do what Allah has ordered you to
do and that you

do what Allah has asked me to do. Your order to me is [something] that I cannot obey,
therefore there is

."no reply [necessary] to your letter

From this, it becomes clear to us that 'A'isha was not content with leading the army of
the Camel, but

rather, she craved for absolute control over the believers in all the corners of the land.

In all matters, she

would command Talha and al-Zubayr, who had been nominated for the Caliphate by
, 'Umar. Due to this

she made it lawful for herself to correspond with the chiefs of the tribes and with the
governors, enticing

.them and seeking their help

Due to this, she attained the status and fame among the Banu Umayyads, to the point

where she became

the protégé and the source of reverence for all of them, and [she became one] whose
power and rebuke

.they all feared

If the heroes and men, famous for their courage, abandon and flee from the lines of
battle [when] facing

p: ۱۴۶

Ali b. Abi Talib and would not stand in front of him, she stood, inciting, screaming and
arousing [the
people

The mind is perplexed at all of this, the historians are bewildered, for they knew her
stance in the smaller
battle of the Camel before the arrival of Imam 'Ali, and in the greater battle of the
Camel after the arrival
of Imam 'Ali. [They all know that] he summoned her to the book of Allah and that she
,refused
obstinately insisting on the battle. There is no explanation [for this], unless we
understand the depth and
extent of the envy and hatred which the mother of the believers felt towards her
children, who were
.devoted to Allah and his Messenger

The Prophet's (S.A.W.) warning against 'A'isha and her sedition

The Prophet (S.A.W.) sensed the depth and danger of the schemes that revolved
around him from all
sides. No doubt he knew the influence and discord women could generate on the men,
as he also knew
that their plot was great enough to almost move mountains. He knew specifically that
,his wife, 'A'isha
was the instigator of the dangerous role because of the hatred and rancour that she
felt towards his
successor 'Ali in particular and his family in general. How could he not know, when he

lived observing

her role and her enmity towards them? He sometimes got angry; sometimes his face
would change

colour and he would try to placate her at all times, informing her that one who loved
, 'Ali loved Allah

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and the one who hated 'Ali was a hypocrite, whom Allah hated. Unfortunately those
hadiths do not

permeate the depth of those souls which never accept the truth to be true, unless it
(be for her ('A'isha's

.benefit, and they do not recognize anything to be correct unless it comes from her

As a result, the Prophet of Allah (S.A.W.) was patient when he realised that she was
the test that Allah

had sent to the umma, to examine it as He had tested the previous nations. "Do the
people think that they

?(will be left alone when they say: 'We believe' and they will not be tested" (۲۹:۲

The Prophet of Allah (S.A.W.) warned the umma against her on several occasions. He
even stood one

day and pointed towards her house saying: "From there is the mischief, from there is
the mischief from

where the horns of the devil will rise". Al-Bukhari has reported in his Sahih, in "The
Book Concerning

the Houses of the Wives of the Prophet (S.A.W.)", on the authority of Nafi' b. 'Abd Allah
:(R) who said

The Prophet (S.A.W.) stood up, addressing [the people] and pointed towards the"
residence of 'A'isha

and said three times: 'From there is mischief from where the horns of the devil will
.'"arise

Muslim has also related in his Sahih from Ikrima b. 'Ammar from Salim from Ibn 'Umar
who said: "The

Prophet of Allah (S.A.W.) emerged from the house of 'A'isha and said: 'The pivot of disbelief is from

."here, where the horns of Satan will rise

p: ١٤٨

There is no need to pay attention to the additions they have made [to the hadith] by
:their explanation

That means the east". This is clearly a fabrication to dilute [the accusation against]"
the mother of the

.believers and to remove any accusation against her

Al-Bukhari also reported: "When Talha, al-Zubayr and 'A'isha travelled to Basra, 'Ali
.sent 'Ammar b

Yasir and al-Hasan b. 'Ali who met us in Kufa. They ascended the pulpit, with al-Hasan
ascending to the

top while 'Ammar was standing below al-Hasan. We gathered towards him. I heard
'Ammar say: "A'isha

has journeyed to Basra and, by Allah, she is the wife of your Prophet (S.A.W.) in this life
and in the

hereafter; but Allah, the most blessed and exalted, is now testing you [to see] whom
you obey, Him or

."her

Allah is the Greatest. This hadith also indicates that obedience to her is disobedience
to Allah, and to

oppose and disobey her is to obey Allah. We can also note in the hadith, that the
Umayyad narrators

have added the phrase "and the hereafter" when saying "She is the wife of your
Prophet in this life and

the hereafter" so that they may lead the masses into thinking that Allah has forgiven
her every sin she

committed, and allowed her to enter His heaven, and her husband is His beloved
Prophet of Allah (S.A

W.). Otherwise, how did 'Ammar know that she will be his wife in the hereafter

This is another trick which the falsifiers of hadith narrators resorted to during the time
of the Banu

Umayyad. When they found that a hadith was widespread amongst the people, and there was no way to deny or refute it, they decided to add a paragraph or words, or to change some phrases so as to dampen the impact [of the hadith] or to [make it] lose its intended meaning. Just as they did with the hadith: "I am the city of knowledge and 'Ali is its gate", they added: "and Abu Bakr is its foundation, 'Umar its walls and 'Uthman its roof".

This [trick] is not hidden to the objective researchers who refute these additions, which, most of the time indicate the lack of intelligence of the falsifiers and their lack of wisdom and light of the Prophetic traditions. For they can observe the saying that Abu Bakr is its foundation means the knowledge of the Prophet (P) is derived from the knowledge of Abu Bakr, and this is disbelief. Likewise, the statement Umar is its walls means 'Umar prevents people from entering the city, i.e., prevents them from getting to the knowledge. The saying 'Uthman is its roof is necessarily absurd since there is no city which has a roof, this is impossible. The researchers note too that 'Ammar swore by Allah that 'A'isha is the wife of the Prophet (P) in this world and in the hereafter. This is a shot in the dark. How could

'Ammar take an

oath about something he did not know? Did he have a verse from the book of God? Or
was it a covenant

p: ١٥٠

?promised to him by the Prophet (P

So we are now left with the true hadith, i.e., that 'A'isha travelled to Basra, and that she is the wife of

your Prophet, but Allah is testing you through her to know whether you obey Him or .her

All praise is due to the Lord of the Worlds, who has given us intelligence through which we can

differentiate between the truth and falsehood, and has made clear to us the [right] path and then tested us

.by several things so that they can bear witness on the day of judgement

:CONCLUSION

The important thing from what we have covered in our discussion, although in a concise manner, is that

A'isha, the daughter of Abu Bakr, the mother of the believers and wife of the Prophet' ,(.of Allah (S.A.W

was not counted amongst the ahl al-bayt from whom Allah removed all abomination and purified

completely. He preserved them from all errors and purified them from every kind of ,filth. Due to this

.they became infallible

Suffice it to say that 'A'isha spent the last days of her life in tears and wailing, sadness ,and repentance

remembering her acts with her eyes full of tears. Maybe Allah will forgive her errors, for He alone

knows the secrets of his servants and knows the truth of their intentions. He knows
the deception of the
eyes and what is hidden in the hearts. Nothing in the world nor in the sky is hidden
from Allah, and it is
not for us or for any person to pass the judgement of heaven or hell for His creatures.

This is an

p: ۱۵۱

imposition and intrusion on Allah. The exalted one says: "All that is in the heavens and the earth belongs to Allah. Whether you exhibit what is in your souls or hide it, Allah will [make you] account for it. He forgives whomsoever He wishes and punishes whomsoever He wishes. Allah has Power over (everything" (۲:۲۸۴

Based on this, it is not for us to be pleased with her or to curse her. We cannot, however, follow her nor can we] condone her deeds. We speak of all this so as to enlighten the people about] the truth; maybe .they will be guided on the right path

The Commander of the Faithful, Imam 'Ali said: "Do not be amongst those who curse and swear, but .""rather say: 'They did so and so, for this is more potent as a proof

What the ahl al-dhikr believe about the ahl al-bayt

The Imam, Commander of the Faithful (A.S.), master of the progeny of the Prophet (S.A.W.), said: "By Allah! I have learnt the proclamation of the messages, the fulfillment of promises and perfection of words. With us, the ahl al-bayt, are the doors of wisdom and the lights of all things. Where are those who claim that they, instead of us, are deeply rooted in knowledge? They do so lying and rebelling

against us. Allah has elevated us and degraded them, and has bestowed upon us and
deprived them

made us enter and expelled them. It is through us that guidance is sought and
blindness removed

Certainly, the Imams will be from the Quraysh, they have been planted in the line of
Hashim. The

Imamate is not right for others, neither is it for the governors to the exclusion of
."others

We are the close ones and the companions, the treasures and the doors. Houses are"
not entered except

by their doors; whosoever enters them in any other way is called a thief". Then he
mentioned the ahl albayt

and said: "Within them is the nobility of the Qur'an, and they are the treasures of the
.Merciful one

When they speak they utter the truth, and when they are silent, none should speak
."before they do

They are the life of knowledge and death of ignorance; their forbearance tells you of"
their knowledge

and their silence the wisdom of their speaking. They do not go against the truth nor do
they differ about

it. They are the pillars of Islam and the asylums of protection. Through them the truth
has returned to its

rightful position, falsehood has vanished and it's tongue severed from it's root. They
have understood

religion attentively and carefully, not from hearsay or from relaters, because the
relaters of knowledge

.are many, but few observe it

His progeny is the best of progenies and his family the best of families. His tree is the
,best of trees

grown in sanctity and excelled in generosity, for them are long branches and fruits

that cannot be

.reached

We are the tree of prophethood, the station of divine message and the place where angels visit. We are the mines of knowledge, the fountain-heads of wisdom. Those who support and love us, can expect

p: ۱۵۳

[mercy, our enemies and one who hates us, await the wrath [of God

We are the noble ones, and our progeny is the progeny of the Prophets. Our party is
the party of Allah

the most Glorious and Majestic. The rebellious group are the party of Satan. Whoever
equates us with

"our enemy is not from us

Where do you go and how [much] do you lie? The standards are raised and the signs"
clear. The

minarets have been erected, so where are you wandering? How can you wander
blindly, when among

you is the progeny of the Prophet (S.A.W.) and they are the pillars of truth, standards
of religion, the

truthful tongues? Accord to them the same position as you do to the Qur'an and come
to them as thirsty

.camels approach water springs

O people, take it from the seal of the Prophets (S.A.W.), that he who dies from
amongst us is not dead

and he who decays from amongst us does not really decay. Do not say what you do
not understand

because most of the truth lies in what you deny. Accept the argument of one against
whom you have no

argument. It is me. Did I not act according to the more weighty thing (the Qur'an) and
did I not leave for

you the less weighty thing (the descendants of the Prophet) and did I not fix for you

the standard of

"?faith

Examine the ahl al-bayt of your Prophet and follow their character and footsteps "
and they will never

p: ۱۵۴

lead you astray. They will never make you return to destruction; if they lie down, then
you lie down, and
if they arise, then you arise. Do not precede them otherwise you will go astray. Do not
lag behind them
."as you will be ruined

These are the words of Imam 'Ali (A.S.), especially regarding the purified household
from whom Allah
.has removed all filth and purified thoroughly

If we followed the speech of his progeny (A.S.) who delivered the sermons to the
people, for example

Imam al-Hasan, Imam al-Husayn, Zayn al-'Abidin, Ja'far al-Sadiq, and Imam al-Rida
(A.S.), we find

them all saying the same thing and rejecting the same object, guiding the people at
every time and place

to the book of Allah and to the family of the Prophet of Allah (S.A.W.) so as to save
them from error

.and to bring them towards guidance

I would add that history is the best witness to the infallibility of the ahl al-bayt. Nothing
,but knowledge

piety, virtue, asceticism, generosity, nobility, forbearance and forgiveness has been
.recorded about them

.They were also known] for every deed that Allah and His Prophet love]

History is also the best witness that the righteous ones from this umma and the Sufi
ascetics and shaykhs

of the different paths, the Imams of the different schools and the upright past and contemporary scholars

all profess to their excellence and superiority in knowledge and deeds, and place them closest to the

.Prophet of Allah (S.A.W.) in nearness and honour

Therefore, it is not proper for a Muslim to mix the wives of the Prophet (S.A.W.) with ,the ahl al-bayt

those from whom Allah has removed all filth and purified them thoroughly, those
whom the Prophet
gathered under his cloak

Do you not see that the Imams of the hadith, scholars like Muslim and al-Bukhari, al-
Tirmidhi, Imam

Ahmad, al-Nasa'i and others, when relating hadiths of merits in their books and their
Sahih works

differentiate between the merits of the ahl al-bayt and [those of] the wives of the
Prophet

Muslim reports in his Sahih, on the merits of 'Ali b. Abi Talib, from Zayd b. Arqam, that
the Prophet of

Allah (S.A.W.) said: "I am leaving behind [me] two weighty things among you. One of
them is the book

of Allah, Glorified and Honoured be He. It is the rope of Allah and whoever follows it is
guided right

and whoever abandons it is misguided". Then he said: "And my ahl al-bayt. I remind
you in Allah's

name of my ahl al-bayt. I remind you in Allah's name of my ahl al-bayt, I remind you in
Allah's name of

my ahl al-bayt". We asked: "Are his wives amongst the ahl al-bayt?" He (Zayd b.
Arqam) replied: "No

By Allah, a woman remains with a man for a while then [when] he divorces her, she
returns to her father

and her people. The ahl al-bayt are his roots, his group to whom sadaqa is forbidden

."after him

Similarly, the testimony of al-Bukhari and Muslim has come to us that 'A'isha is from
the family of Abu

Bakr and not from the family of the Prophet, in the incident of the verse of
.tayammum

p: ۱۵۶

So why this persistence by some obstinate persons who attempt to revive discord at any price and to distort the truth of which there is no doubt? They curse the Shi'as only because they do not accord this distinguished position to Umm al-Mu'minin 'A'isha. Why don't they curse their own Sahihs and scholars who exclude the wives of the Prophet from the ahl al-bayt? "O You who believe! Fear Allah and say that which is correct, so that He may make your deeds pure and forgive your sins. Whoever obeys Allah (and His Prophet has surely succeeded" (۳۳:۷۱)

CHAPTER FOUR

Concerning the General Companions

All the jurisprudential rulings and Islamic beliefs have been transmitted to us by the companions. No one can claim that he worships Allah based upon the Qur'an and the sunna without the companions acting as the intermediaries to reach these two fundamental sources for the Muslims the world over. Yet the companions disagreed and differed among themselves after the Prophet of Allah (S.A.W), reviling and cursing each other, fighting and eventually killing each other. It is not possible for us then given these circumstances, to accept rulings from them without discussion, critique,

examination and

opposition. Likewise, it is not possible to judge for or against them without knowing
their status and

without reading their biographies concerning what they did during the life of the
Prophet (S.A.W.) and

after his death. This is [necessary so as] to distinguish the trustworthy from the
falsifier, the believer

from the corrupt one, the sincere one from the hypocrite, and to know those who
turned back upon their

p: ١٥٧

.heels, from those who remained devoted

Regrettably, the ahl al-sunna in general do not allow this and vehemently prevent
criticism of the

companions or finding [any] fault with them. They are pleased with all of them and
send blessings upon

them, as they send blessings upon Muhammad and the family of Muhammad, without
the exception of

.any of them

The question that must be posed to the ahl al-sunna wa'l-Jama'a is this: Does
criticizing and finding

fault with the companions deserve banishment from Islam? Or does this [act] conflict
with the Qur'an

?and the sunna

To answer this question, it is necessary for me to examine the deeds and sayings of
some of the

companions during the life of the Prophet (S.A.W.) and after his death, referring to
what has been

mentioned by the scholars of the ahl al-sunna in their Sahihs, Musnads and their
historical works. I shall

do this in a concise manner without referring to any Shi'i book, since their views on
some of the

.companions are well known and require no further elucidation

To remove any confusion, and so as not to leave any proofs for an opponent to use in
arguing against

me, I must state that when we mention the companions in this chapter, we refer to
some, not to all of
them. Those [whom we refer to] may be the majority or the minority, we will discover
this during the
.course of our research, if Allah wishes

I say this] because many trouble makers accuse us of being against the companions.]
They say that we

revile and curse the companions so as to influence those who listen [to us] and to
block the path to
research. On the contrary, we refrain from insulting and reviling the companions. We
are pleased with
the sincere companions whom the Qur'an calls "the thankful ones". We dissociate
ourselves from those
who turned back upon their heels, those who reverted after the Prophet (S.A.W.) and
caused most
Muslims to be misguided. Yet, even these we do not malign nor insult them. We
merely expose their
deeds, which have been chronicled by the historians and the hadith scholars, so that
the truth may
become manifest for the researchers. Our brothers from the ahl al-sunna do not like
this, they consider it
.as [an act of] cursing an insulting

The noble Qur'an, and it is Allah's word, [which] does not shy away from the truth, has
opened this door
for us and has informed us that amongst the companions were hypocrites, corrupts
,ones, tyrants, liars
polytheists, reverts, and amongst them were those who troubled Allah and His
.Messenger

The Prophet of Allah (S.A.W.), who did not speak from desire and, in Allah's name,
cannot be
reproached, has opened this door for us and has taught us that among the

,companions were apostates

heretics, those who broke oaths and dissenters; [amongst them were] those who will
enter the fire

without their companionship benefitting them. On the contrary, it (companionship) will
work against

him, causing an increase in punishment on the day when no wealth or progeny can be
.of any benefit

p: ۱۵۹

Allah, the most wise, in his book, as well as the great sunna of His Prophet bears witness that the situation is so, but, in spite of this, the ahl al-sunna want to prevent the Muslims from speaking or debating about the companions, so that the truth may not be known. [They do this so that] the Muslims may not know the friends of Allah [whom] they can befriend. [They do this also] as the Muslims might .know the enemies of Allah and His Prophet and would oppose them

One day, I was in the capital of Tunisia in one of its largest mosques. Having completed the obligatory prayer, the Imam sat in the middle of a circle of those who had prayed and he began the session disparaging and labelling as infidels, those who speak against the companions of the Prophet (P). He talked at length saying: "Beware of those who, under the pretext of academic research and a desire to reach the truth, speak against the honour of the companions. The curse of Allah, the angels and all mankind are upon them. They wish to create doubt in people about their religion. The Prophet of Allah (S.A.W.) said: 'If there comes to you a hadith from my companion, accept it, for, by Allah, even if you were to spend to the extent of Uhud in gold, you would not reach the standing of even

a one tenth of

."them

One of the enlightened members who was accompanying me interrupted him and said: "This hadith is

p: ١٤٠

false and a lie against the Prophet of Allah". The Imam and some of the audience became furious and turned to us in disbelief and aversion. Realising that the situation called for diplomacy with the Imam, I said to him: "O Sir, eminent teacher, what is the sin of the Muslim, who reads in the Qur'an Muhammad is just a Messenger. Other Messengers have gone before him. If he dies or is killed, will you turn back upon your heels? Whosoever turns back upon his heels will not harm Allah. And Allah (will reward those who are thankful' (۳:۱۴۴)

And what is the sin of the Muslim who reads in Sahih al-Bukhari and Muslim the saying of the Messenger of Allah (S.A.W.) to his companions: 'On the day of resurrection you will be grabbed from the left, and I will say: 'Where are they [being taken] to?' It will be said: 'To hell, by God'. I will say: 'My Lord! These are my companions'. It will be said: 'You do not know what they did after you. From the time you left them they never ceased to apostatize'. I will say: 'Away with him, away with him, woe to him who changed things after me. And I do not see anyone of them being saved except that he will be .'"like a forlorn sheep

Everyone listened to me in silence, alarmed. Some of them asked me if I was sure the
hadith is to be
found in al-Bukhari? I responded: "Yes, just as I am sure that Allah is one, He has no
companion and

"that Muhammad is His slave and Prophet

When the Imam realised the effect I had on those present, due to my memorizing the
hadith which I

related, he said calmly: "We learnt from our shaykhs, may Allah have mercy on them,
that sedition

always lies dormant. May Allah curse one who awakens it

I said to him: "O Sir, the discord in its lifetime has not been dormant. But we are
sleeping. The one

amongst us who wakes up and opens his eyes to know the truth you accuse him of
reviving discord. In

any case, Muslims claim to follow the book of Allah and the sunna of His Prophet (P),
not the sayings of

the shaykhs who are pleased with Mu'awiya, Yazid, and 'Amr b. al-'As

The Imam interjected saying: "Are you not pleased with our master Mu'awiya (R), the
scribe of the

revelation?" I said: "This matter will take a long time to explain. If you wish to know
my view regarding

this [subject], I give you my book "Then I was Guided". Perhaps it will awaken you
from your sleep and

open your eyes to some realities

The Imam accepted my talk and my gift with some reluctance. After a month,
however, he wrote a

wonderful letter to me, praising Allah for having guided him to the right path and
showing affection and

love for the ahl al-bayt, peace be upon them. I sought his permission to print his letter
in the third
edition [of the book], as it contains sublime affection and sincerity of the soul which,
when it recognizes

p: ١٦٢

the truth, adheres to it. This reflects the reality of most of the ahl al-sunna, who lean towards the truth as soon as the veils are lifted

However, he requested me to keep his letter secret and not publish it since it was necessary for him to have adequate time to convince the congregation who prayed behind him. He also wished his conversion to be peaceful, without any commotion or confusion, according to what he said

Let us return to the subject of the discussion on the companions so that we may reveal the bitter truth

which the Qur'an, the most wise book, has recorded and [which] the noble Prophetic sunna has mentioned

Let us begin with the words of Allah, through which no falsehood comes, neither from the front nor

from behind. It is the [final] ruling, the just and it is the criterion (between truth and falsehood). The

:most exalted says, regarding some of the companions

And of the people of Medina are those who are bent on hypocrisy. You know them" not, but We know

them. Twice will We punish them, and then they will be cast into severe punishment" . ((9:101

They swear in Allah's name that they did not speak [evil]. They have certainly spoken" words of

disbelief. They disbelieved after submitting. And they contemplated that which they could not

.(attain" (٩:٧٤

And among them are those who took a covenant with Allah saying: "If He gives us of" His bounty, we

will surely spend in charity and be among the righteous people". But when He gave ,them of His bounty

p: ١٤٣

they were miserly with it and turned back aversively. So He filled their hearts with
hypocrisy until the
day they meet Him due to their breaking the promise with God which they gave, and
because they
.(lied" (۹:۷۷

The desert Arabs are the most disbelieving, hypocritical and most deserving to be"
ignorant of the
ordinances sent down by Allah unto His Messenger. And Allah is the All Knowing, the
.(Wise" (۹:۹۷

And of the people are those who say: 'We believe in Allah and the last day'. They"
believe not and seek
to deceive Allah and those who believe. Instead they fool only themselves, though
they do not perceive
this. In their hearts is sickness, and Allah increases their sickness. For them is a painful
chastisement due
.(to their lies" (۲:۱۰۰

When the hypocrites come to you they say: 'We bear witness that you are the"
'Messenger of Allah

Allah knows that you are His Messenger, and Allah bears witness that the hypocrites
are liars. They

have made their oaths as a shield and turn [people] away from Allah. Evil indeed is
!that which they do

That is because they believed and then disbelieved. Their hearts were sealed and
they do not

.(understand" (۶۳:۳

Do you not see those who claim to believe in what was revealed unto you and what" was revealed before

you? They seek judgement from the evil ones even though they were ordered to .disbelieve in them

Satan wishes to lead them astray completely. When it is said to them: 'Come to what Allah has revealed

p: ۱۶۴

and [come] to the Messenger', you see the hypocrites turn away from you in aversion.

Yet when

misfortune befalls them due to what their own hands have earned, they come to you
,swearing by Allah

.(saying: 'We merely wished goodness and success'" (۴:۶۲)

The hypocrites [seek to] deceive Allah, but He deceives them. When they stand to"
prayer, they do so in

a lazy manner, they [seek to] show off to the people, they do not remember Allah but
for a little

.(while]" (۴:۱۴۲]

If you see them, their appearances will please you, and if they speak, you will listen"
to them. They are

as blocks of wood propped up. They believe that every cry is against them. They are
the enemy, so

.(beware of them. Allah will destroy them [as] they forge lies" (۶۳:۴

Allah knows those from among you that hinder people and those who say to their"
brothers: 'Come to us

and you will not have to fight except for a little while'. Covetous they are over you.
,When fear comes

you will see them looking towards you, their eyes rolling as though death hovers upon
them. And when

the fear is gone, they assail you with sharp tongues, desiring good. They do not
believe and Allah has

.(made their deeds of no avail, that is easy for Allah" (۳۳:۱۹

And among them are those who listen to you until, when they leave you, they say to"
those who have
been given knowledge: "What did he just say?" They are those whose hearts Allah
has sealed and they

p: ١٦٥

.(follow their own desires" (٤٧:١٤

Do those in whose hearts is sickness think that Allah will not expose their rancour?"
Had we so wished

we would have shown them to you, you would have recognized them by their signs.
Surely you shall

.(know them by the tone of their speech. Allah is aware of your deeds" (٤٧: ٣٠

Those who lagged behind from among the desert Arabs will say to you: 'We were'"
busy with our

properties and our families. So seek forgiveness for us'. They utter with their tongues
what is not in their

.(hearts" (٤٨:١١

These clear verses from Allah's glorious book explain clearly the hypocrisy of some of
them who

infiltrated the ranks of the sincere companions so much so that, had it not been for
Allah's revelation

.their realities would have been hidden from the bearer of the message himself

However, the ahl al-sunna always argue with us concerning this. They say: "What
have we to do with

the hypocrites? May Allah curse them. The companions are not from them, or these
hypocrites were not

amongst the companions". If you ask them: "Who are these hypocrites [concerning]
whom more than

verses were revealed in chapters ٩ and ٤٣?" They will respond: "They are 'Abd ١٥٠
Allah b. 'Ubayy and

.[Abd Allah b. Salul". Besides these two people, they do not find any other [people'
Glory be to Allah! If the Prophet (S.A.W.) himself did not know most of them, how can
the hypocrisy be
?restricted to Ibn Ubayy and Ibn Abi Salul, those two who were known to the Muslims

The Prophet of Allah (S.A.W.) knew a few of them and told their names to Hudhayfa b. al-Yamani, as

you say, and ordered him to conceal their matters to the point where 'Umar bin al-Khattab, during the

days of his Caliphate, used to ask Hudhayfa about himself: "Was he ('Umar) from among the

hypocrites? Had the Prophet (S.A.W.) mentioned his name?" This is [in accordance with] what you

report in your books. The Prophet (S.A.W.) had given a clear indicator by which the hypocrites would

.be known, i.e., hatred towards 'Ali b. Abi Talib, as you report in your Sahih

Most of these companions, whom you are pleased with and accord top [positions] to, hated 'Ali, they

waged wars against him, they murdered and cursed him when he was alive and dead. [They did this] to

him, his family and those who loved him. You consider all of them to be amongst the eminent

.companions

The wisdom of the Prophet of Allah (S.A.W.) necessitated that he inform Hudhayfa of their names

sometimes, and [inform] the Muslims of their signs at other times. [This was done] so that he fulfills his

"obligation to the people and no one could [then] claim: "We were not aware of this

What the ahl al-sunna say nowadays is of no value, [they say]: "We love Imam 'Ali (R),

may Allah

brighten his face". We say to them: "There cannot exist in the heart of a believer, love
for the friend and

enemy of Allah". Imam 'Ali himself said: "One who equates us with our enemies is not
."from us

p: ١٤٧

Furthermore, when the noble Qur'an speaks of the companions, it speaks of them in numerous descriptions and distinctive signs. If we exempt the sincere, grateful companions, then the rest of them have been described in the wise book as being corrupt, deceivers, forsakers, breakers of oaths or they turn back, they [express] doubt in Allah and His Prophet, flee from battle, oppose the truth, disobey the orders of Allah and His Messenger, prevent others from jihad, hasten to vain things, and business abandoning the prayer, saying what they do not practise, claim to do favours to the Prophet due to their Islam, having hard hearts and not being humble in the remembrance of Allah and the truth that was revealed, raising their voices above the Prophet's, troubling the Prophet of Allah (S.A.W.), or listening to the hypocrites.

Let us be satisfied with this brief [description], for there are many verses which we have not cited for the sake of brevity. For the benefit of all, however, it is necessary to mention some verses that were revealed to criticize the companions who were described by those attributes but who, due to politics, were all regarded, after the Prophet of Allah (S.A.W.) and after the cessation of revelation, as

,upright

trustworthy and just. It was not possible for any Muslim to speak against them or
criticize or find faults

.with them

The Qur'an reveals the Truth about some companions

In order that an obdurate person may not think that the verses on the hypocrites do
not pertain to the

p: ١٤٨

companions, as the ahl al-sunna claim, we have decided to present some of the
verses that refer
specifically to the believers

In the wise book, Allah's says: "O You who believe! What is it with you that when it is
said to you to go
forth in the cause of Allah you cling heavily to where you are? Do you prefer the life of
this world to
that of the hereafter? Little is the comfort of this life when compared to that of the
hereafter. If you do
not go forth, He will inflict a grievous punishment upon you and substitute another
people in your place

.(You cannot harm Him in the least. And Allah has power over all things" (۹:۳۴

O you who believe! whoever of you reverts after having believed, Allah will bring a"
people whom He
loves and who love him, humble with the believers, powerful over the disbelievers,
struggling in the way
of Allah, not afraid of the sternest critics. That is the grace of Allah. He bestows it upon
whom He wills

.(Allah's knowledge encompasses [everything]" (۵:۵۴

O you who believe! Do not be treacherous to Allah and His Prophet. Do not knowingly"
betray your
trust. And know that your property and your children are a test and that with Allah lies
great

.(reward" (۸:۲۸

O You who believe! Respond to Allah and His Prophet when they call you to what"
enlivens you. And

know that Allah comes between a man and his heart and that to Him you shall be
gathered. Beware of

p: ۱۶۹

discord that it should not affect especially those of you who do wrong; know that Allah
is severe in
.(punishment" (٨:٢٥)

O You who believe! Remember the bounties of Allah when armies came against you "
but we sent
against them winds and forces that you could not see. Allah saw clearly all that you
did. They came to
you from above and from below. And behold! The eyes became dim and the hearts
gaped up to the
throats and you imagined various things about Allah. Then the believers were tested
and they were
shaken tremendously. The hypocrites and those in whose hearts there is sickness
say: "Allah and His

.(Messenger have promised us nothing but delusions" (٣٣:١٢)

O You who believe, why do you say what you do not practise, grievous is the sin in "
the eyes of Allah
.(that you say what you do not do" (٤١:٣)

Has the time not now arrived for those who believe that their hearts should humbly "
be engaged in the

?(remembrance of Allah and the truth which has been revealed" (٥٧:١٤)

They seek to impress upon you that they accepted Islam as a favour to you: Say: 'Do "
not count your

Islam as a favour to me. Allah has done you a favour by guiding you to the faith, if you
are

Say: If your fathers, your sons, your brothers, your mates and your kins or the" wealth that you have gained, or the business in which you fear a decline, or the dwellings in which you delight are dearer to

you than Allah and His Prophet or struggling in His path then wait until Allah brings
about His decision

.(and Allah does not guide those who are corrupt" (۹:۱۴

The desert Arabs say: 'We believe'. Say: 'You have not believed. Rather, say: 'We "
have submitted

.(ourselves to Allah' for faith has not yet entered your hearts" (۴۹:۱۴

Those who do not believe in Allah and the last day seek to be excused. Their hearts"
are in doubt and in

.(their doubt they hesitate" (۹:۴۵

Had they come out with you they would have only added disorder, hurrying to and"
fro in your midst

and sowing sedition among you. And there are some amongst you who would have
.listened to them

.(Allah is well aware of the wrongdoers" (۹:۴۷

Those who stayed behind rejoiced in their inactivity, [doing so] behind the Messenger"
of Allah. They

hated to struggle with their property and their lives in the path of Allah. They said: 'Do
not go forth in

.(the heat'. Say: 'The fire of Hell is more hot', if only they understood" (۹:۸۱

That was because they followed what brought forth the wrath of Allah. And they"
.hated Allah's pleasure

So He made their deeds of no value. Or do those in whose hearts there is sickness
reckon that Allah will

not bring their wickedness to light? Had We so wished, We would have shown them to
you, you would

have recognized them by their marks. Surely, you will know them by the tone of their
speech. And Allah

p: ۱۷۱

.(knows your deeds" (۴۷:۳۰

And a group from the believers disliked it. They dispute with you about the truth after"
it was made

.(clear, as if they were being driven to death whilst they were watching it" (۸:۶

Here you are invited to spend in the way of Allah! Amongst you are some who are"
misers. And

whoever is miserly is only miserly to his own soul. Allah is free from all wants and you
are needy. If

.(you turn back He will substitute another people and they will not be like you" (۴۷:۳۸

And among them are those who slander you in [the distribution of] alms. If they are"
given from it, they

.(are pleased. If they are not, they become angry" (۹:۵۸

And among them are those who listen to you until, when they leave you, they say to"
those who have

been given knowledge: 'What did he say just now?' They are those upon whose
hearts Allah has placed a

.(seal. They follow their desires" (۴۷:۱۶

And among them are those who trouble the Prophet and say: 'He is all ears'. Say: 'He"
listens to what is

best for you. He believes in Allah and has faith in the believers. And he is a mercy to
those of you who

.(believe'. But those who trouble the Prophet will have a grievous punishment" (۹: ۶۱

This amount of clear verses are sufficient to satisfy the researchers that the

companions can be divided

:into two groups

One group believed in Allah and His Prophet (S.A.W.), submitting its affairs and . ۱
.leadership to them

p: ۱۷۲

It obeyed Allah and His Prophet, dedicating [itself] whole heartedly to them, sacrificing
for their cause

This [group] was the successful one. It represented a minority. The Qur'an called
these [people] the
'grateful ones'

Another group outwardly believed in Allah and His Prophet, but had sickness in it's
heart. It did not
submit it's affairs except for personal interests and worldly benefits. It opposed the
Prophet in his rulings
and commands, and preferred itself over Allah and His Prophet. This group was
amongst the losers and
represented the majority. The Qur'an referred to it succinctly when Allah, the Glorified
,and Honoured

.(said: "We have come to you with the truth, but most of you hate the truth" (۴۳:۷۸

The researcher discovers that this "majority", during the life of the Prophet (S.A.W.),
,lived with him

prayed behind him and accompanied him when he travelled. They sought, by any
means possible, to get

close to him so that their [true] state may not be revealed to the sincere believers.
They tried their best to

put up a show, making the believers envious due to their excessive worship and piety
in the eyes of the

.people

If this was their state during the life of the Prophet (S.A.W.), what were they like after

his death? No

doubt they were energetic, they multiplied in numbers, spread and increased, as did their cover-ups and representatives (in the community). There was no Prophet who could recognise them and no revelation to disgrace them. Especially as, with his death, appeared the early signs of dissension and fragmentation

p: ۱۷۳

amongst the people of Medina, who were inclined towards hypocrisy. The Arabs in the peninsula

apostatized for they were severe in their disbelief and hypocrisy. Among them were those who claimed

prophethood such as Musaylima the liar, Tulayha, Sajjah bint al-Harth and their followers. All of them

were among the companions

If we leave aside all of them and concentrate solely on the Medinan companions of the Prophet of Allah

(S.A.W.), we can certainly state that the thorns of hypocrisy appeared in them too.)

Most of the believers

amongst them turned back upon their heels for the [sake of the] Caliphate

In the previous discussion, we learnt that they plotted against the Prophet (P) and his successor, they

disobeyed the commands that the Prophet of Allah (P) had issued to them when he was on his deathbed

This reality is something from which there is no escape for the researchers, seeking the truth, for they

are confronted with it when reading the historical texts and the biographical accounts of the Prophet

Allah's most glorified book has recorded it in the most clear expression and the most wise verses when it

said: "Muhammad is just a Messenger. Other Messengers have gone before him. If he dies or is killed

will you then turn back upon your heels? And whosoever turns back upon his heels will not hurt Allah in

.(any way. Allah will reward those who are grateful" (۳:۱۴۴

The grateful ones are a minority amongst the companions, who did not turn back, they were steadfast to

p: ۱۷۴

.the covenant they gave to the Prophet of Allah (S.A.W.) and did not change in any way
This noble verse, with its clear implications, refutes the claim of the ahl al-sunna, i.e.,
that the
companions have no relation to the hypocrites. Even if we, for argument's sake,
accept this, then this
noble verse is addressed to the sincere companions who were not hypocrites during
the life of the
Prophet (P), but instead reverted upon their heels immediately after his death
The reality of them will become clear when we examine their status during the life of
the Prophet (S.A
W.), and after his death, and what the Prophet of Allah said regarding them. This is
abundantly clear in
the hadith, biographical and historical works

The Prophet's sunna reveals the truth about some of the companions

In order that no obstinate person may allege that the Prophetic hadiths, which relate
to the companions
have any defect and so judge them as being weak, we have relied solely upon the
-hadiths [cited] in al
Bukhari, which is the most authentic book for the ahl al-sunna. In keeping with his well
known
approach, al-Bukhari has concealed many of these hadiths in order to protect the
reputation of the
companions. Although the other Sahihs of the ahl al-sunna have recorded other
numerous traditions and

in more explicit terms, we shall be contented with this concise [number of traditions]
which al-Bukhari

.has reported, so that our argument may be complete

In volume ١, in the chapter entitled: "The Fear of the Believer of His Acts being made
Futile without

p: ١٧٥

him Realising It", in "The Book of Faith", al-Bukhari reported: "Ibrahim al-Tayyimi said: 'Whenever I compare my words with my deeds, I fear I [may] have lied'. Ibn Abi Mulayka said: 'I met thirty companions of the Prophet (S.A.W.) and each one of them feared hypocrisy within himself. Not one of them could claim to believe in Gabriel or Michael'" (volume 1, page 47)

If Abu Mulayka met thirty companions of the Prophet (P) and each one felt that he was a hypocrite and could not claim to have proper belief, how can the ahl al-sunna raise them to the level of Prophets, and not accept criticism of any of them

In volume 4, in "The Chapter on Spies and Spying", in "The Book of Jihad and Campaigns", al-Bukhari related: "Hatib b. Abi Balta'a (he was amongst the companions of the Prophet (S.A.W.)) [sent [someone to the polytheists of Mecca informing them of some of the plans of the Prophet of Allah (P). His letter was brought to the Prophet (S.A.W.). The Prophet of Allah (P) said to him: 'What is this, O Hatib?' He apologised to the Prophet saying that all he wanted was to protect his relatives in Mecca. The Prophet of Allah (P) believed him but 'Umar (R) said: 'O Prophet of Allah (S.A.W.) let me chop off the head of this

hypocrite'. The Prophet (S.A.W.) replied: 'He witnessed [the battle of] Badr. How do you know, perhaps

Allah looked upon the people of Badr and said: 'Do as you wish, for I have forgiven .(you"' (vol. ۴, p. ۱۹

p: ۱۷۶

If Hatib, who was among the first companions at Badr, could divulge the secrets of the Prophet (P) to his idolatrous enemies of Mecca and could betray Allah and His Prophet (P) with the excuse of protecting his relatives, and if 'Umar himself testifies to his hypocrisy, what can be said of the companions who converted after the conquest of Mecca? Or after Khaybar, or after Hunayn? And what [can be said] of

?those who were freed after they had surrendered, without accepting Islam

As to what has been quoted in the last paragraph, i.e., the words attributed to the Prophet (P), that Allah said to the people of Badr: "Do as you wish for Allah has forgiven you" we will leave the remarks to the .perceptive reader

In volume ٩, in "The Book on the Merits of the Qur'an, Sura al-Munafiqun", al-Bukhari reported in his

Sahih in "The Chapter on Allah's words: 'It is the same whether you seek forgiveness for them or you do

not. Allah will never forgive them, for Allah will not guide the corrupt ones": "A man from the

Muhajirun hit an Ansari man. The Ansari said: 'O Ansar, help [me]'. And the Muhajir ,said: 'O emigrants

help [me]'. The Prophet of Allah (S.A.W.) heard this and said: 'What is this argument which is

characteristic to the claims of the period of ignorance?' They said: 'O Apostle of Allah!

A Muhajir hit an

Ansari'. He said: 'Leave that alone for it is a detestable [act]'. 'Abd Allah b. 'Ubayy heard

:that and said

p: ۱۷۷

They have done it? By Allah, if we returned to Medina, those who are powerful will
'expel the weaker

This reached the Prophet (S.A.W.) and 'Umar got up and said: 'O Apostle of Allah
(S.A.W.), let me cut

off the head of this hypocrite'. The Prophet (S.A.W.) said: 'Leave him alone. Let the
people not say that

.(Muhammad kills his companions'" (Sahih al-Bukhari, vol. ۶, p ۶۵

The hadith clearly shows that hypocrites were among the companions. For the
Prophet of Allah accepted

Umar's words, that the man was a hypocrite, but prevented him from killing him, lest'
it be said that

Muhammad killed his companions. Perhaps the Prophet (S.A.W.) knew that most of the
companions

were hypocrites and that if every hypocrite was killed, not many of his companions
would remain

alive]. Where are the ahl al-sunna with regards to this painful reality which refutes]
?their claims

In volume ۳, al-Bukhari reported in "The Chapter on Traditions of Fabrications", from
"The Book of

Testimony": "The Apostle of Allah (S.A.W.) said: 'Who will help me against a man who
has hurt me by

harming my family?' Sa'd b. Mu'adh got up and said: 'O Apostle of Allah (S.A.W.), I will
relieve you

from him. If he is from the Aws, we will behead him. And if he is from our brothers, the

Khazraj, we

will do as you order'. Sa'd b. 'Ubada got up, and he was the chief of the Khazraj, and
before this he was a

righteous man but he was filled with zeal (for his tribe) and said: 'By Allah! You have
lied. You will not

p: ١٧٨

kill him for you are not capable of doing it'. Usayd b. al-Hudayr rose and said: 'By Allah,
!you have lied

By Allah, we will certainly kill him for you are a hypocrite and argue on behalf of the
'hypocrites

The argument between the Aws and the Khazraj became so heated that they were
about to fight each

other. The Prophet of Allah (S.A.W.) was on the pulpit, and he kept on placating them
until they finally

.(kept quiet, whereupon he also kept quiet" (al-Bukhari, vol. 5 p. 156, and vol. 6, p. 8

Sa'd b. 'Ubada, the chief of the Ansar, is accused of hypocrisy, having been, as the
report testifies, a

righteous man, and he is called a hypocrite in the presence of the Prophet (P) who did
.not defend him

The Ansar, whom Allah has praised so much in His book, instigated the 'Aws and
Khazraj who were

prepared to fight [each other] for a hypocrite who had annoyed the Prophet (P)
concerning his family

and [they were prepared] to defend him and had raised their voices in the presence of
.the Prophet (S.A

W.). [Knowing all this] how can we be surprised by the hypocrisy of others, those who
had dedicated

their lives to fighting against the Prophet (P) and his message, or those who intended
to burn the house

?of his daughter after his death, for the sake of the Caliphate

Al-Bukhari has reported in his Sahih, in volume ٨, in "The Book of Unity", in "The Chapter on Allah's

p: ١٧٩

words: 'The angels and the holy spirit ascend to Him...' , "'Ali b. Abi Talib sent some pieces of gold from Yemen to the Prophet of Allah (S.A.W.). The Prophet (P) distributed it among some people. The Quraysh and the Ansar became angry and said: 'He has given to the notables of the Najd and forsaken us'. The Apostle of Allah (S.A.W.) said: 'Rather, I was placating them'. A man came to him and said: 'O Muhammad! Fear Allah!' The Prophet (S.A.W.) said: 'Who will obey Allah if I were to disobey him? He entrusts me to the people of the earth, don't you trust me Khalid b. al-Walid asked him if he could kill him, but the Prophet (P) prevented him from that. When he went away, the Prophet (S.A.W.) said: 'From the offspring of this man will come a people who will recite the Qur'an but it will not go past their throats. They will pierce Islam as an arrow pierces the game. They will kill the Muslims but will spare the idolaters. Were I to meet them, I would kill them as (Ad was killed'" (al-Bukhari, vol. 8 p. 144)

This is another hypocrite among the companions, accusing the Prophet of Allah (S.A.W.) of injustice in distribution, and then confronts him in total disrespect with the words: "O . "Muhammad, fear Allah

Although the Apostle of Allah (P) knew of his hypocrisy, and that from his descendants
would emerge a
people who would pierce Islam as an arrow pierces the game, killing the Muslims and
sparing the

p: ۱۸۰

idolaters, despite all of this, the Messenger of Allah (S.A.W.) prevented Khalid from
killing him

In this is an answer to the ahl al-sunna, who always argue with me saying: "If the
Prophet of Allah knew

that there were hypocrites among his companions who would be the cause for
leading the Muslims

astray, it would have been obligatory upon him to kill them so as to protect his umma
and to protect his

religion

In volume ۳, in "The Chapter if the Imam urges for a Treaty" in "The Book of
Treaties", al-Bukhari

relates

Al-Zubayr reported that he argued against a man from the Ansar who had
participated at the battle of

Badr, and that he presented the matter to the Prophet of Allah (S.A.W.) about a
stream which both used

for irrigation. The Prophet of Allah (S.A.W.) said to al-Zubayr: 'Irrigate from it, O
Zubayr, and then let

the water] flow to your neighbour'. The Ansari became angry and said: 'O Apostle of]
Allah (S.A.W.), is

it because he is your cousin?' The face of the Apostle of Allah (S.A.W.) changed (with
anger) and he

(said: 'Irrigate and then hold it (the water) until it reaches the walls'" (Volume ۳ p. ۱۷۱)

This is another group of the hypocritical companions who believed that the Prophet of

Allah (P) was

influenced by sentiments and would favour his cousin. They said it impudently until
the Prophet's face

.changed colour due to intense anger

Al-Bukhari reported in his Sahih, in volume ۴, "The Chapter on What the Prophet used
to give to those

p: ۱۸۱

whose Hearts were to be Placated"; in "The Book of "Jihad and Campaigns"; "From
, 'Abd Allah (R
who said: 'On the day of the battle of Hunayn, the Prophet (S.A.W.) favoured [some]
people in the
distribution (of booty). He gave al-Aqra b. Habis one hundred camels, and he gave
'Uyayna the same
amount. He also granted some to the eminent Arabs, giving them preference in the
.distribution that day

A man said: 'By Allah! There is no justice in this distribution and the pleasure of Allah is
not sought in
it'. I said: 'By Allah, most certainly I will inform the Prophet (S.A.W.)'. So I came and
informed him. He
said: 'And who will be just if Allah and His Prophet are not just? May Allah bless Moses.
He was

.(troubled more than this, and yet he remained patient'" (al-Bukhari Volume 4, p. 61)

This is another hypocrite amongst the companions of the Prophet of Allah (P) and
perhaps he was
amongst the prominent Qurayshis. As a result, the narrator refrained from
mentioning his name, afraid
of the repercussions from the rulers of the time. You observe that the hypocrite is
certain in his belief
and swears that Muhammad was not just, and that he (the Prophet) did not wish to
please Allah in his
distribution. May Allah have mercy on Muhammad for he was troubled more than this,

yet he was

.patient

In volume ۴, in "The Chapter on the Signs of Prophethood in Islam", in "The Book of the Beginning of

Creation", al-Bukhari recorded: "Abu Sa'id al-Khudri (R) said: 'We were with the Prophet of Allah (S.A

p: ۱۸۲

W.) and he was distributing portions. Dhu'l-Khuwaysira came to him. He was from the Banu Tamim. He said: 'O Apostle of Allah (S.A.W.). Be just'. He said: 'Woe be to you! Who will be just if I am not just? You would be disappointed and at a loss if I were not just'. 'Umar said: 'O Prophet of Allah give me permission to smite his neck'. He said: 'Leave him alone. He has companions whose prayers and fasts when compared with one of yours, makes it appear insignificant. They recite the Qur'an but it does not go past their throats. They pierce [through] the religion as an arrow pierces through -the game'" (al-Bukhari, vol. 4, p. 179).

This is another group of hypocritical companions who outwardly exhibited such an abundance of piety and humility that even the Prophet (P) said to 'Umar: "The prayers and fasts of one of you seems little compared to their prayers and fasts". There is no doubt that they would memorize the Qur'an completely but it did not go past their throats. The words of the Prophet of Allah (S.A.W.): "Leave him alone for he has companions" indicates the presence of the hypocrites in huge numbers among the companions

In volume 4, in "The Chapter on He who does not Face The People with Reprimand", in

Ettiquettes", al-Bukhari reported: "A'isha said: 'The Prophet of Allah (S.A.W.) did something and

allowed it, but some people kept away from it. This reached the Prophet (S.A.W.). He delivered a

sermon, wherein, after praising Allah, he said: 'Why is it that a group of you refrain from doing something that I do? By Allah, I am the most knowledgeable of them concerning Him, and I fear Him most'" (al-Bukhari, vol. ۷, p. ۹۶)

This is another type of companions who kept away from the practice of the Prophet (P). No doubt they mocked at his actions and, as a result, we see him (S.A.W.) delivering a sermon and swearing by Allah that he was the most knowledgeable of them regarding Allah, and that he was the most God fearing

Al-Bukhari in volume ۳, in "The Chapter on Sharing Together in Sacrifice and the Sacrificial Animals

in "The Book of Oppression" stated: "'Ibn 'Abbas said that on the fourth morning of Dhu'l-hijja, the

Prophet of Allah (S.A.W.) came, having declared the intention to make the pilgrimage, and not anything

else. When we came forth, he ordered us to make 'umra and then go to our wives (there was a lot of

things that the people said against that). 'Ata said: "Jabir said: 'If one of us goes to Mina, the semen

would still be dripping from his penis'. That reached the Prophet of Allah (S.A.W.) and he addressed the

people saying: 'It has reached me that some people say so and so. By Allah, I am the

most pious and

.(God fearing amongst you'" (al-Bukhari vol. ۳, p. ۱۱۴

Here is another group of companions who disobeyed the commands of the Prophet in
.the shari'a rulings

p: ۱۸۴

The saying of the Apostle of Allah (S.A.W.): "It has reached me that some people say
"so and so
indicates that a lot of them had refused to free [themselves] from the state of ihram
for their wives, on
the pretext that they did not wish to go to Mina with semen dripping from their
penises. It did not occur
to these ignorant ones that Allah had enjoined a ritual bath and purification upon
them after every
physical union. How could they proceed to Mina with semen dripping from their
penises? Were they
more versed than the Prophet of Allah himself in the rulings of Allah? Or were they
more virtuous and
?God fearing than him
No doubt the mut'a marriage, or temporary union with women, was proscribed after
the Prophet (P) by
Umar, following the [same] pattern [as above]. For if, during the life of the Prophet (P),
they rejected
his commands concerning the cohabitation with their wives during the days of the
pilgrimage, then it is
not surprising to find them prohibiting temporary marriage after his death, denying
for themselves what
the Prophet (S.A.W.) ordered and considering the marriage of mut'a as fornication, as
the ahl al-sunna
.say today

In volume ۴, in "The Chapter What the Prophet used to give to Those whose Hearts
were to be won
Over", in "The Book Of Jihad And Campaigns", al-Bukhari reported from Anas b. Malik
that when
Allah had given the Prophet some property of Hawazin, he gave it to Qurayshi men.
:The Ansar said

May Allah forgive the Apostles of Allah, he gives the Quraysh and neglects us when" our swords are still dripping with their blood". The Prophet of Allah (S.A.W.) gathered them in Quba, summoning only them, not leaving any one of them aside and said: "What is this that has reached me about you?" When they repeated their words to him, he said: "I have given it to men who recently converted from disbelief Aren't you happy that the people go away with wealth, and that you return to your homes with the Prophet of Allah? By Allah, what you return with is better than what they return with". They said: "Certainly, O Prophet of Allah we are pleased". He said: "After me you will see a lot of" egoism, so be patient until you meet Allah and His Prophet at the pond". Anas said: "But we were not patient" (Sahih al-Bukhari vol. 4 p. 6).

Now we ask ourselves: "Was there amongst all the Ansar [even] one man [who was] guided and convinced by what the Prophet of Allah (P) did? Did he believe that he (the Prophet) did not follow his own desires and inclination? Did he understand Allah's words in this regard: 'Nay! By your Lord, they cannot believe until they appoint you as a judge in their disputes and [until] they do

not find in their

.(souls, resistance against your decisions and they totally submit' (۴:۶۵

Was there anyone amongst them defending the Apostle of Allah (P) when they said:

'May Allah forgive

p: ۱۸۶

the Apostle of Allah?' Certainly not! There was no one who had the level of belief which the noble verse demanded. Their words after that: 'Certainly, O Prophet of Allah, we are pleased' were not out of conviction. The testimony of Anas b. Malik, who was amongst them, was appropriate when he said: 'He .'"advised us to be patient, but we were not patient

In volume ۵, in "The Chapter on the Battle of al-Hudaybiyya", in "The Book of Wars", al-Bukhari reported from Ahmad b. Ishkab, who said: "Muhammad b. Fudayl informed us from ,Ala b. Musayyab from his father who said: 'I met al-Bara' b. Azib (R) and said: 'You are honoured, you accompanied the Prophet (S.A.W.) You [also] paid allegiance to him under the tree'. He said: 'O nephew! You do not .(know what we innovated after him'" (al-Bukhari, vol. ۵, p. ۶۶

Al-Bara' b. Azib spoke the truth. Most people do not know what the companions did after the death of their Prophet (S.A.W.), who oppressed his successor, his cousin and distanced him from the Caliphate Nor do they know] who oppressed his daughter al-Zahra and threatened to burn her.] Nor do they know of the usurping of her rights to the gifts from her father, her inheritance and the khumus. [Nor do they

know of] their opposing the successors of the Prophet (P) and the changing of the shari'a rulings, of the burning of the Prophetic sunna, or placing restrictions upon it. [Nor do they know] of the injury done to

him due to the cursing and killing of his family, and their banishment and exile and
granting power to

.hypocrites and corrupt ones, the enemies of Allah and His Prophet

Yes, all these and more they did after his death. These [things] remain unknown to the
masses who do

not know the facts except what has been dictated to them by the Caliphs' schools,
who specialised in

changing the rulings of Allah and His Prophet, doing so by personal judgments which
they called good

.(innovations (bida' hasana

Due to this, we say to the ahl al-sunna: "Do not take pride, O our brothers, in the
companionship and the

companions. For here is al-Bara' b. 'Azib, and he is amongst the foremost who
pledged fealty to the

Prophet (P) under the tree, saying to his nephew in the present tense: "Do not take
pride in my

companionship or my pledge under the tree, for you do not know what I did after
."him

Allah said: "Those who pay allegiance to you in fact pay allegiance to Allah. The hand
of Allah is over

.(their hands. And whoever violates that oath has done so against his own [self]" (٤٨:١) .

How [great] was the number of companions who violated the pledge, so much so that
(the Prophet (P

took a pledge from his cousin 'Ali to fight them as has been documented in the

.historical texts

In volumes ١ and ٣ of his Sahih, in "The Chapter on if People who leave the Imam in
, "the Friday prayer

p: ١٨٨

in "The Book of the Friday prayer", al-Bukhari reported from Jabir b. 'Abd Allah (R),
who said: "A
caravan came from Syria bringing foodstuffs. We were praying the Friday prayer with
the Prophet of
Allah (S.A.W.). All the people left except twelve men. This verse was then revealed:
'And if they see
trade or vain [things], they hurry away and leave you standing'" . (al-Bukhari, vol. ۱, p.
,۲۲۵: vol. ۳, p. ۶
.)

This is another group of hypocritical companions who observed no piety or humility.
They fled from the
Friday prayer to inspect the caravan and trade, leaving the Prophet of Allah standing
,in front of Allah
.fulfilling his obligation in humility and awe

Was the belief of these Muslims complete? Or were these the hypocrites who scoffed
at the prayers and
when they stood to observe it, did so in a lacklustre manner? None [of them] is
exempted from this
except those who stood with the Prophet (S.A.W.) to complete the Friday prayer, they
were twelve men
.in all

Whoever studies their status and investigates their reports will be appalled by their
actions. No doubt
their flight from the Friday prayer occurred several times and, as a result, the book of

Allah, the most

Glorified, has recorded it by stating: "Say that which is with Allah is better than vain pleasures and

."trade

So that you may realise, O dear reader, the extent of their respect for the prayer (the contemporary

:Muslims show more [respect] than they did) I present the following narration to you

p: ۱۸۹

Al-Bukhari reported in volume ۳, in "The Chapter on what has been [narrated] Regarding Plants" in The Book of Deputyship": "From Sahl b. Sa'id (R) who said: 'We used to rejoice on Fridays for there was an old woman who used to cut some roots of the silq (a kind of vegetable) which we used to plant on the banks of our water streams. She would cook them in her pot adding some barley on it, I do not know the amount of it except that there was no fat or melted fat on it. When we finished the Friday prayers, we would go to her and she would serve it to us. Due to that, we used to be happy on Fridays. We would neither eat nor take the midday nap until after the prayer'" (Sahih al-Bukhari vol. ۳ p.۷۳).

Good for those companions who rejoiced on Fridays, not because they would meet the Prophet of Allah (S.A.W.) or listen to his sermons and his exhortations or would pray behind him, nor because they would meet each other, or [would rejoice] due to the day's blessings and mercy; they rejoiced on Fridays because of a special dish that an old woman would prepare for them. If a contemporary Muslim were to say that he rejoiced on Fridays for food, he would be regarded as dimwitted and negligent (of the

.(importance of the day

If we wish to research and investigate more, we would find that the grateful ones,
whom the Qur'an
praised, were a minority, they did not exceed twelve in number. These were the
devoted ones who did

p: ١٩٠

not hurry towards vain pleasures and trade, abandoning their prayer. They were steadfast with the Prophet (S.A.W.) in wars on a number of occasions when the rest of the companions turned their backs .and fled

In volume ۴, in "The Chapter on what is Detested in Argument and Disagreement in War", in "The Book of War and Campaigns", al-Bukhari reported from al-Bara' b. 'Azib who said: "The Prophet (S.A.W) appointed an infantry of fifty men on the day of Uhud, and appointed 'Abd Allah b. Jubayr as the leader

He said to them: 'Even if you see birds snatching us, do not leave your positions until I .send for you

They were defeating them. He said: 'And I saw, by Allah, the women fleeing with their anklets and legs

visible as they had raised their dresses. The companions of 'Abd Allah b. Jubayr said: 'The booty! O

people, the booty! Your companions have prevailed so what are you waiting for?' 'Abd Allah b. Jubayr

said: 'Have you forgotten what the Apostle of Allah (S.A.W.) said to you?' They said: 'By Allah! We

will go to them and take [something] from the booty'. When they came to them, their faces were turned

away and they started to retreat. At that time, the Prophet of Allah (S.A.W.) called

.them from behind

Only twelve men remained with him whilst seventy of us fell". (Sahih al-Bukhari vol. ۴,
.(p. ۲۶

We know from what the historians relate of this battle that the Prophet of Allah
(S.A.W.) left with one

p: ۱۹۱

thousand companions, each one desiring to fight in Allah's path, allured with the help that had come at Badr. However, they disobeyed the commands of the Prophet (P), causing a loathsome, horrible rout in which seventy people were killed, the chief of whom was Hamza, the uncle of the Prophet (P). The remainder fled, and only twelve people remained with the Prophet (P) on the battlefield, according to what al-Bukhari says. The other historians reduce this number to only four. These were 'Ali b. Abi Talib who resisted the polytheists, thereby protecting the front of the Prophet (S.A.W.); Abu Dijana who protected the rear, Talha and Zubayr. It is said that Sahl b. Hanif [was also there]. It is in this context that we [can] understand the saying of the Prophet of Allah (S.A.W.): "I do not see any one amongst them saved except like abandoned livestock". (We will discuss this hadith presently). Allah, Glory be to Him, the Most Exalted, threatened them with hellfire if they fled from battle and said "O you who believe! If you meet those who disbelieve in battle, do not turn back!" Whosoever flees from them on that day, except as a strategy or to [regroup] with [his] party, has brought upon himself Allah's wrath and his abode is in Hell, it is an evil path" (٨:١٥)

What, then, is the status of these companions who flee from prayer to pursue vain things and trade, and then flee from battle due to fear of death abandoning the Prophet of Allah (S.A.W.) alone in the midst of

p: ۱۹۲

the enemy? In both cases, they all turn their backs and flee, none remain with him
except twelve men

according] to the best estimate. Where were the companions, O people of]
?perception

Perhaps some researchers, when they read of such events and narrations, pay little
attention to them and

assume that they were occasional happenings which Allah forgave and that the
companions did not

.repeat them afterwards

Certainly not, the noble Qur'an informs us of startling facts, for Allah, Glory be to Him,
has recorded

their fleeing on the day of the battle of Uhud in His words: "Allah fulfilled His promise
when you, by

His Permission, were about to rout your enemy, yet you failed and fell to arguing
about the order and

disobeyed it after He brought you in sight of what you coveted. Amongst you are
those who desire this

world and amongst you are some who desire the hereafter. Then did He divert you
from your foes in

order to test you. But He forgave you. And Allah is full of grace to the true believers.
You were

climbing (high ground) without glancing at any one and the Prophet was calling you
from behind. Then

God gave you one distress after another so that you should not grieve at what [booty]

you lost and what

.(has befallen you, and Allah is well aware of what you do" (۳:۱۵۳

This verse was revealed after the battle of Uhud, wherein the Muslims were routed
due to their craving

after the worldly goods when they saw the women raising their dresses and showing
their legs and their

p: ۱۹۳

ankles, according to al-Bukhari's report. They disobeyed Allah and His Prophet (P) as is related by the

Qur'an. Did the companions pay heed to that event and repent and seek His forgiveness, not repeating

?such acts afterwards

Certainly not! They did not repent and perpetrated worse than this at the battle of Hunayn, which

occurred in the latter part of the life of the Prophet (S.A.W.). According to the historians, they were

in number in that battle. Despite their larger numbers, they took to flight and ۱۲,۰۰۰ turned their backs

as usual, leaving the Prophet of Allah (S.A.W.) amidst the enemies of Allah, the polytheists. He had

only ۹ or ۱۰ persons from Banu Hashim, at the head of whom was Imam 'Ali b. Abi Talib, according to

[al-Ya'qubi in his history, as well as according to other [sources

If their flight on the day of Uhud was disgraceful, then, at Hunayn, it was even more ,despicable and evil

for the steadfast ones who stayed with him at Uhud were four from out of a thousand companions, a

ratio of ۱:۲۵۰

At Hunayn, there were only ten patient and steadfast ones from ۱۲,۰۰۰ companions, a ratio of ۱:۱۲۰۰. If

Uhud occurred at the beginning of the emigration and the people were still few [in

number], and only

recently converted from the [period of] ignorance, what was their excuse at the battle
of Hunayn which

occurred at the end of ʌ A.H., when only two years of the life of the Prophet remained?

Despite their

superior numbers and preparedness, they ran away head over heels from the battle,
not even looking

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.(back at the Prophet of Allah (S.A.W

The noble Qur'an clearly explains their feeble stances and their running away from
that battle in the

following words: "And on the day of Hunayn when your large numbers elated you but
yet availed you

naught, the land constrained you despite its width, and you turned in retreat. Allah
sent tranquillity on

the Prophet and on the believers and sent down an army which you did not perceive,
and punished those

.(who disbelieved, that is the chastisement for the disbelievers" (٩:٢٤

Allah explains that He strengthened [the position of] His Prophet (P) and those who
persevered with him

in the fight, by sending tranquillity to them, and then assisted them with an army of
angels who fought

by their side and helped them against the disbelievers. There was no need of the
deserters who fled from

the enemy because they were afraid to die, disobeying thereby their Lord and their
Prophet. Every time

.Allah tested them He found them failing

For further clarification, it is necessary for us to examine the narration reported by al-
Bukhari, especially

the routing of the companions in Hunayn. He reported in volume ٨, in "The Chapter on
;"Allah's Words

On the day of Hunayn when you were elated by your numbers, yet it availed you'

not...", in "The Book

of Military Campaigns", from Abu al-Qatada who said: "On the day of Hunayn, I saw a
Muslim fighting

a polytheist while another polytheist was coming up from the rear to kill him. I
hastened to the one who

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was coming up from the rear. He raised his hand to strike me, and I struck his hand
and dismembered it

He grabbed me and squeezed me heavily until I feared [for my life]. Then he let up; I
broke free and

struck him, killing him. The Muslims were routed, and I was defeated with them.
'Umar b. al-Khattab

was with the people; I said to him: 'What is the matter with the people?' He said: 'It is
by Allah's

.(decree..."' (al-Bukhari, vol. 5, p. 101

By Allah, how amazing is the conduct of 'Umar b. al-Khattab, who is held by the ahl al-
sunna to be

among the bravest of the companions, if not the bravest of them all? They relate that
Allah strengthened

Islam through him and that the Muslims did not openly preach [Islam] until after his
conversion. History

informs us of the true events and how he turned his back and fled from battle on the
day of Uhud. Just as

he turned back on the day of Khaybar when the Prophet of Allah (S.A.W.) sent him to
the city of

Khaybar to conquer it, placing him at the head of an army. He and his companions
were routed and they

returned accusing him ('Umar) of cowardice, and him accusing them of cowardice. He
also retreated and

fled on the day of Hunayn with those who fled; perhaps he was the first to flee, and

people followed him

since he was the bravest of them. As a result, we see Abu Qatada [who was] among
the thousands who

p: ١٩٦

fled, turning and asking 'Umar b. al-Khattab, as one surprised: "What is the matter
"with the people

Umar b. al-Khattab was not satisfied with his running away from the battle and'
leaving the Prophet of

Allah (P) in the middle of the polytheists. He [further] pretended to Abu Qatada that it
was the decree of

!Allah

Did Allah order 'Umar b. al-Khattab to flee from the battle? Or did He command him to
remain firm and

to persevere in the wars and not to run away? He said to him and his companions: "O
!you who believe

.(If you meet the disbelievers in battle, do not turn upon your heels" (٨:١)

Allah took a covenant from him and his companions about that, as has been related in
:Allah's wise book

They had promised Allah before not to turn upon their heels, and the covenant with"
Allah must be

.(answered for" (٣٣:١٥)

How can Abu Hafs ('Umar) turn away from the battle and allege that it is Allah's
decree? Where does he

stand regarding the injunctions of these clear verses? Or are there seals upon the
?hearts

We are not here discussing the personality of 'Umar b. al-Khattab, we shall devote a
special chapter to

him. The hadith of al-Bukhari is nonetheless striking and leaves us with no alternative

[but] to make

quick observations. What concerns us at this point is the testimony of al-Bukhari that the companions, in spite of their large numbers, turned back on the day of Hunayn. Whoever reads the historical texts on

p: ۱۹۷

.those wars and military campaigns will encounter the most surprising things

If the decree of Allah was not obeyed by most companions, as we realized from the preceding

discussions, then their disobedience to the commands of the Prophet of Allah (S.A.W.) while he was

alive and in their midst is not surprising. As for his commands after his death, may my father and mother

be sacrificed for him, these were neglected, changed and altered without any concern

The Companions' position regarding the Orders of the Prophet during his lifetime

Let us begin with the commands he issued during his lifetime which were countered by the companions

.with revolt and disobedience

For the sake of brevity, we shall discuss only those [reports] documented by al-Bukhari in his Sahih. We

will devote special pages to the rest of the Sahih of the ahl al-sunna, they are replete with far more

.instances, and with far more explicit and challenging reports

Al-Bukhari reported in volume ۳, in "The Chapter on the Conditions on War and Making Treaties with

those who Wage Wars", in "The Book of Conditions", after reporting the episode of -the treaty of al

Hudaybiyya and 'Umar b. al-Khattab's opposition to what the Prophet of Allah (S.A.W.) ,had agreed to

he doubted him, saying to him openly: "Aren't you really the Prophet of Allah"?.. to the
end of the
story... Al-Bukhari said: "When they finished the matter of writing down the terms [of
the treaty], the
Prophet of Allah (S.A.W.) said to his companions: 'Arise and sacrifice the animals and
then shave your

heads'. He said: 'By Allah! Not a man stood up from them, even after he repeated himself three times

Yet no one amongst them rose. He went to Umm Salama and related to her what he had encountered

.(from the people"' (Sahih al-Bukhari, vol. ۳, p. ۱۸۲

Are you not surprised, O reader, at the insolence and disobedience of the companions with regards to the

order of the Prophet (S.A.W.)? Although it was repeated three times, none of them responded

It is necessary here to relate a discussion that took place between some scholars and myself in Tunis

after the publication of my book "Then I Was Guided". In it, they had read my remarks on the treaty of

al-Hudaybiyya, and, in turn, had added their comments to mine, saying: "If the companions had

disobeyed the order of the Prophet (S.A.W.) on the sacrifice and shaving, and none of them complied

with his order, then 'Ali b. Abi Talib was among them and therefore he [also] did not comply with the

:order of the Prophet of Allah (S.A.W.)". I responded to them with the following

Firstly: 'Ali was not reckoned to be among the companions. For he was the brother and cousin of the

Prophet of Allah, the husband of his daughter and the father of his progeny. 'Ali was with the Prophet of

Allah on one side, and the rest of the people on the other. If the narrator in Sahih al-Bukhari said that the Prophet (S.A.W.) ordered his companions to slaughter the animals and to shave their heads, then Abu'l

p: ۱۹۹

Hasan (A.S.) was not counted among them. For he was to him (the Prophet) what
.Aaron was to Moses

Don't you see that the greetings upon the Prophet are not complete unless the
greetings upon his family

are added to them? Without doubt he ('Ali) is the leader of the progeny of Muhammad.
[As for] Abu

Bakr, 'Umar, 'Uthman and other companions, their prayers are not complete unless
.they mention 'Ali b

.Abi Talib along with Muhammad b. 'Abd Allah

Secondly: The Prophet of Allah (S.A.W.) always used to share with 'Ali, his brother, his
sacrifices, as

occurred in the farewell pilgrimage when 'Ali came from Yemen and the Prophet of
(.Allah (S.A.W

asked him: "What did you offer [for sacrifice] O 'Ali?" He replied: "What the Prophet of
."Allah offered

The Prophet shared his sacrifice with him. All the hadith reporters and historians have
recorded this

incident. He must have been his partner at al-Hudaybiyya too. Thirdly: 'Ali b. Abi Talib
was the one

who wrote the terms of the treaty of al-Hudaybiyya, as dictated by the Prophet of
Allah (S.A.W.), and

had never disputed with him in anything throughout his life; not at al-Hudaybiyya, nor
at any other

occasion. History has not recorded a single instance at which 'Ali (A.S.) delayed

[carrying out an order

of] the Prophet (P) or disobeyed him even once, God forbid, or that he ever fled from a battle and left his

brother and cousin amongst the enemies. Rather, he constantly offered himself [as a ,sacrifice]. In short

p: ۲۰۰

Ali b. Abi Talib was like the Prophet (P) himself. As a result, the Prophet (S.A.W.) used to say: "None

"is allowed to remain in the mosque while ritually impure (junub) except I and 'Ali

Most of the participants [in the discussion] were convinced by what I had presented and admitted that

.(Ali b. Abi Talib never in his life opposed any order of the Prophet of Allah (S.A.W)

Al-Bukhari reported in volume ٨, in "The Chapter on Abhorrence of Differences", in "The Book on

Adherence to the Qur'an and Sunna", from 'Abd Allah b. 'Abbas who said: "When the time of the

Prophet's (S.A.W.) death drew near, there were people in the house, among them 'Umar b. al-Khattab

He said: 'Come so that I may write for you [something] so that you may never go astray'. 'Umar said

Surely the Prophet (S.A.W.) is overcome by pain; you have with you the Qur'an, and the book of Allah

is sufficient for us". The members of the household differed and argued [amongst themselves]. Among

them were those who said: 'Come closer, the Prophet of Allah (S.A.W.) will write for [you [something

so you will never go astray afterwards'. Among them were those who said what 'Umar had said. When

the noise and differences intensified in the presence of the Prophet (S.A.W.), he said: 'Go away from

."me

Ibn 'Abbas used to say: "The calamity of all calamities was the clamour and differences that occurred

between the Prophet of Allah (S.A.W.) and his writing the dictate for them" (al-Bukhari, ;vol. ۸, p. ۱۶۱

p: ۲۰۱

This is another command of the Prophet of Allah (S.A.W.) which the companions countered with

(rejection, disobedience and degradation [of the status of] the Prophet (S.A.W.

It must be noted that when he (the Prophet) asked for paper and ink to be brought so that he could write

for them a letter which would prevent them from going astray, 'Umar b. al-Khattab said in the presence

of the Prophet (S.A.W.): "The Prophet of Allah is delirious", i.e., hallucinating, God forbid

Al-Bukhari, however, rectified that expression and changed it to "overcome by pain", because the one

who said it was 'Umar b. al-Khattab. You see, he omitted the name of 'Umar in the :narration, saying

and they said the Prophet of Allah is delirious". This is the honesty of al-Bukhari in transmitting hadith

(We will, God willing, devote a special chapter to this)

In any case, most hadith scholars and historians relate that 'Umar b. al-Khattab said: "Surely the Prophet

of Allah (S.A.W.) is delirious" and many companions followed him and said what he said in the

presence of the Messenger of Allah (S.A.W.). It is for us to picture the awful event and those raised

voices, the intense clamour and dissension in his presence. No matter how the

narration expresses it, it

can inform us only a little of the actual scene. It is the same if we read a historical
book on the life of

Moses (P); no matter how vivid the book is, it will not have the effect of a film which
we see with our

p: ۲۰۲

.eyes

In volume ۷, in "The Chapter on What is Allowable in Anger and Intensity for Allah's sake", al-Bukhari

reported in "The Book of Morals": "The Prophet (S.A.W.) made a small room with a mat from palm

leaves. He came out (of his house) and went out to pray on it. The people followed him in this. The

next] night they [also] came, but the Apostle of Allah (S.A.W.) delayed and did not] .come out to them

So they raised their voices and threw stones at the door. He came out angrily and said: 'You insisted on

it (the prayer), until I thought it would become obligatory upon you. Offer your (optional) prayer in your

homes, for surely the best prayer of a man is in his house, except the obligatory -prayer'" (Sahih al

.(Bukhari, vol. ۷, p. ۹۹; vol. ۲, p. ۲۵۲; vol. ۴, p. ۱۶۸

Most unfortunately, 'Umar contravened the order of the Prophet (S.A.W.) and gathered the people for

supererogatory prayer during his Caliphate, saying regarding his action: "This is an innovation, a

wonderful one". Most of the companions followed his innovation, they espoused his views and

supported him in every thing he did and said. 'Ali b. Abi Talib, and the ahl al-bayt, differed with him for

they did not act, except [according to] the orders of their master, the Prophet of Allah
(S.A.W.) and did
not substitute anything for it. If every innovation leads to error and every error leads
to the fire, what
? (about the errors which were invented to oppose the rulings of the Prophet (S.A.W

In volume ۵, in "The Chapter on the Battle of Zayd b. Haritha", in "The Book of
-Campaigns", al
Bukhari reported on the authority of Ibn 'Umar (R) who said: "The Apostle of Allah
(S.A.W.) ordered
Usama b. Zayd to [lead] a group but they sought to find fault in his leadership. He said:
'If you find fault
in his leadership, you [also] sought to find fault in the leadership of his father before
him. By Allah, he
was created for leadership and was the most beloved of men to me; and now he
(Usama) is the most
.(beloved of people to me after him'" (al-Bukhari, vol. ۵, p. ۸۴

This event has been related in detail by the historians; how they angered the Prophet
(.of Allah (S.A.W
until he cursed those who stayed behind the expedition of Usama, as he was a young
general who had
not reached seventeen years of age. The Prophet (S.A.W.) had put him in charge of an
army in which
were Abu Bakr, 'Umar, Talha, al-Zubayr, 'Abd al-Rahman b. 'Awf and all the Qurayshi
notables; the
Prophet (S.A.W.) did not draft 'Ali b. Abi Talib, nor any of the companions who followed
him ('Ali) in
.that army
Al-Bukhari always summarizes events and edits the hadith to protect the honour of
the "pious

predecessors" amongst the companions. Despite this, what he reports is sufficient for
one who wishes to
.attain the truth

In volume ۲ of his Sahih, in "The Chapter on Reproach of He who Fasted
Continuously", in "The Book

p: ۲۰۴

of Fasting", al-Bukhari reported on the authority of Abu Hurayra who said: "The Prophet of Allah (S.A

W.) forbade fasting [two days] continuously without breaking it and a Muslim said to him: 'But you fast

continuously, O Prophet of Allah!' He replied: 'And who among you is like me? Verily I stay awake at

night and my Lord grants me sustenance and water'. When they refused to stop fasting continuously, he

joined them one day's fast with another [day], and then they sighted the crescent. Then He said: 'Had it

the crescent) been delayed, I would have continued [fasting] with you'. It was as a reproach to them for

.(having failed to desist as he had ordered" (Sahih al-Bukhari, vol. ۲, p. ۲۴۳

Well done to these companions who the Prophet of Allah (S.A.W.) prohibited from doing something but

they did not desist from it. He kept on repeating the prohibition, but they would not listen. Did they not

read Allah's words: "Whatever the Prophet gives you, accept it, and whatever he forbids you from, keep

.(away from it, and fear Allah! Indeed Allah is severe in punishment" (۵۹:۷

Despite the threat of grave punishment by Allah, Glory be to Him, to those who ,opposed His Messenger

.some companions did not attach any importance to His threats and warnings

If this was their condition, then there can be no doubt about their hypocrisy, even

though they outwardly

exhibited an abundance of prayer, fasting and strict [adherence to] religion, to the extent that they even

forbade themselves from cohabitation with their wives so that they might not travel with their penises

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dripping with semen. They refrained from what the Prophet of Allah (S.A.W.) did, as
has been discussed
previously

Al-Bukhari, in his Sahih, volume ۵, in "The Chapter on the Prophet's (S.A.W.) sending of
-Khalid b. al

Walid to Banu Judhayma", in "The Book of Military Campaigns", on the authority of al-
Zuhri from

Salim from his father, he said: "The Prophet (S.A.W.) sent Khalid b. al-Walid to Banu
Judhayma and he

invited them to Islam. It did not seem proper to them to say we have submitted
ourselves and so they

said [instead]: 'We have left idol worship. We have left idol worship'. Khalid started to
kill them and to

take captives. He gave each one amongst us his captive. Then, one day, Khalid
ordered each man to kill

his captive. I said: 'By Allah! I will not kill my prisoner and none of my companions will
'kill theirs

This happened till] we came to the Prophet (S.A.W.) and we related this to him. The]
(.Prophet (S.A.W

raised his hands and said twice: 'O Allah! I am innocent of what Khalid has done'" (al-
.Bukhari vol. ۵, p

(vol. ۸, p. ۱۱۸, ۱۰۷

The historians have chronicled this event in some detail and [shown] how Khalid
perpetrated this

despicable act of disobedience. He, and some of his companions who obeyed him, did not adhere to the commands of the Prophet of Allah (S.A.W.) regarding the prohibition of killing anyone who accepted Islam. Certainly, this was one of the worst sins that caused the flowing of innocent blood, and the

.Prophet (S.A.W.) had ordered them to invite the people to Islam, not to kill them

Khalid b. al-Walid was overcome by the urge of the Jahili period, and a Satanic force
.overcame him

This was because] the Banu Judhayma had killed his uncle al-Fakiha b. al-Mughira,]
during the time of

Ignorance. He came upon them and said: "Lay down your arms for the people have
accepted Islam". He

.then ordered that their hands be tied and many of them be killed

When some of the sincere companions learned of Khalid's intentions, they fled from
the army and joined

the Prophet (P) and related the news to him. The Prophet of Allah (P) then dissociated
himself from his

acts and sent 'Ali b. Abi Talib who compensated them for the loss of blood and
.property

To know this incident in some detail, there is no harm in reading what 'Abbas Mahmud
al-'Aqqad has

written in his book: "The wonderful [exploits of] Khalid", wherein al-'Aqqad writes on
pages ٥٧ ٥٨ as

:follows

After the conquest of Mecca, his (the Prophet's) concern was directed to the"
cleansing of the Bedouin

tribes surrounding it (Mecca) from idol worship. He sent expeditions to the tribes to
invite them and to

ascertain their intentions. Amongst the expeditions was that of Khalid b. al-Walid to

,Banu Judhayma

numbering about ۳۵۰ emigrants, Ansars and Banu Sulaym. He sent them as missionaries and did not

order them to fight. Banu Judhayma were the fiercest tribe during the period of Ignorance and were

."known as the "spoonful of blood

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Among those that they had killed on one occasion were al-Fakiha b. al-Mughira and his brother, the paternal uncles of Khalid b. al-Walid and the father of 'Abd al-Rahman b. 'Awf and Malik b. al-Sharid and his three brothers from Banu Sulaym in one place, as well as several others from various tribes

When Khalid came to them and they knew that the Banu Sulaym were with him, they donned their weapons and rode forth for battle, refusing to give in. Khalid asked them: 'Are you Muslims?' It is said

that some of them answered in the affirmative and some of them said: 'Saba'na! Saba'na!' i.e., we have

left idol worship! We have left idol worship! He then asked them: 'Why are the weapons on you?' They

replied: 'There is enmity between us and some Arab tribes and we feared that you might be them, so we donned our weapons

He said to them: 'Drop your weapons for the people have accepted Islam'. A man among them who was

called Juhdam cried out: 'Woe be unto you O Banu Judhayma! This is Khalid. By Allah, captivity will

follow your dropping of weapons. After captivity [he will] behead you. By Allah! I will never give up

my weapons'. He was still saying this when his weapons were taken away along with

.those of others

.The other [people] dispersed

Khalid ordered that they be handcuffed and put to the sword. Banu Sulaym and the other Arabs with

them accepted his orders of killing them. The Ansars and Muhajirun, however, refused to kill anyone

p: ٢٠٨

without being commanded by the Prophet (P) to fight [them]. The news reached the
(.Prophet (S.A.W

who raised his hands towards the sky and said three times: 'O Allah! I dissociate
myself of what Khalid

has done'. He then sent 'Ali b. Abi Talib to Banu Judhayma to compensate them for the
blood and

.property that had been destroyed

The event appalled the prominent companions, those who had accompanied the
expedition as well as

those who had not. 'Abd al-Rahman b. 'Awf was so incensed that he accused Khalid of
deliberate

."slaughter to avenge his two uncles

This is the verbatim quote of what al-'Aqqad reported in his book "The wonderful
."[exploits of] Khalid

And al-'Aqqad is like the other ahl al-sunna thinkers, for, after relating the entire
episode, he seeks a

cold, fictitious explanation [to defend] what Khalid had done, [an explanation] which is
baseless and

which no sound reason can accept. There is no excuse for al-'Aqqad except that he
wrote "The

wonderful [exploits of] Khalid". Everything he presented in defence of Khalid is
presumptuous, fragile

.as a spider's web. Whoever reads it realises the folly and weakness of his defence

How can there be any excuse when he himself bore testimony in his own words that

the Prophet (P) sent

them as missionaries and did not order them to fight? And he admitted that the Banu
Judhayma had

removed their arms after having donned them when Khalid deceived them by telling
his companions

Remove your weapons, for the people have become Muslims". He also confessed"
that Juhdam had

p: ۲۰۹

refused to lay aside his arms and warned his tribe that Khalid will deceive them by his words: "Woe unto you O Banu Judhayma, he is Khalid! By Allah, there is nothing after the removal of your arms except captivity, and after captivity beheading. By Allah! I will never lay down my arms". Al-'Aqqad said that the Banu Judhayma crowded him until he removed his arms. This shows the submission of the .tribe and of their good intentions

If the Prophet of Allah (P) sent them as preachers of Islam and had not ordered them to fight, as you yourself testified, O 'Aqqad, then what was Khalid's excuse in opposing the orders of the Prophet (P)? I don't think you can legitimize it, O 'Aqqad

If the tribe had removed their weapons, declared their Islam, and finally won over their companion, who had sworn that he would not lay aside his weapons until they pacified him, as you have yourself admitted, O 'Aqqad, then what is Khalid's excuse for betraying them and killing them [when [they were ?passive and were bereft of their weapons

You have said that Khalid issued orders against them, their hands were tied and they were put to the sword. This is another deed that I do not think you can justify, O 'Aqqad! Did Islam

order Muslims to

kill those who do not fight them, [even] assuming that they did not declare their Islam?

.Certainly not

.This is the argument that the Orientalists, the enemies of Islam, propagate today

Then, once again, you admit that the Prophet (P) did not order him to fight the people,

for you said that

p: ۲۱۰

the emigrants and the Ansar rebuked Khalid for having killed anyone without being
commanded by the

Prophet (S.A.W.) to fight. What is your excuse, O 'Aqqad, for seeking excuses for
?Khalid

In replying to al-'Aqqad, it is sufficient for us [to note] that he completely refuted and
destroyed his own

excuses by saying: "The revulsion to the event extended to all the prominent
companions, those who

were present in the expedition and those who were not". If the prominent
[companions expressed [their

disgust towards Khalid to the extent that they fled from his army and complained to
the Prophet (S.A

W.) and if 'Abd al-Rahman b. 'Awf accused Khalid of deliberately killing the people in
revenge for his

two uncles, as al-'Aqqad has testified, and if the Prophet of Allah (S.A.W.) had raised
his hands to the

sky and said three times: "O Allah, I dissociate [myself] from what Khalid b. al-Walid
[has done", [and

if the Prophet sent 'Ali with property to compensate the Banu Judhayma for the blood
[spilt] and [for the

loss] of property so as to appease them, as al-'Aqqad has testified, this [in itself]
proves that the

community had accepted Islam, but that Khalid had wronged them and committed
excesses against

them. Can someone ask al-'Aqqad, who tries his best to defend Khalid, is he (al-'Aqqad) more learned than the Prophet of Allah (P) who dissociated [himself] from his acts three times? Or is he more learned than the prominent companions who reproached him? Or more than the companions who were present at

the event but escaped from the expedition dismayed by his repulsive acts which they had witnessed? Or is he more learned] than 'Abd al-Rahman b. 'Awf, who was with him in the expedition] and, without doubt, knew Khalid better than al-'Aqqad? He accused him of deliberately killing the people so as to .exact revenge for his uncles

May Allah fight blind fanaticism and jahili zeal which changes the truth. Although al-Bukhari summarized the matter in four lines, what he has mentioned is sufficient to convict Khalid, and the other companions who obeyed him in killing innocent Muslims, and whom al-'Aqqad has mentioned by saying: "Banu Sulaym and those Arabs with him obeyed him in killing them". However, al-Bukhari mentions] only two or three who did not comply with his commands, they fled from] the army and returned to the Prophet complaining of Khalid. You cannot convince us, O 'Aqqad, that the emigrants and Ansars who totalled ۳۵۰, as you have said, did not obey Khalid in killing the people, and that they all fled from the army, no researcher can believe this. This is [merely] an attempt on your part to preserve the nobility of the pious ancestors, the companions, and to hide the realities

at any cost. The

.time has come to remove the veils and to know the truth

How many despicable massacres of Khalid b. al-Walid has history related to us,
especially on the day of

al-Battah when Abu Bakr appointed him to be the head of a big army comprising of
foremost

p: ۲۱۲

companions. He deceived Malik b. Nuwayra and his people when they removed their weapons; he ordered that their hands be tied and then beheaded them without a fight. He entered Layla, Umm Tamim, the wife of Malik, on the same night that her husband was killed. When 'Umar b. al-Khattab came to know [what happened], he castigated him and told him: "You killed a Muslim man then sprang on his wife, by Allah, I will stone you with your stones, O enemy of Allah". Abu Bakr stood beside Khalid and said to 'Umar: "Stop [moving] your tongue against Khalid, he used [his reasoning] and erred". This is another issue whose discussion is lengthy and mentioning it is .repulsive

The rights of how many unfortunate people have been usurped because a tyrant is ?strong and powerful

How [frequently] a tyrant is helped in his tyranny and falsehood because he is rich and close to the apparatus of the rulers. When he examines the story of the Banu Judhayma, al-Bukhari cuts the story short and says: "The Prophet sent Khalid to Banu Judhayma, he invited them to Islam. They did not deem it proper to say 'We have submitted', so they said 'We have turned away from .'"idol worship

Were the Banu Judhayma Persians or Turks or Indians or Germans that they did not
deem it proper to
say "We have submitted", O Bukhari? Or were they an Arab tribe in whose language
the Qur'an was
revealed? Blind fanaticism and the major plots which were conspired to protect the
nobility of the

companions made al-Bukhari utter such statements so as to vindicate the act of
Khalid b. al-Walid

Al-'Aqqad also says: "Khalid asked them: 'Are you Muslims?'" Al-'Aqqad then says: "It
is said that some

of them replied in the affirmative and some of them replied 'saba'na, saba'na (we
.'" (have left idolatry

The words "it is said" show clearly that the community would accept anything which
people conjured up

so as to defend Khalid b. al-Walid. [This is] because Khalid b. al-Walid was the raised
sword of the ruler

and was the defender of the usurping Caliphate. He was its follower, exemplifying
overwhelming

strength to whoever resolved to rebel or revolt against what had been decided by the
heroes of Saqifa on

the day that the Prophet (S.A.W.) passed away. There is no power nor strength except
with Allah, the

.most High, the most Great

.The Companions' conduct towards the Prophet's commands after his death

:Their neglecting of the Prophet's sunna

Al-Bukhari reports in volume 1 in "The Chapter of Neglecting of the Salat" from
.Ghaytan: "Anas b

Malik said: 'I know nothing which is [performed] now that was performed in the time
.of the Prophet (S

A.W.)'. It was said: 'The prayer'. He (Anas) responded: 'Have you not neglected it

[[amongst the things

'?that you have neglected

He said: "I heard al-Zuhri say: 'I visited Anas b. Malik in Damascus and [I found him]
crying. I said to

him: 'What makes you cry?' He said: 'I do not know of anything which I encountered
[during the time of

p: ٢١٤

the Prophet] except this salat and this has [also] been abandoned" (al-Bukhari volume 1, p. 134).

Al-Bukhari has also reported in volume 1 in "The Chapter of the Superiority of the Fajr in

Congregation: "Al-A'mash told us: 'I heard Salim saying: 'I heard Umm Darda say: 'Abu Darda came to

me whilst he was angry. I said to him: 'What has angered you?' He said: 'By Allah, I do not know from

the umma of Muhammad (S.A.W.) anything else except that they prayed in congregation" (al-Bukhari

(vol. 1, p. 159).

In volume 2 in "The Chapter of going to a Mosque in which there is no Minbar" al-Bukhari reports that

Abu Sa'id al-Khudri said: "The Prophet of Allah (S.A.W.) used to go out on the day of 'id al-fitr and 'id

al-duha to the mosque. The first thing that he used to do was to pray, then he would exhort the people

The people continued this [practise] until I went out with Marwan when he was the governor of Medina

on the day of 'id al-duha or 'id al-fitr. He wanted to ascend the pulpit before praying. I caught hold of his

clothes but he pushed me away, ascended the minbar and delivered the sermon before the prayer. I said

to him: 'You have altered [the sunna], by God'. He said: 'Abu Sa'id, what you know has

gone away'. I

said: 'By Allah, it is better than what I do not know'. He responded: 'The people would not remain after

.(the prayer, so I delivered it before the prayer"' (al-Bukhari, vol. ۲, p. ۴

p: ۲۱۵

The companions during the time of Anas b. Malik and Abu Darda and during the
lifetime of Marwan b
al-Hakam, and this was a period [which was] very close to the lifetime of the Prophet
(S.A.W.), changed
the sunna of the Prophet (P) and had discarded everything, even the prayer, as you
have heard, and
reversed the order of the sunna of the chosen one (P) for their evil benefits, i.e., the
Banu Umayya
adopted the practise of reviling and cursing 'Ali and the ahl al-bayt from the pulpits
.after every sermon
Most of the people at the 'id al-fitr and 'id al-duha had dispersed when the prayer was
completed, as they
did not like to hear the Imam curse 'Ali b. Abi Talib and the ahl al-bayt. As a result, the
Banu Umayyad
intended to change the sunna of the Prophet (P), so they delivered the khutba before
the prayer at the
two 'ids, so that the practise of cursing and abusing 'Ali could be established in the
presence of the entire
.Muslim community, against their will

At the head of this was Mu'awiya b. Abi Sufyan, for he established this practice which,
,for them
became one of the best ways of getting close to Allah. It reached a point where some
historians reported
that one of their Imams finished his sermon on a Friday and, having forgotten to

curse 'Ali, started to

descend the minbar to lead the prayer. The people from every corner started
screaming at him: "You

"?have abandoned the sunna!, You have forgotten the sunna! Where is the sunna

p: ٢١٤

Yes, unfortunately, this innovation which Mu'awiya b. Abi Sufyan initiated, remained in continuous

practice for eighty years on the minbar of the Muslims – and even to this day its influences remain

Despite this, the ahl al-sunna wa'l-Jama'a are pleased with Mu'awiya and his followers and they do not

accept any reproach or criticism of him, under the pretext of respect for the companions

Praise be to Allah that the sincere Muslims researchers have begun to differentiate between truth and

falsehood. Many of them have begun to distance themselves from the deeds of the companions which

Mu'awiya, his partisans and followers, instituted. Now the ahl al-sunna wa'l-Jama'a have begun to wake

up to this repulsive inconsistency. They defend all the companions to the extent that they curse one who

reviles [even] one of them. If you tell them: "This curse of yours includes Mu'awiya b. Abi Sufyan, for

he reviled and cursed the best of all companions and certainly meant to curse the Apostle of Allah who

said: 'He who has cursed 'Ali has cursed me, and he who has cursed me has cursed Allah"; at that, they

stammer and hesitate in answering. They say things, which if they point to anything, merely indicate the

stupidity of their minds and deep, blind fanaticism. Some of them, for example,
:respond by saying

These are the lies fabricated by the Shi'as" and others say: "They are the"
companions of the Prophet of

Allah, they can say what they wish to about others. As for us, we are not at their level
."to criticize them

Glory and all Praise be to You, my Lord! Your words in the noble Qur'an led me to the realities which were difficult for me to comprehend and believe. Everytime I used to read: "And We have prepared for hell many of the jinn and humankind, they have hearts through which they understand not; they have eyes with which they see not and ears with which they hear not. They are like cattle, nay, worse yet, they .(are those who are heedless" (۷:۱۷۹

I used to be astonished [at this] and would ask myself: "How can this be?" Can a dumb animal be better guided than this human? Is it possible for a person to admire a stone, then worship and seek sustenance and assistance from it? However, praise be to Allah, my astonishment ceased when I dealt with people and travelled to India where I saw astonishing upon astonishing things, doctors in anatomy, well versed in knowledge of the cell structure of human and its formation, yet they worshipped .the cow

Had this sin been committed by the ignorant Hindus, one would have accepted their excuse. But you will see the cream of their intellectuals worshipping cows, stones, the sea, the sun and the moon. After seeing] this, there remains [no alternative] but for you to submit and to understand]

the things to which

the glorious Qur'an points to, especially those human beings who are more misguided
.than animals

Abu Dharr al-Ghifari's testimony regarding some of the companions

Al-Bukhari reports in volume ۷ under the heading "That from which Zakat is paid is not
Buried

p: ۲۱۸

Treasure" from al-Ahnaf b. Qays [who] said: "I was sitting with the notables from Quraysh, and there came a man of coarse hair, clothes and appearance who stood in front of them, :greeted [them] and said Inform those who hoard (wealth) that a stone will be heated in the hell fire and will be put on the nipples of their breasts until it comes out from their shoulder bones, then it will be put on their shoulder bones until it comes from their nipples, it will be moving [inside them]'. Then he went away and sat near a pillar. I followed him and sat near him, although I did not know who he was. I said to him: 'I do not think the people liked what you said'. He replied: 'They do not understand anything. My friend said to me....'. I said to him: 'And who is your friend?' He said: 'The Prophet (S.A.W.)'. He said to me: 'O Abu Dharr, do you see Uhud?' He said: 'I looked at the sun, to see how much of the day remained. I thought that the Prophet wanted to me to go somewhere for a need. So I said: 'Yes'. He said: 'I do not wish to have gold the size of Uhud unless I would spend it all (in charity) except three dinars'. These [people] do not understand, they collect only worldly pleasures. No, by Allah, I will not ask them for worldly

possessions nor seek their guidance in religion until I meet Allah the most Honourable,
most

p: ۲۱۹

.(Majestic" (al-Bukhari, volume ۲, p. ۱۲

Al-Bukhari also reports in section seven in "The Chapter [entitled] 'The Fountain and the Saying of

Allah, the Most High: 'Indeed I have given you al-kawthar'" . On the authority of 'Ata b. Yasar, from

Abu Hurayra, that the Prophet (S.A.W.) said: "While I will be standing, a group of my followers will be

brought there and, after I recognise them, a man will come between me and them and will say: 'Come

along'. I will ask: 'Where to?' He will say: 'To the fire, by Allah'. I will say: 'What is with them?' He will

say: 'They apostatized after you and moved backward'. Then another group will be brought and, as I will

recognize them, a man will come between me and them saying: 'Come on'. I will say: 'Whereto?' He will

say 'To the fire, by Allah'. I will say: 'What is their case?' He will say: 'They renegated and apostatized

after you and I do not see any of them being spared except a few who are like cattle without a

."shepherd

From Abu Sa'id al-Khudri: "It will be said: 'You do not know what they initiated after you'. I will say

.(Woe, woe unto those who changed [things] after me'" (Bukhari vol. ۷, p. ۲۰۹'

Al-Bukhari volume ۵ in "The Chapter of The Battle of al-Hudaybiyya and the Saying of

Allah the

Almighty: 'And verily Allah was pleased with the believers as they pledged their fealty to you under the

tree". From 'Ala b. al-Musayyab, who narrated from his father, who said: "I met al-Bara'a b. 'Azib (R

p: ۲۲۰

and said to him: 'You are fortunate, you were a companion of the Prophet and paid allegiance to him

under the tree'. Whereupon he said: 'My nephew, you do not know what we innovated -after him'" (al

.(Bukhari, volume 5, p. 66

This is a major testimony from a prominent companion who was, at least, honest with himself and with

the people. His testimony is confirmation of what Allah said regarding them: "If he dies or is killed, will

"?you then go back on your heels

It is [also] a confirmation of the Prophet's (S.A.W.) statement: "Then it will be said to me: 'They

.'"[apostatized after you and receded [from Islam

Al-Bara' b. 'Azib was an eminent companion amongst the earliest notables who pledged their allegiances

to the Prophet under the tree. He is bearing witness against himself and against other companions that

they innovated [practices] after the death of the Prophet (P) so that the people may not take pride in

them. He made it clear that being a companion of the Prophet (S.A.W.) and giving him allegiance under

the tree which was called "the pledge of pleasure" did not prevent a companion from going astray and

.(reverting [to unbelief] after the Prophet (P

In volume 1 al-Bukhari has reported under the heading "The Prophet's (S.A.W.) words:
'You will surely
follow the practices of those who were before you". "On the authority of 'Ata b.
Yasar, from Abu Sa'id
al-Khudri, that the Prophet (S.A.W.) said: 'You will follow the practices of those before
you, literally

even if they enter a lizard's burrow, you will follow them'. We said: 'O Prophet of Allah,
((do you mean
? (the Jews and the Christians?' He said: 'And who else'" (al-Bukhari vol. ٨, p. ١٥١)

History's testimony about the companions

For us, after the Qur'an and the sunna, there is another form of testimony which can
be more explicit and
clear for it was actually lived and felt by the people. They witnessed and interrelated
with it, this evolved
.into history which was recorded and related, memorized and printed

If we read the ahl al-sunna wa'l-Jama'a historical books like the works of al-Tabari,
Ibn al-Athir, Ibn

Sa'd, Abu'l-Fida, Ibn Qutayba and others, we see the most surprising things; we
realise that what the ahl

al-sunna say regarding the upright conduct of the companions and the absence of
blemish in any of them

are simply views which are based on no proof, no sound reason will accept them. No
one will agree with

these views] except the fanatics, [in them] light has been overcome by darkness.]
They do not

differentiate between the companions and Muhammad, the Prophet (S.A.W.), the
infallible one, who

uttered not one word from his own desire and did nothing but what was right. The
Qur'an bore witness to

their hypocrisy, corruption and lack of uprightness. You find them defending the

companions more than

:they defend the Prophet of Allah (S.A.W.). I cite some examples of these

When it is said to any one of them that Sura 'Abasa does not refer to the Apostle of
,God (S.A.W.) but

p: ۲۲۲

rather, refers to one of the prominent companions whom Allah rebuked for his pride and arrogance when

he saw a poor blind man, you will not find him accepting this interpretation. He says :instead

Muhammad was nothing but a man, he erred on several occasions and Allah rebuked" him more than

once. He is not infallible except in proclaiming the Qur'an". This is his view regarding the Prophet of

.Allah

If, however, you tell him that 'Umar al-Khattab erred in innovating salat al-tarawi which the Prophet of

Allah (P) forbade and instead ordered the people to pray in their houses by themselves if a prayer is of a

supererogatory nature (i.e., not compulsory), you will see him defending 'Umar b. al-Khattab with

defences which cannot be discussed. He will say: "It is a good bida" and he will exert all efforts to find

an excuse, despite a clear text from the Prophet (P) forbidding [it]. If you say to him that 'Umar

abrogated a share for those whose hearts were to be appeased as [a share] ordained by God in His

glorious book, you will find him replying: "Our master 'Umar knew that Islam was strong, therefore he

said to them: 'We do not need you'. He is more versed in the Qur'an than everyone

else". Are you not

?surprised at this

The limit was reached when I said to one of them: "Let us leave aside this "good bida"

and those whose

hearts were to be placated. What is your defence of him when he threatened to burn

the house of Fatima

p: ۲۲۳

? "al-Zahra and all who were [residing] in it unless they came out to pledge allegiance

He said to me quite candidly: "The truth was with him. Had he not done that, many of
the companions
."would have sided with 'Ali b. Abi Talib and discord would have occurred

Our conversations with this group of people does not help or benefit us. It is very
unfortunate that most
of the ahl al-sunna wa'l-Jama'a reason in this way for they do not know the truth
except according to
Umar and his actions. They have inverted the rule and know the truth by the men;'
they are supposed to
know the men by the truth (know the truth and you will know it's people as Imam 'Ali
(has said

This type of belief spread amongst them and 'Umar surpassed all the sahaba. They
[are all [seen as
upright and it is impossible for anyone to disparage or criticize them. By this method,
they built a thick
wall and an impenetrable barrier for every researcher who seeks to know the truth.
You will find that he
does not finish one wave but several [others] oppose him; he does not overcome one
danger except that
several others are put in his path. It is impossible for the poor researcher to arrive at
the shore of safety
unless he is persevering, patient and brave

If we return to the topic of history, we find that in the case of some companions, their

secrets are

exposed, their veils dropped and their true colours are shown, [things] which they had
sought to hide

p: २२५

from the people. Their helpers, followers and evil judges who sought to be close to them, [also] tried [to
[hide

The first thing that grabs the attention is their stance regarding the Prophet (S.A.W.),
the morning after

his death, may my soul be sacrificed for him. How could they leave his corpse when
they had not

prepared, washed it nor shrouded or buried it? Instead, they rushed to their meeting
in the hall of Banu

Sa'ida, debating and arguing amongst themselves over the Caliphate, whose
religiously designated

owner they knew. They had pledged allegiance to him during the lifetime of the
.(Prophet (P

What convinces us that they used the occasion to benefit from the absence of 'Ali and
,the Banu Hashim

whose morals had prevented them from leaving the Prophet of Allah (P) and rushing
to the Saqifa, is

that these [companions] wanted to finalize the matter quickly, before they had
completed their noble

task, and then impose upon them a decided issue. They (the Banu Hashim) were not
able to say

anything] or debate since those at the Saqifa had vowed to kill anyone who sought to]
nullify the matter

which they had decided upon, on the pretext of combating those who opposed and

[on the pretext] of

.averting anarchy

The historians have recorded surprising and strange things, that had occurred in those days, by those companions who later became the Caliphs of the Prophet (P) and commanders of the believers; like their forcing people to pay allegiance by violence, threats and power; their attack on the house of Fatima and

p: ۲۲۵

opening it, and the pressure on her stomach with the door which she was behind,
causing her to miscarry

her child. And their coercing 'Ali, with his hands tied, and threats to kill him if he
refused to pay

allegiance. [Similarly], their denial of Fatima's rights of gifts and her inheritance and
her share as a close

relative [of the Prophet]. Up to her death, she was angry with them and she would
pray against them in

.every prayer. She was buried at night in secrecy and no one attended her funeral

Another example is] their killing of companions who refused to pay the zakat to Abu]
Bakr in protest

until they knew the reason of 'Ali being overlooked for the Caliphate. [This was
because] they had

.pledged to him during the Prophet's time at Ghadir Khum

Or like their dishonoring the women and transgressing the limits of Allah in their killing
of innocent

Muslims and forcing themselves upon the women without observing the stipulated
waiting period

.(idda')

Historians have also recorded] their altering the rulings of Allah and His Prophet (P)]
which are clear in

the book and the sunna and substituting, instead, judgments based on their personal
reasoning that

.served their personal purposes

They have recorded events] like some of them consuming alcohol and continuing to] commit fornication

.when they were governors of Muslims and their judges

Events] like the exile and banishment of Abu Dharr al-Ghifari from the city of the] Prophet (P) until he

died in solitude without having committed any sin. [Similarly] their beating of 'Ammar b. Yasir until he

became unconscious and the beating of 'Abd Allah b. Mas'ud until his limbs broke and
their isolating the

sincere companions from positions of power which they gave instead to the corrupt
ones and hypocrites

.from the Banu Umayya, [who were] the enemies of Islam

Historians have also recorded] the insults and curses directed against the ahl al-bayt,]
whom Allah had

cleansed and purified completely, and the killing of virtuous companions who followed
.them

Events] like their usurping the Caliphate by force, aggression, murder and threats;]
and removing

anyone who opposed them by different ways like assassination, poisoning and other
[means] and their

seizing the city of the Prophet by the army of Yazid to do in it as they pleased in spite
of the saying of

the Prophet: "Indeed, my sanctuary [lies] in the city, whoever violates it will have the
curse of Allah, the

."angels and mankind all upon him

Historians have also recorded events] like their stoning the house of Allah with [large]]
catapults and

.burning the holy sanctuary and their killing some companions who were in it

Events] like their waging war against the Commander of the Faithful and the leader]
of the successors

and the master of the pure household at the battles of the Camel, Siffin and al-

Nahrwan, due to their
despicable greed for this transitory world. He was, to the Prophet of Allah, [the
position that] Aaron was

.to Moses

Events] like their killing of the two masters of youths in paradise, Imam al-Hasan by]
poison and Imam

al-Husayn by slaughter and mutilation, and their killing of the whole household of the
Prophet (P). Apart

p: ۲۲۷

from 'Ali, b. Husayn, no one was saved. They committed other acts due to which
human conscience
cries out. I spare my pen from writing about them. The ahl al-sunna wa'l-Jama'a are
aware of many of
these [deeds] and [due to that] try their utmost to prevent the Muslims from reading
history or
researching the lives of the companions

All the crimes and acts of violence that I have mentioned [quoting] from the historical
books are
without doubt, the actions of the companions. It is not possible for anyone with
intelligence, after
reading this, to insist on the companions being faultless and to judge them [all] as
being virtuous, [not
allowing] criticism of any of them

It must be stressed that we are absolutely aware of the moral probity, uprightness
and piety of some of
them, of their love for Allah and His Prophet (P) and their remaining true to the
covenant [given to] the
Prophet (P) until they died and that they did not change in the least. Allah is pleased
with them and

.(makes them reside in the proximity of their beloved Prophet Muhammad (S.A.W

They are too great, honored and exalted for any person to ruin their reputation, or to
fabricate any lies
about them, for the Lord of Glory and Power has Himself praised them on several

occasions in His

glorious book just as He has acclaimed their companionship and their sincerity to the
Prophet of mercy

more than once. History has recorded nothing but the most honourable status, filled
,with chivalry

p: ۲۲۸

nobility, bravery, piety and servitude to Allah; congratulations to them, peaceful be
their abode and

gardens of eternity with doors opened for them, the pleasure of Allah is greatest for
those who are

grateful. As the book of God reminds us, the grateful ones are a small minority, so do
!not forget

As for those who submitted yet no faith entered into their hearts, they accompanied
the Prophet of Allah

P) either out of desire, fear or some personal motives which they kept hidden. The
Qur'an rebuked and

threatened them, the Prophet of Allah warned and cursed them on several occasions.
History has

recorded some despicable acts and stances ...they do not deserve any respect and
reverence, let alone

that we should be pleased with them and accord them the position of Prophets,
.martyrs and upright ones

This, by my life, is the true view for those who weigh things in a just manner and do
not transgress the

limits imposed by Allah for His slaves, i.e., love for the believers and enmity and
dissociation from the

corrupt ones. Allah says in His glorious book: "Do you not see those who befriend a
group that has

Allah's anger upon it? They are not from you, nor you from them. They swear falsely,
knowingly. Allah

has prepared a severe punishment for them. Evil indeed is what they used to do! They used their oaths as a cover to obstruct [men] from the path of Allah; for them is a humiliating chastisement. Neither their wealth nor their progeny will avail them with Allah. They are the inhabitants of the hell fire, they will

dwell therein eternally. On the day when Allah will resurrect all of them, they will swear to Him as they swear to you. They will think that they have something, but they are liars. Satan has caused them to forget the remembrance of Allah. They are the party of Satan. Most of Satan are the losers! Those who resist Allah and His Prophet are the most abased. Allah has written that I and my Prophet will triumph, indeed Allah is most Strong, Powerful. You will not find a people who believe in Allah and the last day loving those who resist Allah and His Prophet, fathers, their sons, their brothers or their kinsfolk. For them, Allah has written faith in strengthened them with a spirit from Himself. And He will grace them with gardens flow to dwell therein forever. Allah is pleased with them and they with Him, they are .the party of Allah

.(Certainly, the party of Allah are the successful ones" (۵۸:۱۴-۲۲

I must not fail to record in this respect that the Shi'as are on the truth for they do not accord love except to Muhammad and his progeny and for the companions who walked on their path and the believers who followed them in goodness until the day of judgement. On the other hand, non-Shi'a

love to all the companions paying no heed to those who resisted Allah and His Prophet, and they

generally cite as their proof the words of Allah the Exalted: "O Allah, forgive us and our brothers who preceded us in faith, and cause not in our hearts any rancour for those who believe. O Our Lord, you are .(most kind, most Merciful" (٥٩:١) .

You will find them being pleased with 'Ali and Mu'awiya without being concerned with the deeds which the latter committed. The least of what can be said of them is that these are [acts of] disbelief, deviation and fighting against Allah and His Apostle. I have previously mentioned an odd [instance], there is no harm in repeating it. One of the righteous people visited the grave of the eminent .companion, Hujr b

Adi al-Kindi and found a man crying bitterly. Assuming him to be a Shi'a, he asked him: "Why are you crying?" He replied: "I am weeping over our master Hujr, may Allah be pleased with .him

He said: "What befell him?" He replied: "Our master Mu'awiya, may Allah be pleased with him, killed .him

"?He asked: "Why did he kill him

He replied: "Because he refused to curse our master 'Ali, may Allah be pleased with .him

Whereupon the righteous man said to him: "And I weep for you, may Allah be pleased

."with you

Why this persistence and obsession with the love for every companion? We find that they do not send

blessings to Muhammad and his family without adding "and all the companions". The Qur'an did not

order them to do this nor did the Prophet (P) demand it nor did any companion say it.

The sending of

p: ۲۳۱

blessings is only for Muhammad and his household, as revealed in the Qur'an and as
was taught by the
.Prophet of Allah (S.A.W.) to them

If I ever doubted anything, one thing I do not doubt and never will doubt, is that Allah
asked the
believers to love the close relatives, they are the ahl al-bayt. He made this obligatory
for them, like a
reward for the message of Muhammad. The most High said: "Say, I do not seek from
you any reward
(except love for [my] kindred" (۴۲:۲۰

The Muslims have unanimously agreed upon the need for the love for the ahl al-bayt
(A.S.) and have
differed about others. The Prophet of Allah (S.A.W.) said: "Leave that which causes
you doubt, for that
."which causes you no doubt

The position of the Shi'as regarding love for the ahl al-bayt and their followers is
indubitable, whereas
the view of the ahl al-sunna wa'l-Jama'a for the love for all companions presents
.grave doubts

Otherwise, how can the Muslims accord love to the enemies and murderers of ahl al-
bayt (A.S.) and be
?happy with them? Isn't there a clear contradiction

Let us leave aside the talk of those who have gone astray and some Sufis who
maintain that a person's

heart does not become pure and knows no real faith until there remains not an atom's
weight of hatred

for all of Allah's servants be they Jews, Christians, heretics and polytheists. They have
some incredibly

strange sayings about that, agreeing with the Christian church evangelists who
deceive men by saying

p: ۲۳۲

that Allah is love and religion is love. One who loves His creation has no need for
prayer, fasting

pilgrimage and other rituals

These, by my life, are idle talks, not accepted by the Qur'an, sunna nor reason. The
noble Qur'an says

You will not find a community believing in Allah and the last day, loving those who
resist Allah and

His Messenger". He also says: "O you who believe! Do not take Jews and Christians as
friends. For they

are friends of each other. Whosoever amongst you takes them as friends, they are
amongst them, God

(does not guide the wrongdoing community" (5:51)

The Most High has said: "O you who believe! Do not take your fathers and brothers as
friends if they

prefer disbelief over belief. Whoever amongst you befriends them, they are the
wrongdoers" (9:23). He

also said: "O You who believe, do not take My enemy and your enemy as friends and
protectors. You

(show them love when they have rejected the truth that has come to you" (60:1)

The Prophet of Allah (S.A.W.) has said: "The faith of a believer is never complete until
his love is for

Allah's sake and his hatred is for Allah's sake". And he also said: "Love for Allah and
love for His

enemy can never co-exist in the heart of a believer

Traditions of this genre are innumerable. Reason in itself is enough proof that Allah,
,Glory be to Him

has made believers love faith and adorned it in their hearts. He has made them hate
disbelief, corruption

p: ۲۳۳

and disobedience. For a man may hate his son or his father or his brother for his
opposition to the truth
and his swaying back and forth to the path of Satan; and he may love a stranger to
whom he has no
connection, except the brotherhood of Islam

For all of this, it is incumbent that our love, affection and friendship be to those whom
Allah has
commanded us to love, just as it is necessary that our animosity, hatred and
dissociation be from those
whom Allah, Glory be to Him, has ordered us to dissociate from

As a result of this, our affection is for 'Ali and the Imams from his progeny, even
though there was no
preceding love for them; [this is] because the Qur'an, sunna, history and reason have
left us no doubt
regarding them

Because of this, we dissociate ourselves from those companions who usurped his
rights to the Caliphate
even though there was no preceding hatred for them; [this is] because the Qur'an,
sunna, history and
reason have left for us grave doubts regarding them

Since the Prophet of Allah (S.A.W.) instructed us: "Abandon that which causes doubt
for that which
does not cause doubt", a Muslim must not follow any doubtful matter nor neglect the
book in which

.there is no doubt

Similarly, it is incumbent on every Muslim that he free himself from the chains and
blind imitations and

judge according to his reasoning, without any preceding notions nor latent jealousy;
because desires and

Satan are two very dangerous enemies, they adorn a person's evil deeds so he sees
.them as beautiful

p: ۲۳۴

:What a wonderful poetry Imam al-Busayr said in al-Barda

Deny the soul and the devil. Obey them not"

."They are foul advisers so refute them

It is incumbent on Muslims to fear God [in dealing] with His upright servants. As for those who are not

pious, there is no sanctity for them. The Prophet of Allah (S.A.W.) said: "There is no [sin] in slandering

a corrupt person". This is so that the Muslims be made aware of his matter, and so that they may not be

.deceived by him nor befriend him

It is necessary today that Muslims be truthful with themselves and take a good look at ,their painful, sad

debased reality and do away with praising and taking pride in the greatness of their predecessors and

seniors. If our predecessors were on the right path, as we think today, we would not have arrived at this

conclusion which is certainly the result of the revolution that occurred in the community after the demise

.of its Prophet, may my soul and the souls of all the world be ransomed for him

O you who believe, stand firmly for justice and bear witnesses for Allah, even if it be" against

yourselves, your parents or your kin whether they be rich or poor. For Allah is better than them both. Do

not follow desires lest you stray. And if you deviate or decline then verily Allah is well informed what
.(you do" (۴:۱۳۵

Views of those who know regarding some of the Companions

Imam 'Ali (A.S.) said, describing those companions who are seen as among the earliest
:companions

p: ۲۳۵

When I finally accepted the matter [of leadership], one group broke [their pledge];"
the other deviated
and others missed the truth as if they did not hear Allah's words when He said: "That
is the abode of the
hereafter that we have created for those who do not strive to exalt themselves in the
earth nor to create
mischief. The best outcome is [for] the pious ones". Nay, indeed, by Allah, they heard
and perceived it's
meaning but alas! the world seemed glittering in their eyes and it's embellishments
..."seduced them
(Nahj al-Balagha, p. ٩٠)

And he (A.S.) also said about them: "They chose Satan as their master in their affairs,
and he made them
partners. He has laid eggs and hatched them in their bosoms. He creeps and crawls in
their laps, he sees
through their eyes and speaks through their tongues. He has led them to sins and
adorned for them what
is foul, like the action of one whom Satan has made a partner in his authority and
speaks falsehood
(through his tongue (Nahj al-Balagha page ٩٦

He said regarding 'Amr b. al-'As, the famous companion: "How strange it is with the
.. son of Nabigha
he has uttered falsehood and sinned with his tongue. Is not the worst of speech, lies?
When he speaks, he

lies; when he promises, he breaks [it]; when he seeks a favour, he nags; and when he is asked for something, he is miserly. He betrays his pledge, and he ignores kinship..." (Nahj al-Balagha, page ٢٠٠)

p: ٢٣٦

The Prophet of Allah said: "The signs of a hypocrite are three: When he speaks, he lies; when he promises he breaks [it]; when he is entrusted [with something], he betrays". All these vices, and even more than these were present in 'Amr b. al-'As

He said, in praise of Abu Dharr al-Ghifari and in criticism of 'Uthman and those with him who had banished him to Rabdha, and exiled him till he died alone: "O Abu Dharr, You were angry for Allah's sake, so place your hopes in Him for whom you were angry. The people were afraid of you for their world, and you feared them for your religion. So leave in their hands that, due to which, they were afraid of you, and flee with that, due to which, you feared them. How badly they need what you have denied them and how little you need what they have denied you. Tomorrow you will know who has profited and you will know the envious ones. Were the skies and the earth a burden for a servant and were he to fear Allah, then Allah would remove his burden. So love nothing but the truth and hate nothing but lies

Had you accepted their world, they would have loved you, had you appropriated to yourself some part of .(it, they would have given you asylum" (Nahj al-Balagha, page ۲۹۹

Regarding al-Mughira b. al-Akhnas, who was also a prominent companion, he (A.S.)
said: "O son of the
accursed one! O tree which has neither root nor branch. By Allah, He will not assist
whoever you help

p: ۲۳۷

and whoever you raise will not stand straight. Go away from us. May Allah distance
you from your
purpose. Do what you like, and may His mercy be withheld from you if you remain
-alone" (Nahj al
. (Balagha, p. ۳۰۶

He (A.S.) said of Talha and al-Zubayr, the two famous companions who waged war
against him after
having sworn their oaths of allegiance to him, then they breached it: "By Allah, they
did not find any
evil in me, they did not do justice between me and them. They are demanding a right
which they
abandoned and blood which they spilled". This is a rebellious group which contains the
near one
Zubayr), the scorpion's venom and doubts which cast veils. The matter is clear and)
falsehood has been

.shaken from it's foundation, and it's tongue has stopped uttering mischief

You hurried to me shouting allegiance! allegiance! like she camels having delivered
newly born young
ones, leaping towards their young. I held back my hand but you pulled it towards
yourself. I drew back
my hand but you dragged it. O Allah, these two have severed all bonds of friendship
!and wronged me
They broke their oaths and instigated the people against me. My Lord, let what they
.plot against me fail

Unfasten what they have tied, and do not make strong what they have woven. Show them the evil of what they aimed and acted upon. Before the battle, I gave them a chance to correct their deed and treated them with respect but they belittled the blessing and refused the safety" (Nahj al-Balagha, p. ۳۰۶)

In a letter to them, he said: "O two respected Shaykhs! Revert from your present position for the worst

that can befall you now is shame. Later, both shame and hell fire will be combined .[[against you

.(Peace" (Nahj al-Balagha, p. ٦٢٦

Regarding Marwan b. al-Hakam, who had been taken as captive at the battle of the .Camel, then set free

He was amongst those who had given a pledge and then broke the pledge: "No need have I for his

pledge for it is the palm of a Jew. If he swears with his hand, he will violate it after a short while. He

will get power for so long as a dog licks it's nose, he is the father of four rams who will also rule. The

.(people will face hard days through him and his sons" (Nahj al-Balagha, p. ١٧٦

He said of those companions who journeyed with 'A'isha to Basra in the battle of the Camel, amongst

them were Talha and Zubayr: "They came out dragging the wife of the Prophet (S.A.W.) just as a maid

slave is dragged for sale. They took her to Basra where they put their women in their houses but exposed

the wife of the Prophet (S.A.W.) to themselves and to others in the army in which there was not a single

person who had not offered me his obedience and sworn to me allegiance willingly, without being

forced. They approached my officers and treasurers of the public treasury and its
other inhabitants. They

killed some of them in prison and others by treachery. By Allah, even if they had killed
willfully a single

Muslim without any fault, it would have been lawful for me to kill the whole of this army because they were present in it but did not disagree with it nor prevented it by tongue or hand, not to say that they killed Muslims of a number equal to that with which had marched on them" (Nahj al-Balagha, page ٣٧).

His words regarding 'A'isha and the companions who followed her at the battle of the Camel: "You were the soldiers of a woman and the followers of an animal. The animal snorted and you responded, and when it was killed you fled. Your character is low, your pledge is broken and your religion is hypocritical" (Nahj al-Balagha p. ٩٨).

As for so and so, she is gripped by feminine views while malice is boiling in her bosom" like the furnace of a blacksmith. If she were called upon to deal with others as she is dealing with me she would not have done it. Even then she will be given the original respect, while her accounting [of her acts] is with Allah". (Nahj al-Balagha, p. ٣٣٤).

As for the general Quraysh, who were certainly companions, he said about them: "As for the eviction of us from this position, although we were the highest as far as descent was concerned

and the strongest in

relationship with the Prophet of Allah (S.A.W.), it was a selfish act towards which the hearts of the

people became greedy while some people did not care for it. The arbiter is Allah and to Him is the return

p: ۲۴۰

on the day of Judgement. Leave this story of devastation about which there is hue
and cry. Come and
look at the son of Abu Sufyan. Time has made me laugh after weeping. No wonder, by
Allah, what is
this affair which surpasses all wonder and which has increased wrong doing? The
people have tried to
extinguish the light of Allah from His lamp and to close His fountain from it's sources.
They mix
epidemic producing water between me and themselves. If the trying hardships are
removed from us, I
would take them on the course of the truth, otherwise I do not feel sorry for them. 'Do
not let your soul
go out vainly, sighing after them. Surely, Allah knows what they are doing'" (Nahj al-
(Balagha, p. ۳۴۸).

When he buried Fatima al-Zahra, leader of the women of paradise, he addressed the
Prophet thus:"Your
daughter will inform you of how the
umma joined together to oppress her. Ask her in detail and she will explain the
situation. This has
happened when you have recently left us and your remembrance has not
,disappeared" (Nahj-al Balagha
(۴۶).

:In a letter to Mu'awiya, 'Ali (A.S.) said

You are one whom the devil has taken complete possession of, he has secured his"

wishes in you and

has taken complete control over you like the soul and blood. When were you, O
Mu'awiya, the protector

of the subjects and guardian of the affairs of the people? Without any forward step or
conspicuous

distinction? We seek Allah's protection against the befalling of previous misfortunes
and I warn you lest

p: ۲۴۱

you continue getting deceived by desires and your appearance be different from your
.inner self

You have called me to war. Leave the people on one side, come out to me [for fighting]
and spare both

parties from fighting so that it may be known which of us has a rusted heart and
covered eyes. I am

Abu'l-Hasan, slayer of your father, your uncle and your brother, all in single combat on
.the day of Badr

That same sword is still with me and I meet my adversary with the same heart. I have
not altered the

religion nor put up any new Prophet. I am surely heading on that very path which you
had willingly

.(forsaken and which you had embraced by force (Nahj al-Balagha, ٥٢٤

As for what you say, that "We are of the progeny of 'Abd al-Manaf", so too are we. But
Umayya was not

like Hashim, nor Harb equal to 'Abd al-Muttalib, nor Abu Sufyan to Abu Talib nor one
freed (at the

conquest of Mecca) equal to a Muhajir, nor one of clean descent a match for him who
,has been adopted

nor the truthful one the same as one on falsehood, nor is a believer a match for a
hypocrite. How bad are

.the successors who go on following the predecessors who have fallen in hell

Besides that, we also have the distinction of Prophethood among us, by virtue of
which we subdued the

strong and raised up the down trodden. When Allah caused the Arabs to enter his religion in

p: ۲۴۲

overwhelming numbers, and this umma accepted Islam, some did so willingly while others did so forcefully. You were among those who entered Islam due to greed or fear at a time when others had preceded and the first Muhajirs had taken away all the distinction (Nahj al-Balagha, (page ٥٣٣).

You have called us to follow the judgment of the Qur'an but you are not the people of the Qur'an. We did not accept your proposal but we respond to the Qur'anic injunctions, Peace" (Nahj (al-Balagha, ٥٩٥).

And say: 'Truth has come and falsehood has vanished. Falsehood [is bound] to "perish

CHAPTER FIVE

Concerning the Three Caliphs, Abu Bakr, 'Umar and 'Uthman

As discussed, the ahl al-sunna wa'l-Jama'a permit no criticism or condemnation of any of his companions and maintain the belief in their collective uprightness. If any free thinker writes about them and undertakes to criticize the deeds of some companions, they defame him; in fact, they deem him to be an unbeliever even if he is amongst their own scholars. This is what has happened to some of the free thinking Egyptian and non-Egyptian scholars like Shaykh Mahmud Abu Rayya, author of "The Lights

on the sunna of Muhammad" and "Shaykh al-Muzayra", and like Qadi Shaykh
-Muhammad Amin al
Antaki, author of "Why I chose the school of ahl al-bayt", and like Sayyid Muhammad
b. 'Aqil who
composed the book "The complete advice for [he] who befriends Mu'awiya". Indeed,
some Egyptian
writers labelled Shaykh Mahmud Shaltut, grand Shaykh of the University of Azhar, an
infidel when he

.issued the ruling that it was permissible to worship according to the Ja'fari madhab
If the grand Shaykh of Azhar, the mufti of all of Egyptian schools, is despised for
merely recognizing
the Shi'i school which is traced to the teacher of the scholars, Ja'far al-Sadiq (A.S.);
then what do you
think [they would do] to one who chooses to follow this school after research and
conviction, and
undertakes to criticize the madhab he used to follow, having inherited it from his
fathers and
forefathers? This is what the ahl al-sunna wa'l-Jama'a will not permit, for they
consider it as heresy in
religion and going out of [the fold of] Islam; as though Islam is, in their reckoning, the
four madhabs
and everything else is false. These are petrified and stagnant minds resembling those
minds which the
Qur'an talks of, and that which the Prophet's (P) call encountered. It defied him
intensely, for he invited
them to monotheism and abandoning the numerous gods. The most High says: "And
they wonder when
a warner comes to them from amongst themselves, and the unbelievers say: "This is
a lying sorcerer, has
(he made all the gods as one? This is a surprising thing" (۳۸:۵)

I am safe from the malicious attacks that will be directed against me from those
zealous persons who

have kept themselves in authority over others. [To them], no one has the right to
oppose their writings

even if his writings do not take anything away from Islam. Otherwise, how could one
who criticizes

p: ۲۴۴

some of the companions be judged to have gone out of [the fold of] Islam and
[become] a disbeliever

when the foundations and branches of religion does not have anything [to do] with
?that

Some fanatics were propagating amongst themselves that my book "Then I was
Guided" is like Salman

Rushdie's [work], in order to prevent people from reading it and so as to encourage
them to curse the
.book

This is a plot, forgery and great slander which the Lord of the Worlds will account for.
How can they

compare "Then I was Guided" which calls to the belief in the infallibility of the
Messenger (P), his being

beyond reproach, and [calls for] the following of the Imams of the ahl al-bayt from
whom Allah has

removed all filth and purified completely, with "The Satanic Verses" in which its
accursed writer reviles

Islam and the Prophet of Islam (P) and considers Islam is [due to] the inspiration of the
?devils

Allah says: "O you who believe! Stand firmly for justice and bear witness for Allah,
even if it be against

.(yourselves" (۴:۱۳۵

Due to this noble verse, I care not except for the pleasure of Allah, Glorified and
Exalted be He, and I

fear no criticism as long as I am defending the correct Islam and distancing its noble
Prophet from every
error, even if that is at the expense of criticizing some close companions, even if they
were among "the
rightly guided Caliphs", because the Prophet of Allah (S.A.W.) is more worthy of
distancing [from

.error] than any mortal

The unbiased, perceptive reader will understand from all my works what is my
desired goal for the issue

is not to denigrate or degrade the companions, it is to defend the Prophet of Allah (P)
and his

infallibility, and to defend him against the misconceptions which the Umayyads and
the 'Abbasids

cultivated about Islam and the Prophet of Islam during the early centuries when they
ruled the Muslims

with tyranny and force, changing Allah's religion according to what worldly goals, base
politics and evil

.desires dictated

Their major plots have influenced a large segment of Muslims who followed them out
of good intentions

towards them and accepted all the distortions and lies they narrated, assuming them
to be true and to be

a part of Islam; and that it was obligatory on every Muslim to follow them, not to
.[question [them

Were the Muslims to know the truth of the matter, they would not accord any
importance to them or to

their narrations. Had history narrated to us that the companions obeyed the
commands and prohibitions

of the Prophet of Allah (P) and had not argued with him or opposed his judgments, and
that they did not

disobey him in numerous rulings during the last days of his life, we would have judged
all of them to be
upright and we would have had no such scope for discussion or speech [against them].
,However
amongst them were liars, hypocrites and corrupt ones, according to the Qur'anic text
and the
.authenticated correct sunna

p: ٢٤٦

They disagreed [with each other] in his presence and disobeyed him in the matter of writing [the testament] to the point that they accused him of hallucination and prevented him from writing. They did not to follow his commands when he appointed Usama over them. They differed on his Caliphate to the extent that they neglected his washing, preparation and burial arguing, instead, about the Caliphate. Some of them were happy about it and others rejected it. Indeed, they differed on everything after him until they accused each other of disbelief, cursed each other, fought and killed each other, and dissociated from each other. [Due to this] Allah's one religion split into different sects with divergent views.

Given this situation, it is necessary, therefore, that we search for the cause and flaws that made the best and most desirable of nations created for man to decay; it became the lowest, most ignorant and debased nation on the face of the earth, its respect destroyed, sanctity defiled and its people colonized, banished and evicted from their lands; they could not defend [themselves] against the transgressors nor could they remove the shame on its face.

The sole cure for this difficulty, as I see it, is self criticism. Let us forget the praising of
our false glories which have evaporated and have become ruined museums, empty
our forebears
even of visitors. The
reality calls upon us to examine the reasons for our maladies, our remaining behind,
our fragmentation
and our failures, until we discover the disease and identify a beneficial cure for our
well being; before it

overcomes us and affects the last one of us. This is the desired goal, Allah is the only
one worthy of

.worship; He is the guide of his servants to the right path

And as long as our goal is a correct one then there is no value to the opposition of
those fanatics who

know nothing except insults and slander in their arguments for defending the
companions. We will

neither rebuke nor hate them after observing their situation, for they are deprived,
misguided by their

good intention for the companions. This has prevented them from arriving at the
truth. They are like the

children of the Jews and Christians who have trust in their fathers and grandfathers
and do not impose

upon themselves [the task of] research in Islam; relying, instead, on the utterances of
,their predecessors

that Muhammad was a liar and that he was not a Prophet. Allah says: "The people of
the book went

.(astray only after clear signs came to them" (٩٨:٣

With the passing of successive centuries, it has become difficult for a Muslim today to
convince a Jew or

a Christian of the Islamic creed, what if someone tells them that the Bible and Torah in
circulation are

forges and proves that by the Qur'an, will this Muslim find a sympathetic ear
?amongst them

Similarly with a simple Muslim who believes in the uprightness of every companion
and is zealous

?about it with no proof. Is it possible for anyone to convince him otherwise

If they are not able to find fault and criticize Mu'awiya and his son Yazid, and there are
numerous others

p: ۲۴۸

like them who distorted Islam by their evil deeds – what if they are told about Abu Bakr, 'Umar and Uthman, the truthful one, the distinguisher, and one whom the angels are shy of? Or of 'A'isha, mother of the believers, wife of the Prophet (P), daughter of Abu Bakr, whom we have discussed in the preceding chapter of how the reliable authors of the Sihah works, according to the ahl al-sunna, have narrated from her? Now we have reached the stage of the role of the three Caliphs. Let us discover some of their deeds which the Sunni Sahih and Musnad and reliable historical works have recorded against them, so that we can illustrate firstly that the concept of collective uprightness of the companions is .incorrect, and that righteousness was missing even from [some] close companions

Secondly, we will illustrate for our ahl al-sunna wa'l-Jama'a brothers that these criticisms do not amount to insults or slander or denigration, rather, they are means of removing the veils so as to reach the truth, and that they are not inventions or lies of the Rafidis, as most people claim. ,On the contrary they are narrations from books that have been judged to be correct and they have obligated themselves to .accept] it]

(.Abu Bakr during the life of the Prophet (S.A.W

In volume ۶ page ۴۶ of his Sahih, in "The Chapter on the Interpretation of Sura al-Hujurat of the

Qur'an", al-Bukhari relates that Nafi' b. 'Umar reported from Ibn Abi Malika that "The .two pious ones, i

p: ۲۴۹

e., Abu Bakr and 'Umar (R.) were very nearly destroyed, for they raised their voices in the presence of the Prophet (S.A.W) when the delegation from Banu Tamim came to him; one of the two recognized [as their leader] al-Aqra b. Habis, the brother of Banu Majasha, and the other recognized another person Nafi' said: 'I don't remember his name' whereupon Abu Bakr said to 'Umar: 'You only wish to contradict me'. He replied: 'I did not wish to contradict you'. And their voices rose [in argument] ,over that matter and Allah revealed: 'O you who believe, do not raise your voices ...'. Ibn Zubayr [later] ,said: 'After this Umar's voice was not heard by the Prophet to the extent that the Prophet (S.A.W.)' had to ask what he had said. And he ['Umar] didn't mention [the matter] about his father, I mean Abu .'"Bakr

Similarly, in volume ٨, page ١٤٥ in "The Chapter concerning Adherence to the Qur'an "and the Sunna under the heading of "What is Disliked about getting Embroiled [in Argument] and -Contention" al Bukhari relates: "Waki' informed us from Nafi' b. 'Umar from Ibn Abi Malika that: 'The two righteous ones, Abu Bakr and 'Umar, were nearly destroyed when the delegation of Banu Tamim came to the

Prophet (S.A.W.). One of them pointed to al-Aqra b. Habis al-Tamim al-Hanzali, the brother of Banu Majasha, and the other indicated someone else. Then Abu Bakr said to 'Umar: 'Surely, you only wish to contradict me'. 'Umar said: 'I did not wish to contradict you'. And their voices rose in front of the

Prophet (S.A.W.), and the verse was revealed: 'O you who believe, do not raise your voices above the voice of the Prophet nor address him the way you do each other lest your deeds be in vain and you perceive not. Those that lower their voices in the presence of the Prophet, they are those whose hearts

. "Allah has tested for piety; for them is forgiveness and a great reward

Ibn Abi Malika said that Ibn al-Zubayr [later] said: "Thereafter 'Umar didn't mention the matter regarding his father, i.e., Abu Bakr, and whenever he spoke to the Prophet about something, he would do so in a whisper and could not be heard to the extent that the Prophet had to tell him to "speak up

Similarly, in volume ۵, page ۱۱۶ in the "Section on Military Campaigns (the delegation of Banu

Tamim)" al-Bukhari in his Sahih relates from Hisham b. Yusuf, on the authority of Ibn Jurayj, who

informed them, on the authority of Ibn Abi Malika, who related that 'Abd Allah b. Zubayr informed

them that a delegation from Banu Tamim came to the Prophet (S.A.W.), and Abu Bakr said: "Make the

chief al-Qa'Qa'a b. Ma'bad b. Zurara' and 'Umar said: "Rather, select al-Aqra b. Habis". :Abu Bakr said

You do only wish to contradict me", and 'Umar said: "I did not wish to contradict you". "

And they

argued until their voices had risen, and the following verse was then revealed: "O you
who believe! Do

"...not put yourselves forward between Allah and his Apostle

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It is apparent from these narrations that Abu Bakr and 'Umar did not behave in a proper way, i.e., in accordance with proper Islamic conduct in the presence of the Prophet (S.A.W.) and allowed themselves to advance in front of Allah and His Prophet without permission; nor did the Prophet of Allah (S.A.W.) ask for their views in appointing anyone from Banu Tamim as a leader; then, they were not content until they were arguing in his presence and their voices had risen in front of him (S.A.W.) with no respect or care for what is customarily decreed by good character and morals, values of which none of the companions could have been ignorant and which they could not have ignored after Allah's Prophet (S.A.W.) committed his life to their education and upbringing.

Had this event occurred in the early days of Islam, we would have sought to find an excuse for the two shaykhs and would have tried to find some explanation for this. But the reports have been indubitably established that the event occurred in the last days of the Prophet (S.A.W.), since the delegation from Banu Tamim journeyed to the Prophet (S.A.W.) in 4 A.H., and he only lived for a few months after that.

Every historian and hadith scholar who has mentioned the coming of the delegation to

.the Prophet (S.A

W.) has testified [to it]. In addition, the noble Qur'an also refers to it in one of the last chapters: "When

help and victory from Allah comes, and you see people entering Islam in large
..."...groups

p: ۲۵۲

That being the case, how can the apologists make excuses for the stance of Abu Bakr and 'Umar in the presence of the Prophet (S.A.W.)? If the account was restricted to the position here exemplified by the two companions only, we would not have the scope for [wide] criticism and objection. However, Allah who is not shy of the truth, recorded [the incident] and revealed a Qur'anic verse that followed. It contains rebuke and warning for Abu Bakr and 'Umar to the effect that, were they to repeat their deed Allah would negate their [good] works. Similarly, the narrator of the event began his report with the statement: "The two pious men, Abu Bakr and 'Umar, were almost destroyed...". And the narrator of the incident 'Abd Allah b. al-Zubayr, attempted to convince us that 'Umar, after the revelation of this verse concerning him, whenever he spoke to the Prophet (P), he did so in such a low voice that he had to be [asked [to repeat what he said

In spite of the fact that he didn't mention the [equally reproachable conduct] on the part of his grandfather Abu Bakr, the historical accounts and the hadith, preserved by the hadith scholars, proves the opposite of it. It suffices to mention the calamity of the Thursday, [just] three days

before the death

of the Prophet of Allah (S.A.W.), when we find the very same 'Umar uttering his sinister words: "Surely

the Prophet of Allah is hallucinating, the book of Allah is enough for us". The people were differing

p: ۲۵۳

between themselves, there being those who said: "Draw near to the Prophet so that he may write [his .behest] for you"; and there were those who were saying what 'Umar said

When the clamor and dissension had increased, the Prophet of Allah (S.A.W.) said to them: "Go away

from me; it is not fitting that the argument should occur near me". It is to be understood from the

intensity of the rude talk, clamor, disagreement and contention that they overstepped every limit that

Allah had set for them in Sura al-Hujurat, as we have already mentioned. There is no possibility of our

being convinced that their disagreement, contention and clamor were done quietly in ;one another's ears

on the contrary, it is to be understood from all this that they raised their voices so loudly that even the

women, who were behind the curtain and the veil, participated in the argument, saying: "Go close to the

Prophet (P) so that the letter may be written". Thereupon 'Umar said to them: "You are indeed the

women of Yusuf – if he is ill you squeeze tears from your eyes and if he gets better . "you ride his neck

The Prophet of Allah (S.A.W.) then said to him: "Leave them alone, for they are better . "than you

Our conclusion from all of this is that they did not carry out Allah's command: "O you

who believe, do

not advance before Allah and His Prophet and do not raise your voices above the
"...voice of the Prophet

nor did they respect the position of the Prophet or behave properly when they
slandered him with the

p: ۲۵۴

.(term ihajaraî (i.e. hallucinating

Even prior to this, Abu Bakr had uttered abhorrent words in the presence of the
Apostle (S.A.W.) when

he said to 'Urwa b. Mas'ud: "Go lick the clitoris of al-Ab". Regarding this expression, al-
Qastalin, a

commentator on al-Bukhari said: "The expression to "Lick the clitoris..." is one of the
crudest insults

among the Arabs..." If such expressions were being uttered in the presence of the
,(.Prophet (S.A.W

what then is the meaning of "and do not raise your voices over his as you do with each
"?other

The Prophet of Allah (S.A.W.) was of exalted character (as his Lord described him) and
more shy than a

virgin in her chambers (as is reported by al-Bukhari and Muslim), for both have clearly
reported that the

Prophet of Allah (S.A.W.) was neither corrupt nor obscene, and used to say: "The best
among you is the

one possessing the most upright character"; then how is it that the close companions
were not influenced

?by his exalted character

I would add to all this that Abu Bakr did not carry out the command of the Prophet of
(.Allah (S.A.W

when he appointed Usama b. Zayd over him and made him one of his soldiers, and
severely rebuked

those who stayed behind till he said: "Allah has cursed whoever stays behind from the
."army of Usama

This was after he had received the news about people defaming him on the matter of
appointing Usama

.as the leader, an incident reported by most of the historians and biographers

Similarly, he hurried to Saqifa and participated in the elimination of 'Ali b. Abu Talib from the Caliphate, and left the body of Allah's Apostle (S.A.W.) a covered corpse, may my father and mother be sacrificed for him. He did not concern himself with bathing, or enshrouding, or preparing him for burial or burying him; busying himself, instead, with the position of the Caliphate and leadership for which he extended his neck. Where then was the close companionship, the alleged friendship and good character I am astonished at the attitude of these companions towards their Prophet, who devoted his life to their guidance, nourishment and advise, these companions to whom the Qur'an advised; "What befalls you concerns him, he is watching you, he is kind and merciful to the believers". Still, [we see them] leaving him [as] a stiffening corpse, and hurrying instead to Saqifa to appoint one among themselves as Caliph

Today, we live in the twentieth century which we claim is the most wretched one, wherein morals have vanished and values have evaporated; yet, in spite of all this, if a neighbour amongst the Muslims dies they rush to him and busy themselves until they bury him in his grave, in accordance with the saying of

. "the Prophet (S.A.W.): "Honoring the dead means burying him

Ali b. Abi Talib, the Commander of the Faithful, disclosed these events when he said: '

"By God, Ibn Abi

Qahafa put the shirt [of Caliphate] on himself while he surely knew that my position vis

a vis the

p: ۲۵۶

Caliphate was like the position of a pivot to a grinding mill". After this, Abu Bakr allowed the attack upon the house of Fatima al-Zahra, and threatened to burn it unless those who dissented from pledging allegiance to him came out. What happened did happen, historians have mentioned in their books and narrators have transmitted [it] generation after generation. We are not going to mention it here, whoever .wants to know more should read the historical books

Abu Bakr after the death of the Prophet (S.A.W.), His denial of the truthful and pure Fatima al-Zahra and his usurpation of her rights

In volume 5, page 12 in "The Book of Military Campaigns" in "The Chapter of the Conquest of Khaybar", on the authority of 'Urwa, from 'A'isha, al-Bukhari reports that Fatima (A.S.), the daughter of the Prophet (S.A.W.), sent someone to Abu Bakr asking for her inheritance from what Allah's Apostle had left behind. [This included] the fay property bestowed on him by Allah, i.e., booty gained without fighting in Medina and Fadak, and from what remained of the khumus booty from [the battle of Khaybar. On that, Abu Bakr said: "Allah's Apostle said: 'Our property is not inherited. Whatever we leave, is sadaqa, but the family of Muhammad can eat of this property'. By Allah, I will not make any

change in the state of the sadaqa of Allah's Apostle and will leave it as it was during
the lifetime of

Allah's Apostle, and will dispose of it as he used to do". So Abu Bakr refused to give
anything of that to

p: ۲۵۷

Fatima. So she became angry with Abu Bakr and kept away from him, and did not speak to him till she

died. She remained alive for six months after the death of the Prophet. When she died, her husband, 'Ali

buried her at night without informing Abu Bakr. When Fatima was alive, the people used to respect 'Ali

much, but after her death, 'Ali noticed a change in the people's attitude towards him. So 'Ali sought

reconciliation with Abu Bakr and gave him the oath of allegiance. 'Ali had not given the oath of

"... allegiance during those six months

Muslim reports in volume ۲ of his Sahih, in "The Book of Jihad" in the Chapter "We do not leave

Inheritance, but whatever we leave is Sadaqa" on the authority of 'A'isha, the mother of the believers

(R), that Fatima (A.S.), the daughter of Allah's Prophet (S.A.W.), asked Abu Bakr (a-ṣ-Ṣiddiqî, after the

Prophet's death to apportion to her the inheritance from what the Prophet (S.A.W.) had left from [his

share] of the spoils of war. Thereupon Abu Bakr said to her: "The Prophet of Allah said: 'We do not

leave inheritance. What we leave is charity"'. Then Fatima, daughter of the Prophet of God (S.A.W

became angry with him and avoided him, continuing thus until she died; she lived for

six months after

the Prophet's death. 'A'isha said: "Fatima used to ask Abu Bakr for her share from
what the Prophet of

Allah (S.A.W.) left behind of [his share] of Khaybar and Fadak, and from his sadaqa in
Medina. Abu

p: ۲۵۸

Bakr denied her request and said: 'I will abandon nothing which the Prophet (S.A.W.) used to do, I will also do it. [This is] because I fear that, should I depart from what he commanded, I would go astray'. As for the Prophet's sadaqa of Medina, 'Umar has given it to 'Ali and 'Abbas, and, [as for] the properties of Khaybar and Fadak, 'Umar withheld them, and said: 'These two are charities from the Prophet of Allah (S.A.W.) his rights fall to his deputies, and their administration is for whosoever is the leader. Thus they are till today

The two Shaykhs (al-Bukhari and Muslim) abridged and shortened these reports so that the truth may not be clear to the researchers. For them, this is a familiar art, which they espoused in order to preserve the honor of the [first] three Caliphs. (We have a separate treatise concerning the two scholars on this issue, and, God willing, we will present it in the near future

In any case, the narrations they have reported are sufficient to disclose the truth about Abu Bakr, who refuted the claim of Fatima al-Zahra, which merited her anger upon him and her shunning him unto her death (A.S.), and necessitated her burial at night in secret by her husband; and, according to her will

Abu Bakr was not being permitted by her to attend. We also learn from these narrations that 'Ali did not pledge allegiance to Abu Bakr for a period of six months, which is the period that Fatima lived after her

father and that he was compelled to take this oath when he found that the faces of
the people were

.turning against him, and so he sought to reconcile with Abu Bakr

What al-Bukhari and Muslim altered was Fatima's (A.S.) claim that her father, the
.Prophet of Allah (S.A

W.), had given her Fadak as a gift during his lifetime; and it (Fadak) was not therefore
.an inheritance

Even if we were to assume that Prophets do not leave inheritances, as Abu Bakr
narrated from the

Prophet (P), she refuted his claim and opposed him by [quoting] the text of the Qur'an
which states "And

Solomon inherited from David". In any case, Fadak was not covered by this alleged
hadith, since it was

.a gift to her and was in no way a part of inheritance

Consequently, one finds that all historians and scholars of tafsir, as well as of hadith,
relate that Fatima

A.S.) claimed that Fadak was her property and that Abu Baker refuted her, asking her)
to provide

witnesses to support her claim. She brought 'Ali b. Abi Talib and Umm Ayman, but Abu
Bakr did not

accept their testimony, considering it insufficient. Ibn Hajar admitted this in his al-
Sawā'iq al-Muhriqa

when he reported that Fatima claimed that the Prophet (S.A.W.) had given her Fadak
as a gift but had no

witness to her claim except 'Ali and Umm Ayman. Yet their testimony did not meet the stipulated

.conditions to be considered as sufficient proof

Imam Fakhr al-Din al-Razi said in his Tafsir: "After the death of the Prophet of Allah (S.A.W.), Fatima

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claimed that he had given Fadak as a gift to her, whereupon Abu Bakr said to her: 'You are the dearest of people to me in poverty, and the most beloved in richness, but I cannot ascertain the truth of your claim. Therefore, I am not allowed to rule in your favour'. Imam al-Razi said: "Umm Ayman testified for her as did the trustee of the Prophet of Allah (S.A.W.). Abu Bakr then asked her to bring a witness whose testimony could be accepted according to the shari'a, and there was none. Fatima's claim that Fadak had been given to her as a gift from the Prophet of Allah (S.A.W.), and Abu Bakr's denial of her claim, as well as his rejecting the testimony of 'Ali and Umm Ayman, are well known to the historians. Indeed all [of them] have mentioned this, from Ibn Taymiyya to the author of al-Sira al-Halabiyah and Ibn Qayyim al-Jawziya, and others. But al-Bukhari and Muslim abridged the narrations, and reported only Fatima's request, specifically relating to the inheritance, so that the reader should assume that Fatima's anger against Abu Bakr was improper, and that Abu Bakr had only acted upon what he had heard from the Prophet of Allah (S.A.W.) and that she was the wrong-doer, Abu Bakr the victim. All this was to protect Abu Bakr's honour. There

was no consideration to observe honesty in transmission, nor reliability in hadith
[transmission], a fact

which would have exposed the shortcomings of the Caliphs and [would have] refuted
the lies and

p: ۲۶۱

pretexts composed by the Umayyads and the supporters of the "rightly guided" Caliphate, even though this was at the expense of the Prophet himself (S.A.W.), or his "part", al-Zahra (A.S.). ,Because of this al-Bukhari and Muslim have won the leadership of the hadith scholars among the ahl -al-sunna wa'l Jama'a and their books have been regarded as the most authentic books after the book of Allah. This invention is not based on academic proof, and we will, God willing, research the subject in a separate .chapter so that we may expose the truth for those who wish to know it

However, we still [have enough proof to] challenge Muslim and al-Bukhari, who only transmitted a small amount of merits of Fatima al-Zahra (A.S.). There is enough evidence for the conviction of Abu Bakr who knew al-Zahra and her status with Allah and His Prophet (P) more than al-Bukhari and Muslim did. Despite this, he refuted her, and did not accept her testimony or that of her husband, of whom the Prophet of Allah said: "'Ali is with the truth, and the truth is with 'Ali, hovering about him wherever he goes". Thus, let us compare the testimonies of al-Bukhari and Muslim with what the bearer of the Message (S.A.W.) confirmed about the merits of his [own] flesh and blood, al-

Fatima's Impeccability according to the Qur'anic Text

In his Sahih, volume 4 in "The Chapter of the Virtues of the Ahl al-bayt" Muslim reports that 'A'isha

said: "The Prophet (S.A.W.) emerged one morning wearing a cloak of black hair. Al-Hasan came and he

covered him with the cloak. Then al-Husayn came, and he joined him. Then Fatima came and he brought her within. Then 'Ali came and he covered him too. Then he recited: 'Allah desires to cleanse you from impurities, O ahl al-bayt, and purify you completely'. Since Fatima al-Zahra was the only woman in the umma whom Allah had thus cleansed and purified from every sin and disobedience, I

?wonder who was Abu Bakr to reject her testimony and ask her for witnesses

Fatima is the leader of all believing women and the leader of the women of the umma

Al-Bukhari reported in his collection, volume v, in "The Book of Seeking Permission" under the section about "One who confides to his Companion in the Presence of others, and does not inform of the secret of his Companions until he dies" and Muslim reports in "The Book Of Merits" that A'isha, the mother of the believers, said: "We, the wives of the Prophet (S.A.W.), were all together with him, not one of us left, and then Fatima (A.S.) came walking along, by Allah, her style was similar to that of the Prophet of Allah (S.A.W.). When he saw her, he welcomed her saying: 'Welcome my daughter' and then he made her seat on either his right or his left and whispered to her. She began to weep bitterly. When he

perceived her sadness, he whispered to her a second time whereupon she laughed. I
said to her while I
was still with his other wives: 'The Prophet of Allah favored you among us with a
secret, and then you

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wept'. When the Prophet of Allah (S.A.W.) left, I asked her: 'What was the secret he told you'? Fatima said: 'I cannot breach the confidence of the Prophet of Allah'. After he died, I said to her: 'I hold you by whatever right I have over you to tell me'. She said: 'It is alright for me to do so now' and she informed me: 'When he whispered to me the first time, he informed me: 'Gibra'il used to present the Qur'an once every year to me, and this year he had done so twice. There could be no other reason for this except that my time is near. So fear Allah and be patient. For I am the best of those who should go .before for you

Then Fatima (A.S.) said: 'Then I wept as you saw. And when he saw my grief, he shared a second secret with me. He said: 'O Fatima, are you not happy that you are the leader of the believing women or the

""?leader of the women of this umma

If Fatima al-Zahra (A.S.), is the leader of the believing women, as is affirmed by the ,Prophet of Allah and yet Abu Bakr denies her claim to Fadak and rejects her testimony, then what testimony is acceptable

?after this, I wonder

Fatima al-Zahra is the leader of the Women of Paradise

In volume ۴ of his collection, al-Bukhari reported in "The Book of the Beginning of

Creation" in "The

Chapter on The Virtue of Closeness to the Prophet (S.A.W.)" that the Prophet of Allah
:(S.A.W.) said

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Fatima is the leader of the women of paradise". It necessarily means, therefore, that"
Fatima is the leader
of the women of all the worlds, for the dwellers of paradise are not only from the
,umma of Muhammad
as is obvious. How then could Abu Bakr, "the truthful one" have repudiated her
evidence? Don't they
allege that he attained the title "al-Siddiq" because he used to believe in everything
that his companion
Muhammad said to him? Why did he not believe him regarding what he said of own
"part", al-Zahra? Or
was it that the issue pertained not so much to Fadak, charity and the gifts as it
,pertained to the Caliphate
which was the right of 'Ali, the husband of Fatima? His denial of Fatima and her
husband, who bore
witness on her behalf on the question of the gift, was by far the better choice for him
because, in so
doing, he closed the doors to any further claims she might make. What a monstrous
plot this was, nearly
.enough to make the mountains disappear

**Fatima is a part of the Prophet (S.A.W.), and the Prophet (S.A.W.) is angered when she is
angered**

In volume ۴, in "The Book of the Beginning of Creation" under "The Chapter of the
Virtues of Fatima
A.S.), the daughter of the Prophet (S.A.W.)" al-Bukhari reported in his Sahih that Abu)
Walid said that

Ibn 'Uyayna reported on the authority of 'Amr b. Dinar on the authority of Ibn Abi
Malika, on the
authority of al-Miswar b. Mukhrima that the Prophet of Allah (S.A.W.) said: "Fatima is a
,part of me

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and whoever angers, her angers me". "Fatima is a part of me, and whatever she detests, I detest and what hurts her, hurts me". If the Prophet of Allah (S.A.W.) becomes angry when his part, al-Zahra, gets angry, and suffers for her suffering, it follows therefore that she is preserved from all errors; otherwise it would not have been permissible for the Prophet (S.A.W.) to say something like this. This is because it is permissible to cause suffering and to anger anyone who commits a misdemeanor, regardless of his status, as the Islamic shari'a does not allow leeway for [special treatment for] ties of kinship, far or near aristocrat or peon, rich or poor. If the matter is as stated, then who was Abu Bakr to hurt al-Zahra and not heed to her anger? In fact he angered her until she died; she was offended and even shunned him, not speaking to him until she passed away, supplicating against him in every prayer she prayed, as is reported in the history of Ibn Qutayba and other historians.

Indeed these are bitter and painful truths which jolt the pillars and shake our faith. The impartial researcher, devoted to the truth and reality, has no alternative but to admit that Abu -Bakr wronged al-Zahra and usurped her rights. It was possible for him, as Caliph of the Muslims, to

placate her and give

her what she claimed. This is because she was truthful as even Allah, the Prophet and
,all the Muslims

among whom was Abu Bakr, attest to her veracity. But it was politics that overturned
everything; the

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.truthful person became a liar and the liar, a truthful person

Yes, it was a part of a plot instigated to alienate the Prophet's family from the position that Allah had

chosen for them. It had started with the alienation of 'Ali from the Caliphate, and the wrongful seizure of

the gift and inheritance of al-Zahra; and also the repudiation of her testimony, along with her

humiliation, so that there would remain no respect for her in the hearts of the Muslims. It ended with the

murders of 'Ali, al-Hasan and al-Husayn, and all their children, their wives, were taken as prisoners of

war, whilst their supporters and those who loved and followed them were killed. Perhaps these plots

continue even till today; their actions are still being enacted and their fruits are still being reaped

Certainly any free-thinking, unbiased Muslim will know, when he reads the history books and

differentiates truth from falsity, that Abu Bakr was the first to wrong the ahl al-bayt. Reading the

collections of al-Bukhari and Muslim suffices to expose the truth, if the researcher is truthful [in his

.research

Here we have al-Bukhari as well as Muslim admitting apologetically that Abu Bakr used to believe any

ordinary companion who petitioned him. But he denied Fatima, leader of the women of paradise, the one about whom Allah had affirmed [His] cleansing and [His] purifying her; and he (Abu Bakr) repudiated the testimonies of] 'Ali and Umm Ayman! Let us read what al-Bukhari and Muslim] :have to say

It is reported in volume ۳ of Bukhari's Sahih, in "The Book of Testimonies", in "The Chapter of one

Ordered to Fulfill a Promise", and, likewise, by Muslim in "The Book of Merits" under
:the heading

God's Prophet (S.A.W.) was never asked for something and he denied [the request]"
[and his [generous

giving", that Jabir b. 'Abd Allah (R) said: "After the Prophet (S.A.W.) died, some
property came to Abu

Bakr from 'Ala' b. Hadramiyy, and Abu Bakr said: 'Whoever has given a loan to the
,(Prophet (S.A.W

or to whom he had promised anything, let him come to us". Jabir said: "I said: 'The
.Prophet of Allah (S

A.W.) promised to give me this and this.' and he thrice spread his hands". Jabir said:
"And he counted

five hundred [dinars], then another five hundred and another five hundred in my
."hands

Did anyone ask Abu Bakr why he believed Jabir b. 'Abd Allah's claim that the Prophet
(S.A.W.) had

promised to give him this and this and this, and filled his hands three times to the sum
of fifteen hundred

dinars], without asking him to produce a single corroborating witness? Was Jabir b.]
'Abd Allah more

God-fearing and pious than Fatima, leader of the women of all the worlds? Even more
strange than all of

the above, is the fact that Abu Bakr repudiated the testimony of her husband 'Ali b. Abi
Talib, he whom

Allah had cleansed from all impurity and had purified; he upon whom the invocation of blessings is an

obligation for each Muslim, just as he invokes on the Prophet (S.A.W.). The Prophet made love for him

.an act of] faith, hatred towards him [an act of] hypocrisy]

Furthermore, al-Bukhari has narrated another incident that gives us a true picture of the oppression on al-Zahra and the ahl al-bayt. From "The Book of the Gift and its Merits and the Strong Encouragement [to give Gifts]" in the chapter entitled: "It is not lawful for someone to take back his gift or charity", al-Bukhari relates in his Sahih that the tribe of Suhayb, which was a client of Ibn Jadh'an, laid claim to two houses and a room that they claimed that the Prophet of Allah (S.A.W.) had given to Suhayb. Marwan said: "Who will testify as witness on your behalf?" They said: "Ibn 'Umar". So they called him, and he corroborated their claim that the Prophet of Allah (S.A.W.) gave Suhayb two houses and a room.

"Marwan based his judgment on Ibn 'Umar's testimony. Observe, O Muslim, this behaviour and the judgments that favour some but not others. Is this not oppression and injustice? If the Caliph of the Muslims could judge in favor of plaintiffs solely on the testimony of Ibn 'Umar, then is it not appropriate for a Muslim to ask himself: "Why were the testimonies of 'Ali b. Abu Talib and Umm Ayman rejected?" The fact is that the [joint] testimony of a man and woman is stronger than that of a man only, if we are seeking to fulfill of all

the conditions

stipulated in the Qur'an [regarding the requisite number of witnesses]. Or is it that the
sons of Suhayb

were more trustworthy in their petitions than the daughter of the Prophet (A.S.)? Or
was it that 'Abd

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Allah b. 'Umar was reliable in the eyes of the judges while 'Ali was not? As for the claim that the Prophet (S.A.W.) does not bequeath [an inheritance], the hadith that Abu Bakr presented; this was refuted by Fatima al-Zahra, who resorted to the book of Allah, that source of evidence that is never to be rejected, for it has been proven that the Prophet (S.A.W.) said: "If a hadith comes to you from me, compare it with the book of Allah, and, if it agrees with the book of Allah, act upon it, and, if it contradicts the book of Allah, then discard it."

There is no doubt that this hadith was contradicted by numerous verses of the noble Qur'an. Was there any one to ask Abu Bakr and the Muslims at large, why was Abu Bakr's single testimony accepted in connection with the narration of this hadith, which contradicts [other] narrations, reason and is against Allah's book? And why were the testimonies of Fatima and 'Ali, which were in [agreement with [other] transmissions, with reason, and were not against the book of Allah, rejected

On top of all this, Abu Bakr, however high his status might be, and whatever his supporters and defenders may relate of his merits, cannot attain the station of al-Zahra, the leader of the women of the

world, nor the station of 'Ali b. Abi Talib, whom the Prophet of Allah (S.A.W.) preferred
above all the

other companions in every field. Let us cite, by way of example, the day when the
Prophet of Allah gave

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the standard and confirmed that he would issue it to one who loved Allah and His Prophet and, in turn

Allah and His Prophet loved him. All the companions longed for it, each wishing it to be given to him

but he gave it to none but 'Ali. The Prophet of Allah said of him: "Surely, 'Ali is from me, and I am from

him, and he is the guardian of every believer after me

However much the extremists may doubt the authenticity of these hadiths, they will not doubt this; that

the blessings on 'Ali and Fatima is a part of the blessings upon the Prophet (P), and that the prayers of

Abu Bakr, 'Umar, 'Uthman, all those given the glad tidings of heaven, and all the companions along with

all the Muslims, would not be accepted if they did not invoke therein blessings upon Muhammad and the

family of Muhammad, whom Allah had cleansed of every impurity and has purified, as is reported in the

Sihah books of the ahl al-sunna such as al-Bukhari, Muslim, and other Sihah works

This reached the point that Imam al-Shafi'i said: "His prayer is invalid who does not invoke blessings

on you

If it is permitted to lie and make spurious claims against these [members of the Prophet's household

then [we can say] good-bye to Islam, and perdition to the world. If you, however, ask

why Abu Bakr's

testimony was deemed admissible and that of the members of the Prophet's household was rejected, the

answer is that he was the judge; and it is up to the judge to rule as he sees fit, for the truth is with him in

p: ۲۷۱

all cases. Thus, the claim of the strong is akin to the claim of the lion, its proof resulting
from the fang
and the claw

Come with me, O reader, so that the veracity of this statement may be made clear for
you. See what

contradictions al-Bukhari relates in his Sahih, especially regarding the matter of the
inheritance of the

Prophet. Al-Bukhari relates that Abu Bakr reported [the following hadith]: "We are the
assembly of

Prophets; we do not bequeath; whatever we leave is charity". This is the hadith that
all the Sunnites

believe, on which they base their proof for Abu Bakr not responding to Fatima al-
Zahra's demand

What clearly proves that the hadith was invalid, and was not known, is that Fatima
claimed her

inheritance, and so did the wives of the Prophet, the mothers of the believers, for they
petitioned Abu

Bakr, seeking their inheritance. This is what al-Bukhari reported and what is used as
proof that Prophets

leave no inheritance. But al-Bukhari contradicted himself by verifying that 'Umar b. al-
Khattab

distributed the Prophet's inheritance among his wives. For, in "The Book of
Deputyship", in "The

Chapter of Sharecropping by Division and the Like" al-Bukhari reports on the

authority of Nafi' from

Abd Allah b. 'Umar (R), who informed him that the Prophet concluded a contract with
the people of

Khaybar to utilize the land on the condition that half the products of fruits or
vegetation would be their

share. The Prophet used to give his wives one hundred wasaq (share of the crops)
each, eighty wasaq of

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dates and twenty wasaq of barley. (When 'Umar became the Caliph) he gave the
wives of the Prophet

the option of either having the land and water as their shares, or carrying on the
previous practice. Some

."of them chose the land and some chose the wasaq, and 'A'isha chose the land

This narration clearly demonstrates that Khaybar, from which Fatima claimed her
share, was like an

inheritance for her from her father. Abu Bakr disallowed her claim on the basis that
the Prophet of Allah

S.A.W.) did not bequeath an inheritance. The narration also clearly shows that 'Umar)
b. al-Khattab

divided Khaybar in the days of his Caliphate among the wives of the Prophet (S.A.W.)
and gave them

the option of owning the land or taking the wasaq (i.e. share of the crops), with 'A'isha
choosing the

land. If the Prophet (S.A.W.) did not bequeath, how is it that 'A'isha, the wife, inherited?
And how is it

?that Fatima, the daughter, did not inherit

Give us a legal opinion on this, O you of perception, and for you there will be rewards
and blessings. In

addition, 'A'isha, the daughter of Abu Bakr, appropriated the house of the Prophet of
(Allah (P

completely and no other wife got what 'A'isha did. She it was who buried her father in
that house, and

buried 'Umar beside her father, and yet forbade al-Husayn from burying his brother
al-Hasan beside his
grandfather, which led Ibn 'Abbas to tell her: "You rode a camel, you rode a donkey,
,and, if you live

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you'll ride an elephant, for the ninth part is from the eighth, and in everything you do
."what you like

In any case, I do not wish to prolong this subject, for it must be [left] for the
researchers to refer to the

annals of history. Nonetheless, it does not hurt to mention an excerpt from a speech
that Fatima al-Zahra

A.S.) delivered when Abu Bakr and other prominent companions were present, so)
that who are

destroyed are destroyed after clear signs [come to them] and those who are saved
are saved after clear

.[signs [come to them

Did you intentionally discard the book of Allah and hurl it behind your backs? It says:"
'And Solomon

inherited David...' and it says, regarding the story of Zakariyya: 'Grant me from Thyself
an heir who will

inherit me and the family of Ya'qub, and make him, O my Lord, one with whom You
'are well pleased

And Allah says: 'Those who are related by birth are to inherit each other in accordance
with Allah's

Criterion'. And Allah says: 'Allah dictates to you regarding your [male] children, they
get the share of

two females' and again: 'It is prescribed for you that, if death approaches, you
,bequeath property

bequeath it to your parents and your closest kin in the prescribed way. This is a duty

on those who are

pious'. Did Allah dictate to you a special verse that my father had dismissed? Or are
you more

knowledgeable than my father and cousin [i.e., 'Ali] regarding the specific and general
teachings of the

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Qur'an? Or is it that you say people of different faiths cannot inherit each other? What you do is recorded, sealed and waiting for you to stand before it on the day of gathering! Yes, the best judge is Allah; the best leader is Muhammad; and the specified time is the day of resurrection, when all who "have lied will be the losers

Abu Bakr kills the Muslims who refused to pay him the Zakat

Both al-Bukhari, in "The Book of Calling the Apostates to Repent" in "The Chapter on Killing those who Refuse to Accept the Obligatory Laws and those Associated with Apostacy"; and Muslim, in "The Book of Faith" in "The Chapter on the Order to Fight People", report, on the authority of Abu Hurayra who said: "After the Prophet had died, and Abu Bakr was made his successor, there were [some] Arabs who turned to disbelief. 'Umar said: 'O Abu Bakr! How can you fight the people when the Prophet of Allah (S.A.W.) has said: 'I have been ordered to fight the people until they say: 'There is no God but Allah' and whoever says this, makes himself and his property inviolable except by legal right, and his reckoning is with Allah?' Abu Bakr replied: 'By Allah! I will fight whoever differentiates between salat

and zakat, for zakat is a lawful right upon the property! By Allah! Were they to withhold even a single

animal that they used to give the Prophet of Allah (S.A.W.), I will fight them over their withholding it

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Then 'Umar said: 'By Allah! I saw then that Allah had opened the heart of Abu Bakr to
[[the cause of
."fighting, and I realized then that it was correct

This is nothing strange with Abu Bakr and 'Umar, who had threatened to burn the
house of Fatima, the

leader of the women, along with those companions inside it who withheld the pledge
of allegiance [to

Abu Bakr]. If the burning to death of 'Ali, Fatima, al-Hasan, al-Husayn and a party of
the best of

companions who had refused the pledge was a trivial thing for them, then the killing
of those who

refused the zakat is just a simple matter. For what is the value of these distant desert
tribes, compared to

the Prophet's family and the virtuous companions? I would add to it that those who
refused to give their

pledge perceived that the Caliphate was their right according to the designation of the
Prophet of Allah

S.A.W.). Even if we assume that there was no appointment on them, then it was still)
their right to

refuse, to criticize and to voice their views if there was consultation, as they claim. The
threat of them

being burnt to death is established by overwhelmingly numerous reports. Had 'Ali not
capitulated and

ordered the companions to go out and give their pledge, to prevent the shedding of

Muslim blood and to

preserve the unity of Islam, there would have been no delay in carrying out the threat
.of burning them

Yet the [controversy] subsided and their power grew strong; and there was no more
opposition

p: ۲۷۶

mentioned after the death of al-Zahra and after 'Ali's reconciliation with them. How could they then desist from [acting against] some tribes that refused to pay the zakat to them? A refusal based on the argument of waiting until the matters of the Caliphate and what happened after the Prophet's death were clarified, the Caliphate being, as 'Umar himself admitted, a sudden decision

It is not strange therefore that Abu Bakr and his government should have undertaken the killing of innocent Muslims and the destruction of their sanctity and the enslavement of their women and progeny

Historians have documented that Abu Bakr sent Khalid b. al-Walid, who burnt to death the tribe of Banu

Sulaym. He then sent him then to al-Yamama and to Banu Tamim, whom he treacherously killed

having bound them and beheaded them while in captivity. He killed Malik b. Nuwayra, an eminent

companion whom the Prophet of Allah (S.A.W.) had entrusted with charity money of his people, having

confidence in him. He [Khalid] then slept with Malik's wife on the same night of her husband's murder

.There is no strength and no power except with Allah, the Highest most Powerful

Malik and his people were guilty of nothing [by way of opposition] except that they had heard of what

had transpired after the death of the Prophet (S.A.W.); the alienation of 'Ali and the
-oppression of al
Zahra, to the extent that she died still angry at them. Similarly, [they heard] the
opposition of the chief of
the Ansar, Sa'd b. 'Ubada, and his breaking of the oath, as well as the reports, which
the desert tribes had

circulated, casting doubt on the validity of the pledge to Abu Bakr. Due to all this, Malik and his people hesitated giving the zakat. The [resulting] decree from the Caliph and his supporters was that they be killed; their women and children taken as prisoners of war; their sanctity be defiled ,and they be subdued so that the views of the dissidents and the arguments on the Caliphate may not spread to the rest of the Arabs

Most unfortunately, you will find those who defend Abu Bakr and his government ,justifying his errors despite the fact that Abu Bakr himself admitted them. They say what 'Umar did: "By Allah, I perceived that Allah had opened Abu Bakr's heart to fighting and I realized then that it was ."right

Can we ask 'Umar the secret of his conviction concerning fighting the Muslims, about whom he himself had said that the Prophet of Allah (S.A.W.) had forbidden fighting as they had professed [the declaration] "there is no God but Allah?" Indeed, 'Umar himself had opposed Abu Bakr .with this hadith

How then did he suddenly change his stance and convince [himself] about fighting them and know that it was the right thing simply because he felt Allah had expanded Abu Bakr's heart?

How did this

operation of expanding his heart occur? And how did 'Umar alone perceive it, to the exclusion of

?everyone else

If this "opening of the heart" was figurative rather than literal, how would Allah open the hearts of a

people to what would make them oppose His rules, which He had dictated through the tongue of His

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Prophet (S.A.W.)? How could Allah have said to His servants, through His Prophet:
:"Whosoever says

There is no God but God' you are forbidden to kill him, for his accounting lies with'
me", then He opens

the heart of Abu Bakr and 'Umar to fighting them? Did revelation descend upon the
two of them after

Muhammad (P)? Or was it personal judgment, (ijtihad) dictated by political reasons,
which discarded

?the laws of Allah

As for those apologists who claim that they had reverted from Islam and that it was
therefore obligatory

to kill them, this allegation is not correct; whoever has read the historical books knows
most certainly

that those who withheld the zakat had not reverted from Islam. How could they have
[done so] when

they prayed with Khalid and his forces when he came to destroy them? Furthermore,
Abu Bakr himself

nullified this spurious claim by paying blood money for Malik from the state treasury
and apologized for

his death. No apology is needed for the killing of an apostate, nor is any blood money
paid from the state

treasury. None of the righteous predecessors ever said that those who withheld the
zakat had reverted

from Islam, except in the later periods when there sprang up [different] schools of

(thought (madhahib

and sects. The ahl al-sunna then tried their utmost, though unsuccessfully, to justify
the actions of Abu

Bakr, and found it necessary to formulate the charge of apostasy against them; for
they knew that

abusing Muslims was wicked and that killing them was [tantamount to] disbelief. This
is what has been

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reported in the Sahih literature of the ahl al-Sunna, and even when al-Bukhari reported the account of Abu Bakr and his speech: "By Allah, I will fight whoever differentiates between salat and zakat..." he gave the chapter the title, "Whosoever refuses to accept the obligatory commandments, and what is attributed to them with [charges of] apostasy"; this is clear proof that he did not himself believe in the .(charge of their apostasy (as is obvious

Yet, others have attempted explanations of the hadith, as did Abu Bakr, that zakat is a right upon .property. It is an interpretation taken out of its rightful context

Firstly: Because the Prophet of Allah (S.A.W.) forbade the killing of whoever said "la ;"ilaha illa Allah

.there are several narrations on this, verified by the Sihah, as we will show presently

Secondly: If zakat were a right on property, then the hadith allows, in this instance, for the judge to take the zakat by force from those who refuse it, without killing them or the spilling their .blood

Thirdly: If this explanation were correct, the Prophet of Allah (S.A.W.) would have ,fought Tha'laba

who refused to give the zakat to him. (The story is well known, and there is no need to .(repeat it

Fourthly: We quote what has been authenticated by the Sihah regarding the

prohibition of killing

whoever says "la ilaha illa Allah." I shall restrict myself to al-Bukhari and Muslim and
to some

.traditions, for the sake of brevity

Muslim, in "The Book of Faith" in "The Chapter of Prohibition on the Killing of a Kafir
after he says "la

p: ٢٨٠

ilaha illa Allah", and al-Bukhari, in "The Book of Military Expeditions" relates: "Khalifa
,informed me
on the authority of Miqdad b. al-Aswad, that he said to the Prophet of Allah (S.A.W.):
'What do you
think, if I were to meet a man from the disbelievers, and we were to fight, and if he
struck one of my
hands with his sword and severed it, then fled from me to the shelter of a tree,
beseeching: 'I have
submitted myself to Allah', should I, O Prophet of Allah, kill him after he has said this?'
The Prophet of
Allah (S.A.W.) said: 'Do not kill him'. So he said: 'But, O Prophet of Allah, he cut off one
,of my hands
then he said it after severing it'. The Prophet of Allah (S.A.W.) said: 'Do not kill him.
Were you to kill
him, he would be in your position before you killed him, and you would be in his
position before he had
.'"uttered those words
This hadith shows us that it is forbidden to kill the kafir who professes "There is no
, "God but Allah
even after his attack upon a Muslim and his cutting of his hand. There is no [question
[here of the
acceptance of Muhammad as a Prophet of Allah (S.A.W.), nor of the [obligatory]
prayer, zakat, fast of
?[Ramadan, or pilgrimage. Where, then, do you go and how can you interpret [this

Al-Bukhari relates in his Sahih in "The Book of Military Campaigns" in the chapter [entitled]: "The Prophet (S.A.W.) sent Usama b. Zayd to al-Haraqat from Juhayna", and Muslim in "The "Book of Faith

in "The Chapter on the Prohibition of the killing of a kafir after he has said 'There is no God but Allah', on the authority of Usama b. Zayd, who said: "The Prophet of Allah (S.A.W.) sent us to al-Haraqat and we arrived there at dawn and attacked them; I and an Ansari were in combat with one of their men. After we defeated him, he said: 'There is no God but Allah'; the Ansari turned away from him, but I struck him with my spear until I killed him. When we returned, he informed the Prophet (S.A.W.) who said: 'O Usama, did you slay him after he said: 'There is no God but Allah?' I said: 'He was seeking to spare himself'. He (the Prophet) kept on repeating this until I wished I had not accepted Islam prior to that day."

This hadith proves beyond a shadow of a doubt that it is forbidden to kill whoever says "There is no God but Allah". Because of this, we observe the Prophet of Allah (S.A.W.) severely rebuking Usama until the latter wished he had not accepted Islam prior to that day, acting in accordance with the hadith "Islam cleans whatever was done before it"; and he yearned for Allah's forgiveness for that grave sin.

Al-Bukhari reported in his Sahih in "The Book of Clothing" in "The Chapter On White

Clothes"; and

Muslim narrated in "The Book of Faith" in "The Chapter on Whoever Dies not associating anything with

Allah will enter heaven" that Abu Dharr al-Ghifari (R) said: "I came to the Prophet (S.A.W.) and he was

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clothed in a white outfit and was asleep. I came again and [this time] he was awake.

He said: 'Any

servant who says 'There is no God but Allah' and then dies in this state, enters
paradise'. I said: 'Even if

he fornicates and steals?' He said: 'Yes, even if he fornicates and steals'. I said: 'Even if
he fornicates and

steals?' He said: 'Yes, even if he fornicates and steals'. I said: 'Even if he fornicates and
steals?' He said

."Yes even if he fornicates and steals, despite what Abu Dharr feels'

Whenever he used to relate the hadith, Abu Dharr used to say: "Despite what Abu
Dharr feels". This is

another hadith which confirms admission to paradise for anyone who says: "There is
"no God but Allah

and then dies in that state, killing him is forbidden. This is in spite of what Abu Bakr or
'Umar and all

their helpers, who interpreted away the realities and turned them upside down, so as
to protect the honor

of their predecessors and their seniors who changed the rulings of Allah, might have
.felt

Most certainly Abu Bakr and 'Umar knew these rulings for they were closer than we
are to grasping the

rulings, and closer than others to the bearer of the message. However, for the sake of
the Caliphate, they

reinterpreted the bulk of the rulings of Allah and His Prophet (P), even though they

had knowledge and

.proofs

Perhaps, when Abu Bakr resolved to fight those who withheld the zakat, and 'Umar opposed him with

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the Prophetic hadith forbidding that, he (Abu Bakr) convinced his companion that it was he ('Umar) who had carried the firewood to burn the house of Fatima by himself, and that the least that could be said for Fatima was that she used to testify, "there is no God but Allah". He perhaps also persuaded him that 'Ali and Fatima were still of high standing in the capital city of the Caliphate whereas the tribes withholding the zakat, if they were left alone to consult their matters within the Islamic state, they would have a major influence on the centre of the Caliphate. With that, 'Umar perceived that Allah "had opened Abu .Bakr's heart" to fighting [such tribes] and admitted that he was right

Abu Bakr prevents the writing of the Prophet's sunna as did 'Umar b. al-Khattab and . 'Uthman b

Whenever the researcher dwells into the history books and acquaints himself with the inner workings of the governments of the three Caliphs, he realizes with absolute certitude that they were the ones who forbade the writing and recording of the noble Prophetic hadiths. Indeed, they even prevented [people from] talking about the hadith and transmitting it to the people, for they undoubtedly knew that it would not serve their interests or, at the very least, that [the hadith] would oppose and contradict a lot of their

verdicts; and what they had interpreted was based on their reasoning and according to what their interests dictated. The hadith of the Prophet (S.A.W.) is the second source for law in Islam. In fact it

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explains and makes clear the primary source, the noble Qur'an, and [this] was left forsaken and forbidden during their reign. For this reason, the hadith scholars and historians agree that the collection and recording of the hadith started during the time of 'Umar b. 'Abd al-'Aziz (R) or even a little later on Al-Bukhari reported in "The Book of Knowledge" in "The Chapter on How Knowledge "is Acquired that 'Umar b. 'Abd al-'Aziz wrote to Abu Bakr b. Hazm [and said]: "See what there is of the hadith of Allah's Apostle (S.A.W.) and commit it to writing. I fear the studies of the sciences while the scholars pass away. Nothing should be accepted but the hadith of the Prophet (S.A.W.); so let them [i.e. the learned] spread the knowledge and let them sit together so that the one who is ignorant will learn ."

"Knowledge is not destroyed until it becomes a secret

Yet, after the death of the Prophet (S.A.W.), here was Abu Bakr delivering a speech saying: "You relate from the Prophet (S.A.W.) hadiths about which you disagree, and those after you will [differ [over them even more. So don't relate anything from the Prophet of Allah (S.A.W.) and to whosoever asks you regarding them], say: "The book of Allah is between us and you; therefore, enjoin

whatever is halal in

."it and forbid whatever is haram in it

By Allah, how surprising is this command of Abu Bakr. Here he is, a few days only after
that sad day

called "The Calamitous Thursday"), agreeing exactly with what his companion 'Umar
b. al-Khattab had

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said: "The Prophet of Allah (S.A.W.) is hallucinating, but the book of Allah is enough for
us."

Here is Abu Bakr saying: "Don't transmit anything from the Prophet. And, to
whosoever asks, you say

The book of Allah is between us; therefore enjoin whatever is halal in it and forbid
whatever is haram
in it."

All praise be to Allah for his clear admission that they hurled the sunna of their
Prophet (S.A.W.) behind
them, and it became a forgotten thing for them

The question that must now be posed to the ahl al-sunna wa'l-Jama'a, i.e., the people
who defend Abu

Bakr and 'Umar and reckon them to be the best of creation after the Prophet of Allah
(S.A.W.), is this

If your Sihah [books] report, as you claim them to do, that the Prophet of Allah (S.A.W.)
said: "I am

leaving for you two things after me. If you adhere to them you will never go astray;
the book of Allah

and my sunna", and, assuming we accept the authenticity of this tradition, then how is
it that the best of

your men reject the sunna and did not accord it any weight, rather, they prevented
the people from

writing or speaking about it? Did anyone dare ask Abu Bakr from which verse did he
deduce the legality

of fighting Muslims who withheld the zakat, and the taking of their women and children as prisoners of

?war

For the book of Allah, which is between us and Abu Bakr, states: "And among them are those who made

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a covenant with Allah thus: 'If you bestow your bounty upon us, we will most certainly spend in charity and we will be righteous'. Yet, when Allah showered them with His bounty, they became miserly and turned back from their covenant, and were averse to it. So Allah put hypocrisy into their hearts as a result, until the day they will meet Him because they turned back from what they had promised Allah and because of their lies....." (9:75-77). This verse, by the consensus of all commentators, was revealed concerning Tha'laba, when he refused to pay the zakat during the lifetime of the Prophet (S.A.W.). I would add that Tha'laba rejected the zakat and refused to give it to the Prophet (P), as he said it was jizya. Allah, in this verse, showed Tha'laba's hypocrisy, but yet, in spite of this, the Prophet (P) did not fight him nor take his property by force, even though he was capable of doing so. In the case of Malik b Nuwayra and his people, they did not deny that the zakat was an obligatory duty among the injunctions of the religion, but rather, they rejected the one who had usurped the Caliphate after the Prophet, having done so by force, oppression and manipulation of opportunity. The position that Abu Bakr took [became] even stranger and more astonishing when

he discarded the

book of Allah behind his back, [even though] Fatima al-Zahra, the leader of the
,women of the world

argued against him by it, citing to his audience unambiguous clear verses from the
book of Allah which

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confirmed the inheritance of the Prophets. He did not accept it; he nullified it completely with a hadith which he brought forth to serve his personal need. If he [truly] said: "You relate from the Prophet of Allah hadith about which you differ, and those who come after you will differ even more over them. So do not relate anything from the Prophet's hadith. And to anyone who asks you [about it], say: 'The Book of Allah is between us, so enjoin what is halal therein, and forbid what is haram therein....'", then why did Abu Bakr not do as he preached, when he argued with the truthful, purified one, who was a part of the chosen Messenger (S.A.W.), regarding the hadith of the Prophet: "We Prophets do not bequeath our property to our families. Why did he not judge with her according to the book of Allah, enjoining its halal therein and forbidding its haram?" The answer is obvious: in this instance, he would have found the book of Allah against him and Fatima would have triumphed in all her claims over him. If she were to have triumphed against him on that day, she would have later argued on the appointment to the Caliphate for her cousin, 'Ali. It was necessary therefore that Abu Bakr oppose and deny her. Allah says regarding these matters: "O You

who believe! Why do you preach that which you do not practice? Grievous indeed is it
with Allah that

."you preach what you do not do

Due to all this, Abu Bakr could not be comfortable if the hadiths of the Prophet (S.A.W.)
were

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circulating among the people and committed to writing, to memory, to transmission
from town to town
village to other [villages]; when those hadith were manifest texts that opposed the
politics upon which
his state was built. There remained no solution for him therefore but to wipe away
and conceal the
hadiths, indeed, to obliterate and burn them. His own daughter, 'A'isha, testified
against him. She
reported: "My father collected the hadith of the Prophet, and they were five hundred
in number. He
spent the night being undecided [about them]. I said that he was undecided because
of a complaint or
something that had reached him. In the morning he said: 'O My daughter! Bring me all
the hadiths that
...are with you'. I gave them to him, and he burnt them

**Umar b. al-Khattab was more severe than his companion on the traditions of the
Prophet of Allah and forbade the people from transmitting them**

We saw the politics of Abu Bakr in preventing [the preservation of] hadith to the
extent that he burnt all
the hadiths that had been collected in his time, all five hundred of them so that they
would not spread to
the companions and other Muslims who were thirsty to know the sunna of their
Prophet (P). When
Umar ascended to the Caliphate, according to Abu Bakr's will, he pursued the same
type of politics

though in his own well known severe and harsh manner. He did not limit himself to the
forbidding and
prevention of the transmission and recording of the hadith; but rather, he intimidated
and threatened and

.beat and even imposed [house] arrest

In volume one of his Sunan in "The Chapter on being Honest to the Hadith" Ibn Maja
narrated on the

authority of Qarza b. Ka'b: "'Umar b. al-Khattab sent us to Kufa and accompanied us,
walking with us to

the mountain passes. He said: 'Do you know why I have walked with you?' Qarza said:
'We said: 'For the

right of companionship of the Prophet of Allah (S.A.W.), and for the right of the Ansar'.
: 'Umar said

Rather, I did so for something I wish to tell you, and I hope you will remember it as I'
have walked with

you. You will come upon people in whose hearts the Qur'an is vibrating like the
.vibration of a kettle

When they see you, they will stretch their necks in awe and say: '[These are] the
companions of

Muhammad'. So reduce the traditions from the Prophet of Allah (S.A.W.), and I will
support you". And

when Qarza b. Ka'b [later] came to them they said: "Relate [hadith] to us". He said:
."'"Umar forbade us

Similarly, Muslim related in his Sahih in "The Book of Manners" in "The Chapter on
Seeking

Permission" that 'Umar threatened to beat Abu Musa al-Ash'ari because of a hadith
he reported from the

Prophet of Allah (S.A.W.). Abu Sa'id al-Khudri said: "We were sitting with Ubay b. Ka'b

when Abu

Musa al-Ash'ari came to us, upset. He stopped and said: 'I beseech you by Allah! Has
any of you heard

the Prophet of Allah (S.A.W.) say: 'Permission is to be sought three times. If it is
granted, proceed, if

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not, return'. Ubay said: 'What about it?' Abu Musa said: 'Yesterday I sought permission three times from Umar. He did not grant it, so I went away. I came to him today, and when I entered, I informed him that I had come yesterday, greeted him three times and then left. Then 'Umar said: 'We heard you but at the time we were busy; you should have kept on seeking permission until it was granted to you'''. Abu Musa said: "I sought permission according to what I heard the Prophet of Allah (S.A.W.) say. :[He said [to me By Allah! I'll beat your back and your stomach unless you bring someone to testify to' .this'. Ubay b Ka'b said: 'By Allah, none will go with you except he who is the youngest amongst us'. Go forth, O Abu Sa'id'. So I went until I came to 'Umar and I said: 'I have heard the Prophet of Allah say .""this Al-Bukhari also reported this incident, but, as is his norm, he abridged and edited from it 'Umar's threat to beat Abu Musa, in order to protect 'Umar's honour although Muslim added Ubay's :address to 'Umar O Ibn al-Khattab! Do not inflict suffering upon the companions of the Prophet of Allah' .""(S.A.W Al-Dhahabi transmitted in his Tadhkira al-Huffaz in volume ١, page ٤ from Abu Salama who said to

Abu Hurayra: "During the time of 'Umar, did you transmit this?" He replied: "Had I narrated in his time

. "as I narrate to you now, he would have whipped me with his whip

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Umar, after forbidding the [collection of] hadith and threatening the people to beat them, burnt the traditions the companions had collected. He addressed the people one day thus: "O People! It has come to my knowledge that certain books have appeared in your hands. I wish, by Allah, that I could change and correct them. Let there not remain anyone amongst you with a book except that he gives it to me so that I may check it". The people assumed that he wished to examine them to correct them on an issue so that there would be no differences in it, and so they brought their books to him whereupon he burnt them .in the fire

In his Jami' Bayan al-'ilm wa Fadlihi, Ibn 'Abd al-Barr related that 'Umar b. al-Khattab wanted to write down the sunna, then it seemed better to him not to do so. So he wrote to the cities ordering that anyone .in possession of it must destroy it

In spite of his plan, however, and despite his threats, his proscription, prohibition and his burning of books, some of the companions still persevered in relating what they had heard from the Prophet of Allah (S.A.W.) whenever they met people on their journeys outside of Medina who asked them about

the hadiths of the Prophet (S.A.W.). 'Umar deemed it proper to confine them within Medina, even forcing house arrest on them and undertaking forceful measures. Ibn Ishaq narrated -from 'Abd al Rahman b. 'Awf who said: "'Umar did not die until after he had summoned all the companions of the

Prophet of Allah (S.A.W.) from the farthest places; 'Abd Allah b. Hudhayfa, Abu Darda',
-Abu Dharr al

Ghifari and 'Uqba b. 'Amir. He said to them: 'What are these hadiths that you have
related in the

outlying areas from the Prophet of Allah (S.A.W.)?' They said: 'Are you forbidding us [to
do so]?' He

responded: 'No! But stay with me. By Allah! You will not leave me as long as I am
."alive

And after him came the third Caliph, 'Uthman, who followed the same course as his
.two predecessors

He ascended the minbar and declared openly: "It is not permissible for anyone to
narrate from the

Prophet of Allah (S.A.W.) any hadith that was not heard during the times of Abu Bakr
."and 'Umar

In this manner, the restriction continued throughout the rule of the three Caliphs, a
period of twenty-five

years. If only it had been limited to that period, rather, it continued. When Mu'awiya
grabbed the reins of

power, he ascended the pulpit and declared: "I forbid you the hadith, except those
[accepted] during the

time of 'Umar, for he used to make the people fear Allah". This has been reported by
Muslim in volume

."in "The Book of Zakat" in "The Chapter on the Prohibition of Questioning ۞

Thereafter, the Umayyad Caliphs adopted this path, forbidding authentic hadiths of

the Prophet while

specializing in the fabrication of forged and false hadiths against him. It reached to an extent that

Muslims of every age have been afflicted by contradictions, myths and legends that do not have any

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connection whatsoever to Islam. Here is what al-Mada'ini reports in his book, al-Ahdath: "Mu'awiya

wrote the same letter to all of his governors after the year of the unity: 'Anyone who reports anything

regarding the merits of Abu Turab ('Ali b. Abu Talib) and his family is exempt from [my] protection

The preachers in every place, every minbar then took to cursing 'Ali and dissociating from him

."defaming him and his family

Mu'awiya then wrote to his governors in all the regions: "Do not accept the testimony of any of those

who follow 'Ali and his Family". He further went on: "Seek out from among you those who follow

Uthman and those who love him, as well as his friends and protectors and those who relate his merits

and praises. Associate with them, frequent their gatherings, make them close to you and honour them

Write to me anything that each one of them narrates, and give me his name, his father's name and his

."progeny

They did that until the merits and praises of 'Uthman were numerous, all because of the rewards, cloaks

gifts and land grants he sent to them, flowing out to the Arabs and the non-Arab clients. It multiplied in

every city and they competed for status and worldly gains. Every man who came to the officials of Mu'awiya was welcomed when he related praises or merits of 'Uthman; his name was recorded and he was befriended and rewarded. This continued for a while. Then Mu'awiya wrote to his officials: "The hadith in favor of various dimensions of 'Uthman has multiplied and spread to every city. When this

letter reaches you ask the people for the hadiths regarding the merits of the companions and the first Caliphs. Do not leave any information that any Muslim narrates in favor of Abu Turab, except that you come up with another one that contradicts it from one of the sahaba. This is dearer to me and more of a delight to my eye and more of a refutation to the argument of Abu Turab and his party (Shi'a), and more

. "damaging to them than recounting the good deeds and merits of 'Uthman

His letters were read to the people and many narrations on the merits of the ,companions were reported most of them spurious, [there was] no truth in them. And the people really exerted themselves in this until they started doing so from the pulpits. The teachers in the learning circles started doing this and taught the children and youths until they began to narrate and learn them as they learnt the Qur'an. They even taught their daughters and wives and their servants and entourage, they kept on doing this as long .as Allah willed

Then Mu'awiya sent a common letter to his officials in every region: "Seek out one against whom there is proof that he loves 'Ali and his family, and then erase his name from the national register and cut off

whatever [stipend] he is given from the state". He reinforced this with another letter:

"Whosoever you

accuse of aiding these people, place him in fetters and demolish his home". The

affliction was most

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severe and rampant in Iraq especially in Kufa to the extent that, if a Shi`i was visited by someone whom he trusted, he would bring him to his house and tell him his secrets and thereafter, he would live in fear of his servants and slaves and would not speak until he had taken a severe oath of silence from them.

Several spurious and calumnious hadiths surfaced; and the jurists and judges and those in authority promoted them. The worst perpetrators of this calamity were those who recited the Qur'an to show off to others and those of weak faith who displayed outward piety and performed rituals ;while forging hadith so that they could please those in authority and be in their gatherings, thus gaining money, property and positions. This continued until the hadith and the reports fell into the hands of the religionists, who could not allow lies and accusations. Rather, they accepted these hadiths and transmitted them assuming they were authentic, for, had they known they were spurious, they would not have narrated nor acted upon them.

I say the responsibility of this falls on Abu Bakr, 'Umar and 'Uthman who prevented the recording of the true hadiths of the Prophet (S.A.W.) on the pretext that they were afraid the hadiths

would be mixed

with the Qur'an. This is what their helpers and defenders maintain. This claim amuses
.even the lunatics

Are the Qur'an and sunna sugar and salt so that, if they are mixed, they could not be
separated from each

other? Even sugar and salt do not mix for each is in a specific container. Did it not
dawn upon the

p: ٢٩٦

Caliphs that they could have written the Qur'an on one special scroll and the sunna of the Prophet in a separate book, as is the situation with us today, and has been since the recording of the traditions from the time of 'Umar b. 'Abd al-'Aziz (R)? Why has the sunna not been mixed with the Qur'an, even though the hadith books exceed hundreds? Moreover, the Sahih of al-Bukhari is not mixed with that of Muslim which in turn is not mixed with Ahmad b. Hanbalís Musnad nor the Muwatta' of Malik b. Anas, let alone .being mixed with the noble Qur'an

This argument is weak like the house of a spider, it cannot stand up to the scrutiny of proof. In fact, the proof against it is even more clear. Al-Zuhri reported on the authority of 'Urwa that 'Umar b. al-Khattab wanted to commit the sunna to writing and sought the counsel of the companions of the Apostle of Allah (S.A.W.). They advised him to do so; but 'Umar prayed for guidance about this for a month then one morning arose saying: "I had wanted to write the sunna down then I remembered the people before you that wrote books and chose to follow them, leaving the book of Allah! And By Allah, I will not mix the "book of Allah with anything, ever

Look, O reader, at this narration. The companions of the Prophet (S.A.W.) advised 'Umar to write down the sunna and he went against all of them and chose to impose his own view; claiming that the people

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before them had written books and had chosen to follow these books to the exclusion
of Allah's Book

Where was the claim of mutual consultation (shura), which the ahl al-Sunna wa'l-
Jama'a invoke

Where are these people who chose to adhere to their books instead of the book of
Allah

We have not heard of them except in 'Umar b. al-Khattab's imagination. Assuming
these people did

exist, there is no ground for comparison as they manufactured books from
themselves to distort the book

of Allah. The Qur'an states: "Woe unto those who write the book with their own hands
then they say

This is from Allah' to gain thereby a small prize. Woe unto them for what they wrote'
and for what they

gained by their deed" (۲:۷۹). As for books of the sunna, these are not like that, for they
originate from

the infallible Prophet who did not utter anything from his own desire but, rather, from
the revelation that

descended upon him. [The sunna] clarified and explained the book of Allah. The most
High stated: "We

have sent unto you the reminder, to explain to the people what has been revealed to
them" (۱۶:۴۴). And

the Prophet (S.A.W.) said: "I was given the Qur'an and with it something similar to it".
This is a simple

matter for anyone who knows the Qur'an, for there is no mention in it of five prayers,
no specified

amount for zakat or rules of fasting or hajj and various other rulings which the
.Prophet of Allah (S.A

W.) has explained. Due to this, Allah said: "What the Prophet has given you accept it;
and from what he

."has forbidden you, eschew it

."And He says: "Say! 'If you love Allah, then follow me so that Allah may love you

If only 'Umar knew the book of Allah and paid more attention to it in order to learn
from it obedience to

the injunctions of the Messenger, and not to argue or refute him. If only he had known
the book of Allah

and given more attention to it so that he could learn the judgment of al-Kalala which
he did not know up

to the time he died. During his Caliphate, he issued rulings on it based on various
.contradictory verdicts

If only he knew the book of Allah and paid more attention to it to learn the rulings of
tayammum which

he did not know even during the days of his Caliphate. He used to rule that he who
doesn't find water

should not pray. If only he knew the book of Allah and paid due attention to know the
laws of divorce of

two utterances, after which one should live [with the wife] in accordance with proper
forms of behaviour

or should separate from her with kindness. Instead, he made all three divorces count
as one; and, by

following his own view and personal judgment, he opposed Allah's decrees, discarding
.them

The truth that cannot be denied is that the Caliphs prevented the spread of hadiths.

They threatened and

exiled whosoever spoke of them. This is because it would have frustrated their plans
and exposed their
plots and would not have given them any room for interpreting things as they
.interpreted the Qur'an

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This is because Allah's book is silent and multifaceted, whereas the sunna of the Prophet is comprised of the words and deeds of the Prophet (S.A.W.), no one can oppose it. Due to this, the Commander of the Faithful, 'Ali (A.S.), said to Ibn 'Abbas when he sent him to debate with the Khawarij: "Do not oppose them with the Qur'an, for the Qur'an has different interpretations. You will say things and they will say other] things; but debate them by using the sunna, for they will not find any escape] ."

Abu Bakr bestows the Caliphate upon his companion 'Umar and, in doing so, goes against the clear texts

On this matter specifically, Imam 'Ali (A.S.) said: "By Allah! Ibn Abi Quhafa has dressed himself [with the Caliphate]! Yet he knows that my position to it is like that of a pole in relation to the hand mill! The current flows from me and [even] birds cannot aspire to my heights. I put a curtain against the Caliphate and detached myself from it. I began to think whether I should fight [for my rights] with a fettered hand i.e. unsupported) or endure the blinding darkness of tribulations wherein the old) ,would become feeble .the young would become old, and a believer would strive until he met his Lord I perceived being that patience was the wiser course for me. I adopted patience although there was

.prickling in the eye and suffocation in the throat

I watched the plundering of my inheritance till the first one passed away; but he
[handed [the Caliphate

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to Ibn al-Khattab after him. (Then 'Ali quoted al-'Asha's verse: 'My days now pass on
the camel's back (i

! (e., with difficulty), while there were days (of ease) in the company of Jabir's brother

It is surprising that, during his lifetime, he wished to be released of the Caliphate, yet
he confirmed it for

the other one after his death. How cleverly the two shared it's udders between
themselves. This one put

the Caliphate in a tough enclosure with harsh speech and a rough touch. Many errors
were made, and so

." [many excuses [offered

Every researcher and examiner knows that the Prophet of Allah (S.A.W.) designated
and appointed 'Ali

b. Abi Talib to the Caliphate before his death. Most of the sahaba, amongst whom Abu
Bakr and 'Umar

were the most prominent, knew of it also. Because of this, Imam 'Ali used to say: "He
knows my

position to it is like the pole to the hand mill...". Perhaps it was this that caused Abu
Bakr and 'Umar to

forbid the transmission of hadiths from the Prophet (P), as we have shown in the
, preceding chapter

adhering only to the Qur'an. The Qur'an, even though it contains the verse of
successorship, does not

clearly mention the name of 'Ali. The hadiths, however, specifically mention his name;
for example the

Prophet's (S.A.W.) saying: "Of whomsoever I am the master, this 'Ali is his master" and
"Ali is to me as
Aaron was to Moses"; and "Ali is my brother and successor and the Caliph after me";
and "Ali is from

"me, and I am from him, and he is the leader of every believer after me

This helps us understand the extent of success of the step which Abu Bakr and 'Umar took in the

proscription and burning of the hadiths of the Prophet; thereby muzzling the people to the extent that

even the companions did not mention the hadiths, as has already been mentioned in the report of Qarza

b. Ka'b. This restriction continued for a quarter century, i.e., the period of the first three Caliphs, until

the coming of 'Ali to the Caliphate. Now we see he made the companions bear witness, on the day of

assembling, to the hadith of Ghadir Khum, thirty of them bearing witness, seventeen of whom were

.veterans of Badr

This is manifest proof that these companions, and there were thirty of them, would not have spoken up

had the Commander of the Faithful not asked them to do so. Were 'Ali not the Caliph, with power in his

.hands, they would have remained silent, fearing to bear witness

This had actually happened in the case of some companions in whom fear and jealousy prevented them

from bearing witness, among them were Anas b. Malik, Bara' b. 'Azib, Zayd b. Arqam, and Jarir b. 'Abd

Allah al-Bajli. The claim of 'Ali (A.S.) reached them, but he was not allowed to manage

the Caliphate in

peace. His days were filled with trials, mischief and plots. Wars were waged against him from every

side; and their jealousy and grudges surfaced by [his showings] at Badr, Hunayn, Khaybar until he fell

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martyred. Those Prophetic traditions did not find receptive ears among those who
broke their pledges
the deviants, those who missed the truth and the opportunists. They indulged in
immorality, taking
bribes and being fond of the world during the Caliphate of 'Uthman. The son of Abu
,Talib could not
within three or four years, rectify the corruption and deviation of a quarter century,
except by destroying
himself, God forbid. 'Ali it was who said: "I know very well what will correct you, but I
will not cure
."you by corrupting myself

It was not long before Mu'awiya b. Abu Sufyan ascended the Caliphate and continued
the same plan that
we have already described, i.e. prohibiting all hadiths except those which were
prevalent at the time of
Umar. Indeed, he even went a step further and commissioned a group of the
companions and their
followers to fabricate traditions. Thus the sunna of the Prophet of Allah (S.A.W.) was
lost in the web of
.their lies, tales and their spurious merits

The Muslims continued thus for a full century during which the sunna of Mu'awiya was
followed by the
general Muslim public. When we say "the sunna of Mu'awiya", we mean the sunna
that was pleasing to

Mu'awiya from the acts of the first three Caliphs Abu Bakr, 'Umar and 'Uthman; and
also whatever else
he and his followers added by way of lies, forgeries, curses and insults against 'Ali and
the members of
his household, and his followers amongst the sincere companions. This is why I
reiterate and repeat that

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Abu Bakr and 'Umar succeeded in their plan to obliterate the sunna of the Prophet (S.A.W.), on the pretext of referring to the Qur'an

For you can clearly see today, after the passing of fourteen centuries, if you argue by the successively transmitted Prophetic texts which prove that the Prophet (S.A.W.) appointed 'Ali as his successor, it will be said to you: "Let us leave aside the Prophetic sunna that is differed upon, the book of Allah is sufficient for us; and the book of Allah did not relate that 'Ali is the successor of the Prophet, but instead said: "Your affairs are by mutual consultation". This is their argument, every scholar of the ahl al-sunna

.I talked to, spoke of the shura as their slogan and standard practice

Disregarding the fact that the Caliphate of Abu Bakr was a sudden event, through which Allah shielded the Muslims from evil, it was not done by consultation, as some claim. Rather, it was done by negligence and force, by coercion, intimidation, and beatings. Several of the best companions dissented and opposed it. At the head of this group were 'Ali b. Abu Talib, Sa'd b. 'Ubada, 'Ammar, Salman Miqdad, al-Zubayr, al-'Abbas and many others, as the eminent historians of this event admitted

Nonetheless, let us leave this matter alone and turn towards Abu Bakr's appointment of 'Umar as successor after him; and let us ask the ahl al-sunna who brag about the principle of shura: "Why did Abu Bakr appoint 'Umar as his successor and impose it upon the Muslims rather than leaving the matter

?"open for] mutual consultation, as you claim]

For further clarification, as is our custom, we depend only on the books of the ahl al-Sunna, and present

to the reader how Abu Bakr appointed his companion as his successor. Ibn Qutayba reported in his

History of the Caliphs (Ta'rikh al-Khulafa'), in "The Chapter of Abu Bakr's illness and his Designation

of 'Umar (R) as his successor": "Then he summoned 'Uthman b. 'Affan and said: 'Write my will'. So Abu

Bakr dictated and 'Uthman wrote thus: 'In the name of Allah, the Beneficent the Merciful. This is what

Abu Bakr b. Quhafa does decide as his last will and testament in this world that he is about to leave, and

.the first testament to the hereafter that he is about to enter

I appoint 'Umar b. al-Khattab as my successor, if you perceive him as a just man among you, and this is

my opinion of him and hope in him. If he distorts and changes, I only wish for [your] good, and I do not

."have knowledge of the unseen. And those who do wrong will soon know their fate

He then put his seal upon the document and gave it to 'Uthman. When the news that he had named

Umar as his successor reached the emigrants and the Ansar, they entered and said: "We see that you

have placed 'Umar as the Caliph over us. You know and are aware of his severity with

us even while you

are among us, how about when you leave us? Now you are going to meet Allah, the
Most High and

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Majestic, and He will ask you about it, what will you say?" Whereupon Abu Bakr replied: "If Allah asks me, I will most certainly say: 'I appointed as Caliph over them he who seemed to me to be the best of them'."

Some historians, such as al-Tabari and Ibn al-Athir, relate that when Abu Bakr called 'Uthman to write his last testament, he lost consciousness while he was dictating and 'Uthman wrote the name of 'Umar b al-Khattab. When he regained consciousness, he said: "Read what you have written!" So he read it and mentioned 'Umar's name. Abu Bakr asked him: "From where did you get this?" He answered: "You were never wont to oppose him". Abu Bakr replied: "You are right

When he finished his will, some of the companions, Talha among them, called upon him. Talha said to him: "What will you say to your Lord tomorrow? You have chosen a severe, harsh man to govern us

People run away from him and their hearts beat because of him". Abu Bakr said: "You, all helped me and he was my support. So now support him". He said to Talha: "Do you try to scare me with Allah? If I am asked about it tomorrow I will say: 'I selected the best of your people to rule them'."

Since the historians all agree that Abu Bakr appointed 'Umar as his successor, without having sought the counsel of the companions, we can only say that he did so despite the wishes of the companions who

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hated 'Umar. Whether it was Ibn Qutayba who reported that the Muhajirun and Ansar
:entered and said

You are fully aware of his severity with us" or Tabari who said: "Some companions, "
Talha among

them, called upon Abu Bakr and Talha said: 'What will you say to your Lord now that
you have chosen

to rule over us a harsh, severe man from whom people run away and because of
whom hearts beat

faster]?" The end result is still the same: that the companions did not decide their]
affairs by mutual

consultation; and they did not approve the appointment of 'Umar, whom Abu Bakr
had imposed upon

them without seeking their counsel. The result is that which Imam 'Ali foretold when
-'Umar b. al

Khattab treated him so harshly to gain his pledge of allegiance to Abu Bakr; for he
said: "He has milked

for you milk, half of which will be for you; so enforce his [command] today and he will
return it to you

."tomorrow

This is exactly what one of the companions said to 'Umar b. al-Khattab when he came
out with the letter

appointing him as the Caliph. He said to 'Umar: "What is in the document, O Abu
Hafs?" 'Umar said: "I

don't know, but I shall be the first to hear and obey". Whereupon the man said: "By

Allah, I know what

is in it. You made him the leader in the first year, and now he has made you the
."leader

This clearly proves to us, beyond any doubt, that the principle of shura, which the ahl
al-sunna claim [as

p: ۳۰۷

their standard], had no basis for Abu Bakr and 'Umar. In other words, Abu Bakr was the first to destroy and discard the principle, thereby opening the doors for the Umayyad rulers to follow his action, a Caesar-like dynasty, handed down from father to son. After them, the 'Abbasids did likewise; the idea of shura remained a dream which the ahl al-sunna wa'l-Jama'a seek but never actualize. This reminds me of a conversation that took place between a Wahhabi scholar from Saudi Arabia and myself in a Nairobi mosque in Kenya concerning the problem of the Caliphate. I was advancing the view that the Caliphate was according to designation and that the entire affair was Allah's to decide as He wished, and that there was no room for people to decide in the matter. He was a proponent of the shura and was defending it strongly. He also had with him several of his students who were studying under him and supporting everything he said, on the pretext that his argument was based on the noble Qur'an, wherein Allah said to His Prophet (S.A.W.): "And seek their counsel in the matter" and also "Their affairs [are to be decided by] a shura between them"

I realized that I was overpowered by them, for they had learnt all the Wahhabi ideas from their teacher

and also that they would not listen to the true hadiths, but rather, relied on some
hadith which they had
memorized, most of which were false. I therefore surrendered to the principle of
shura and said to them

p: ٣٠٨

and to their teacher: "Can you convince the government of His Highness, Your King, of the principle of shura, so that he might step down from his throne and follow the example of your ?pious predecessors

Thereby giving the Muslims in the Arab peninsula the freedom of choice of their ruler? I don't think he will do that, for his father and grandfathers not only ruled the Caliphate, but also the entire Arab peninsula became part of their kingdom. They even called the entire Hijaz 'The Saudi Kingdom'. Upon that, their leader, the scholar, said: "We have no business with politics; we are in the house of Allah wherein we are ordered to remember his name and observe the prayers". I replied: "And also to seek knowledge". He said: "Yes, it is so and we also teach the youth here". I said: "And so [we are [engaging in an academic discussion". He said: "And you have denigrated it by [touching on] ."

I left with my companions; I felt sad for the Muslim youths whose minds the Wahhabis had so controlled in every way and declared a war on their fathers. They were all adherents to the Shafi'i madhhab which, I think, is the closest to that of the Prophet's family. The Shaykhs used to have respect

and piety from the educated and non educated people alike, since most of them came from notable backgrounds of a pure lineage. Then the Wahhabis came and, taking advantage of their poverty, deluded them with money and other material things and they changed their outlook, i.e., [they [convinced them

that such respect for the Shaykhs was in fact idolatry because it entailed the
veneration of a human
being. So the sons turned against their fathers. Regrettably, this is what has
happened in many of the
.Islamic countries in Africa

Let us return to the topic of the death of Abu Bakr. We find him, just before his death,
regretting what he
had done, for Ibn Qutayba reported in his "History of Caliphate" Abu Bakr's words:
"Yes, by Allah, I

regret only three things that I wish I had not done: (١) "If only I had left the house of
'Ali". In another
narration, that "I had not violated the house of Fatima even if they had declared war
;"upon me

If only, on the day of Saqifa at Banu Sa'ida, I had instead pledged to Abu 'Ubayda" (٢)
or 'Umar and that
;"he were the leader and I the minister

If only, when I came upon Dhi al-Faja'a al-Sulami, while he was a prisoner of war," (٣)
I had
."slaughtered him or spared him instead of burning him

And we add: "If only, O Abu Bakr, you had not oppressed al-Zahra, had not hurt or
angered her; and if
only you had repented before her death and had pleased her. This is specifically with
regards to the
.house of 'Ali, which you exposed and allowed to be burnt

Regarding the Caliphate, if only you had left your two companions and cronies, Abu
'Ubayda and
Umar, and given the pledge to the divinely prescribed Caliph, who had been named'
as successor by the

p: ۳۱۰

bearer of the message, that he would be the leader. Then the world today would be
different from what
we see and Allah's religion would have spread all over the globe, as Allah had
promised and His promise
is always true

With respect to al-Faja'a al-Sulami, whom you burnt to death, if only you had not
burnt the Prophetic
traditions, the hadiths, which you had collected. You would have learnt the correct
shari'a rulings from
them and would not have resorted to personal judgment by your own views

Lastly, while you were on your death bed, if only you had thought about your
appointment of a
successor and returned the truth to its owner, he whose position to the Caliphate was
like the pole to the
millstone. For you were the most aware of his merits, his excellence, his asceticism,
his knowledge and
his piety; for he was like the Prophet himself (S.A.W.), especially when he submitted
the matter to you
and did not rise up against you, for the sake of protecting Islam. You were free to
advise the umma of
Muhammad (S.A.W.) and to choose for it one who would have corrected its affairs,
governed it properly
and taken it to the summit of glory

We ask Allah, Glorified and Exalted be He, to forgive your sins, and to placate Fatima

and her father, as

well as her husband and her sons for your sake. For you angered a part of al-Mustafa,
and God gets

angry when she is angry and is happy when she is happy. One who hurts Fatima hurts
her father

p: ۳۱۱

according to the text of his hadith; and, according to Allah's words, 'Whosoever causes suffering to the

."Prophet of Allah, for them is a painful punishment

And we seek Allah's refuge from His anger and we ask Him to be pleased with us and with all the

.Muslim men and women, the believing men and the believing women

Umar b. al-Khattab contravenes the book of Allah with his personal reasoning'

The history of 'Umar, the second Caliph, is one filled with his ijtiḥad (personal reasoning) as opposed to

the clear texts from the noble Qur'an and the noble sunna of the Prophet. The ahl al-sunna use that as

pride and virtue, for which they praise him. The objective ones among them seek excuses and far fetched

defenses for him, neither reason nor logic can accept them. How can one who opposes the book of God

and the sunna of His Prophet be one of those who exercises ijtiḥad? Allah says: "It is not proper for any

believing man or believing woman, if Allah and His Prophet have decreed a matter, that they should

have any option in their matter. And whosoever disobeys Allah and His Prophet has most manifestly

.(gone astray" (۳۳:۳۶

And our Glorious Creator also says: "Those who do not judge according to what Allah ,has revealed

they are unbelievers, and those who do not judge by what Allah has revealed they are indeed

wrongdoers ... and those who do not judge by what Allah has revealed, they are the corrupt

.(ones" (5:44/45/47

p: 312

In "The Book of Adherence to the Qur'an and Sunna" in "The Chapter on what is Mentioned regarding Blameworthy Opinions, Strained Analogies, and Acting and Saying about Things of which you have no Knowledge", al-Bukhari reported that the Prophet (S.A.W.) said: "Allah does not arbitrarily take away knowledge after having bestowed it, but rather, He takes it away with the passing away of the learned and their knowledge, whereupon the people are left in ignorance, seeking and giving religious opinions .from their personal ideas. And in so doing, they are led astray and lead others astray Similarly, in the same book, al-Bukhari reports in his Sahih in the next chapter: "The Prophet (S.A.W when asked about something for which a revelation had not come, used to say 'I don't know'; or he did not reply until a revelation came to him, he did not speak based on his own opinion or on analogy, in accordance with Allah's words: 'According to that which Allah has shown you". The scholars, old and new, have said one thing: "Whoever exercises his personal judgment in the Qur'an has disbelieved", and this is clear from the unambiguous verses and from the words and deeds of the Prophet of Allah (S.A

How then can this rule be forgotten whenever the matter pertains to 'Umar b. al-Khattab or any of the companions or one of the Imams of the four madhabs? Indeed, personal interpretation, even in contravention to the judgments of Allah, gets one reward if it is wrong and two if it is right

One could well say that this point is agreed upon by both the Shi'as and the Sunnis according to Prophetic hadiths accepted by both. However, I reply that this is true but they differ on the issue of ijtiḥād. The Shi'a enjoin ijtiḥād in matters where nothing has come down from Allah or His Prophet (P

As for the ahl al-sunna, they do not restrict themselves like this. Taking the example of the Caliphs and pious predecessors, they do not see any harm in ijtiḥād even in the face of clear texts. The great scholar

al-Sayyid Sharaf al-Din al-Musawi relates in his book, al-Nas wa'l-Ijtiḥād, more than ۱۰۰ instances wherein the companions, especially the three Caliphs, contravened the clear texts of the Qur'an and sunna. The researchers should study this book

Since we are essentially on this subject, it is necessary to mention some of the instances wherein 'Umar went against clear texts, maybe due to his ignorance of the texts, and this would be astonishing; for he who is ignorant is not fit to judge what is legal and forbidden, from his own volition. Allah says: "Do not

say anything false that your tongues may put forth that this is ḥalāl and this is ḥarām, so as to ascribe false things to Allah. Those who ascribe false things to Allah will never prosper"

An ignorant person cannot take up the position of Caliph and lead the whole umma.

Allah says: "Is he

who leads to the truth more worthy to be followed or he that cannot lead unless he is
guided? What is

"(with you? How do you judge" (١٠:١٣٥

It is also possible that 'Umar was not ignorant of the texts, he knew them yet relied on
ijtihad due to

what the circumstances dictated. The ahl al-sunna do not consider this to be kufr or
deviation; just as

they assume] he must have been ignorant of the presence of one of his]
contemporaries who knew the

correct rulings. [This defense] is baseless since he knew of Imam 'Ali's total command
of the Qur'an and

sunna. Otherwise, he would not have sought 'Ali's guidance in many dilemmas, so
:much so that he said

Were it not for 'Ali, 'Umar would have perished". Why, I wonder, would Umar then"
seek 'Ali's

guidance in the matters in which he depended on personal reasoning, which he knew
?had defects

I believe that the unbiased Muslims will agree on this since this is the type of ijtihad
that corrupted the

creed [of Islam] as well as its legal rulings, nullified them, and caused dissension
among the learned of

the umma and their fragmentation into numerous sects and schools of thought. And
from this spread

dissension and opposition, the failure and disappearance of the [Islamic] spirit and the
material and

. [spiritual backwardness [of the umma

We are left to imagine that, even with Abu Bakr and 'Umar in the seat of the Caliphate and the removal of its divinely prescribed person, had the former two collected the Prophetic sunna and preserved it in a special book, they would have done themselves and the umma general good. Then, no extraneous matter

would have entered the Prophetic sunna, and Islam then, with its Qur'an and sunna,
would have been a

.one religion, one people, one nation, one creed. Today, we see the opposite

This is because the hadiths were collected, burnt and proscribed from being recorded
and transmitted

even by word of mouth. This was a great catastrophe, a major calamity. There is no
power except with

.Allah, the Most High, the Most Powerful

Following are some of the clear texts to show that 'Umar exercised personal
reasoning as opposed to

:resorting to] the Qur'an]

The Qur'an states: "And if you have had sexual emission, then purify yourselves. (۱)

But if you are ill or

on a journey, or one of you has passed excrement or have had sexual intercourse,
,and cannot find water

.(then make tayammum on clean earth...." (۵:۶

It is well known from the Prophetic sunna that the Prophet of Allah (S.A.W.) taught the
companions

.how to make tayammum, even in the presence of 'Umar himself

In "The Book of Tayammum" in "The Chapter [entitled] 'The pure earth is the ablution
of a Muslim in

the absence of water'", al-Bukhari in his Sahih reports the following hadith on the
:authority of Imran

We were on a journey with the Prophet (S.A.W.). We journeyed until the last hours of" the night then we pitched camp. There is no sweeter camping to the traveler than this. We did not wake up until the sun had risen. The first to arise was so and so, then so and so ... whose names were ,recollected by Abu Raja

but he forgot 'Awf, then 'Umar b. al-Khattab, who was the fourth. When the Prophet (S.A.W.) slept, he was not awakened by anyone until he himself arose. This was because we did not know what was happening to him in his sleep. When 'Umar woke up and realized what had befallen the people, and he was a very corpulent man, he cited the takbir and raised his voice with it. He persisted in saying the takbir and raising his voice until it awoke the Prophet (S.A.W.). When he awoke, the men complained to him about what had befallen them. He said: 'There is no good nor harm here, move from this place'. So they moved, not very far away, then he stopped and called for water with which he made wudu, and then, after the call to prayer was pronounced, he led the people in prayer. When he finished the prayer he saw a man who had separated himself, he had not prayed with the group. He said: 'What prevented you, O so and so, from praying with the people?' He said: 'I am ritually impure and there is no water

.'"The Prophet (S.A.W.) said: 'Then use the earth, for that is sufficient for you

However, 'Umar gave a verdict against the book of Allah and the sunna of his Prophet :by saying

Whoever does not find any water must not pray". This was his opinion which was"

recorded by most of

the hadith scholars. In volume ١ of his Sahih, in "The Book of Purification" in "The
Chapter on

p: ٣١٧

Tayammum" Muslim reported that a man came to 'Umar and said: "I have become ritually impure and

cannot find water". He said: "Then do not pray". Whereupon 'Ammar said: "Don't you remember, O

Commander of the Faithful, when you and I were on an expedition [with the Prophet]? We both became

ritually impure and could not find water. You did not pray whereas I rolled over in the dust and prayed

The Prophet (S.A.W.) said: 'It would have been enough for you to strike the earth with your palms, then

blow upon them, then wipe your face and hands". 'Umar said: "Fear Allah, O 'Ammar":The latter said

"If you wish, I will not relate it"

Glory be to Allah! 'Umar was not content with opposing the clear texts from the Qur'an, and the sunna

he even tried to prevent the companions from opposing his views. 'Ammar was forced to placate the

Caliph by his offer: "If you wish I will not narrate it". How can I and you not be taken aback by this

ijtihad and opposition and stubbornness on reasoning despite the testimony of a companion of a clear

?text

Umar was not convinced and held this view stubbornly until his death. His view' influenced many

companions who perceived things his way. In fact, they sometimes preferred his view over the view of the Prophet of Allah. Muslim reported in "The Book of Purification" in "The Chapter on Tayammum", volume 1, on page 192 on the authority of Shaqiq who said: "We were seated with 'Abd Allah and Abu

Musa when the latter said: 'O Abu 'Abd al-Rahman, what do you think of a man who becomes ritually

impure and does not find water for a whole month? What does he do regarding the salat?' 'Abd Allah

.replied: 'He does not make tayammum even if cannot find water for a whole month

Abu Musa said: 'What about the ayat in Sura al-Ma'ida: 'And if you do not find water then make

tayammum on clean earth?" 'Abd Allah said: 'If it were permitted for them, according to this verse, they

would seek to make tayammum with earth [even] if the water became cold for them'.

Then Abu Musa

said to 'Abd Allah: 'Did you not hear what 'Ammar said: 'The Prophet of Allah sent me on a mission and

I became ritually impure and could not find water, so I rolled in the dust as does an animal. When I met

the Prophet (S.A.W.), I mentioned that to him and he said: 'It would have been enough for you to do

with your hands thus: he struck the earth with his hands once then wiped the left over ,the right hand

over the backs of his hands and face". 'Abd Allah said: 'Did you not narrate that 'Umar was not

""?convinced by 'Ammar's story

If we study this narration which has been authenticated by al-Bukhari, Muslim and ,[other Sihah [books

we understand how influential the views of 'Umar were among a large number of senior sahaba, and

from this we also understand the extent of the contradiction in the legal rulings, as well as the erosion

p: ۳۱۹

and mutual contradiction of the narrations. Perhaps these are what led the Umayyad and the 'Abbasid rulers to devalue Islamic rulings, not according them any importance and permitting numerous discordant rulings on one matter. It is as though they said to Abu Hanifa, Malik, Ahmad and al-Shafi'i: Say what you wish according to your own views, for if your head and Imam, 'Umar," said whatever he wished instead of the Qur'an and the sunna, then there is no blame on you, for you are merely the "followers of the followers of the followers, you are not innovators

Yet more surprising than all of this is what 'Abd Allah b. Mas'ud said to Abu Musa: "Do not make tayammum even if you do not find water for a whole month". 'Abd Allah b. Mas'ud, who was among the most prominent companions, felt that one who was ritually impure and could not find water should leave his prayer completely and not perform the tayammum. It appears that Abu Musa attempted to convince him [otherwise] by the noble verse which was revealed specifically for this subject in Sura al-Ma'ida

Abd Allah b. Mas'ud's retort was: "If it was permitted for them by this verse, they' would then seek to "make tayammum with earth if the water got cold for them

From this we also understand how they used their own ijthihad to interpret the Qur'anic texts as they felt appropriate. Regrettably, what they felt was severity and harshness for the umma, even though Allah

.(says: "Allah desires to make things easy for you and not difficult" (۲:۱۸۵

This poor fellow says: "If it were permitted for them by this verse, they would seek to make tayammum if the water got cold for them". Did he put himself in the position of conveying the message from Allah and His Prophet? Is he more protective and affectionate over the worshippers than their Creator and ?Sustainer

After this, Abu Musa tried to convince him with the sunna of the Prophet reported by 'Ammar, and how the Prophet taught him to do the tayammum. 'Abd Allah rejected this famous sunna of the Prophet by .saying that 'Umar was not convinced by 'Ammar's narration

From this, we understand that 'Umar b. al-Khattab's view was the convincing proof for some companions and that 'Umar's approval of a hadith or a Qur'anic verse was the sole criterion for determining the authenticity of a hadith or meaning of the verse, even if it contradicted the words and actions of the Prophet (S.A.W.). As a result, we see today the actions of many people contradicting the Qur'an and sunna, whether it be in regards to the halal or the haram. This is because the ijtiḥad of Umar, as opposed to the texts, became a madhab to be followed. When some of the backsliders, and

some who had knowledge, saw that the hadith which had been prohibited during the
time of the Caliphs
were recorded later by the narrators and scholars and were against 'Umar's
imadhabî, they themselves
manufactured other false hadiths and attributed them to the Prophet of Allah (S.A.W.),
so that they

could support the madhab of Abu Hafs. Some examples are mut'a marriage, tarawi prayer, etc. Thus contradictory narrations came into being, and have remained until today a matter of disagreement between the Muslims. This will remain like this as long as there are those who defend 'Umar, just because he is 'Umar, and [as long as] no one desires [to do] any research to find the truth and no one will say to 'Umar: "You erred 'Umar, the salat is not forsaken due to lack of water! There is an ayat for tayammum mentioned in the book of Allah... and that there are hadiths of tayammum mentioned in every book of the sunna. Your ignorance of them does not permit you to ascend the position ,of the Caliphate nor the leadership of the umma. And your knowledge of them makes you a disbeliever, if you go against these rulings. When Allah and his Prophet have decreed a matter it is not appropriate, if you are a believer, for you to have an opinion in it so that you may judge by what you like and reject what you wish. You are more aware than I am that whoever disobeys Allah and His Prophet has certainly gone ."

"completely astray

Allah says: "The sadaqa is for the needy, the poor, those who are employed in its

collection and those

whose hearts need to be placated, for those in bondage and in debt, and [to be spent]
in the way of Allah

and for the wayfarer. This is a command from Allah and Allah is full of knowledge, full
of

p: ۳۲۲

.(wisdom..." (۹:۶۰

It was a well known practise of the Prophet of Allah (S.A.W.) that he would allot a special share for

those whose hearts needed to be placated, for their share which Allah had made obligatory for them

However, 'Umar b. al-Khattab nullified this compulsory stipend during his Caliphate and judged

contrary to the text, saying to the people: "We have no need for you. Allah has strengthened Islam, it has

no need for you". Indeed, he nullified this ruling during the Caliphate of Abu Bakr when the people

whose hearts were to be placated came to him, as was their custom with the Prophet. Abu Bakr wrote an

authorization for them, and they went to 'Umar to receive their allotment. 'Umar tore up the letter and

said: "We have no need for you. Allah has strengthened Islam, it has no need for you. If you accept

Islam, it is well; if not, the sword shall judge between us". Thereupon, they returned to Abu Bakr and

said to him: "Are you the Caliph or is he? He replied: "Rather he, if Allah wishes". Abu Bakr rescinded

.what he had written in agreement with 'Umar, his companion

The surprising fact is that even today you find those who defend 'Umar on this issue and count it as his

merit and ingenuity. Among these is Shaykh Muhammad (known as al-Dawalibi), for he states in his book "Usul al-Fiqh" (p. ۲۳۹), that: "Perhaps the ijtiḥād of 'Umar (R.) in cutting off the stipend which the Qur'an had enjoined for those whose hearts needed to be placated was in the forefront of those rulings he

issued which were in accordance with the changing requirements that come with the passage of time. In spite of the fact that the Qur'anic text still stands applicable, and has not been abrogated". Then he further defends 'Umar by saying that the latter looked at the reason for the text, and not at its apparent or literal] meaning ... and he continues to the end, which no sound mind can] understand.

We, however, accept his admission that 'Umar changed the Qur'anic rulings as a result of his view that rulings may be changed according to the times. However, we reject his view that 'Umar looked at the reason for the text, rather than its apparent meaning. We say, instead, to him and to all others, that the text of the Qur'an and the sunna do not change with the passing of time. The Qur'an explicitly states that even the Prophet (P) himself does not have the right to make any changes. Allah said: "And when our clear signs are recited unto them, those who do not hope to meet us say: 'Bring us another Qur'an or change it'. Say unto them: 'It is not for me to change it of my own accord; I only follow what is revealed to me. Should I disobey my Lord, I fear the penalty of that great Day'" (۱۰:۱۵). And the pure sunna of

the Prophet says: "What Muhammad has declared to be halal is halal until the day of Judgment, and the

"haram is haram until the day of Judgment

p: ۳۲۴

However, according to the claim of al-Dawalibi and those who support him concerning
ijtihad, legal
rulings change with the changing times; there is no blame therefore on those rulers
who change the
rulings of Allah for the rulings dictated by the people, forged rulings necessitated by
their needs

Certainly, this is against the judgment of Allah. Among them are those who say:
"Break your fast so that
you may be strong and overpower your enemy. There is no need for fasting in this
age wherein we fight
backwardness, poverty and ignorance. Fasting prevents us from production". They
[also] prohibit
polygamy for they see oppression and abuse of the women's rights in that. There are
those who claim
that, in the time of Muhammad, the woman was considered "a drop of urine", but now
we have
emancipated her and given her full rights

This President has looked at the reason of the text and not at its apparent meaning,
the same way as

Umar looked at it, and has said: "It is necessary now that the inheritance of the male'
and female be
equally divided between them, since Allah gave the man two shares on the grounds
that he was the one
supporting the family at a time when the woman was inactive. But today, because of

,stupendous efforts

the woman works and support the family". He even cites as an example to the people
his wife who

.supports her brother and has become, as a result of her grace and favour, a minister

He also allowed fornication and said it is a personal right to whoever has reached the
age of maturity, as

p: ۳۲۵

long as it is not done by force or as a profession. He opened child care centers for
illegitimate children

claiming that he is merciful towards these illegitimate children, who used to be buried
alive for fear of

poverty and disgrace. He also had other well known opinions

The strange thing is that, to some degree, this President admired the personality of
'Umar for he

mentions him sometimes with admiration, and then on another occasion he says that
he ('Umar) did not

bear responsibility, whether alive or dead, for the ijtiḥad, but that he (al-Dawalibi) will
bear

responsibility whether alive or dead. And yet another time, as if now aware that the
Muslims rebutted his

interpretations, he said: "'Umar was among the first and greatest of those practising
ijtiḥad in his time

So why then can I not make ijtiḥad in my modern time, for 'Umar was the leader of a
nation and I too

am the leader of a nation

Yet stranger still is that, whenever this particular leader mentions Muhammad, the
,(Prophet of Allah (P

one can observe in his speech ridicule and scorn. He said in one of his sermons that
Muhammad did not

even know geography for he said: "Seek knowledge even if it be in China", assuming
that China was the

furthermost point on the globe and that Muhammad did not picture that the world
would reach this stage

wherein crafts of iron would fly in the air! So what do you think would happen if he was
told or they

p: ۳۲۶

?related to him about uranium, potassium, nuclear sciences and laser weaponry

I do not personally blame this poor soul who did not understand a thing from the book
of Allah and the

sunna of His Prophet, yet found himself one day ruling a country in the name of Islam,
even though he

ridiculed Islam and followed Western civilization. He wanted to make his country an
advanced

European state in keeping with his concept of advancement. He followed the example
of many

Presidents and kings when he got assistance, praises and accolades from the
Western countries and

kingdoms. They even gave him the title of "The Greatest Mujahid". Yet I do not
reproach him, for what

he has brought is not surprising; every cup can only pour out what was poured into it.
If I want to be

neutral, I would instead blame Abu Bakr, 'Umar and 'Uthman who opened this door
from the day of the

Prophet's (S.A.W.) death and caused every ijtiḥad which the Umayyads and 'Abbasids
undertook. Seven

centuries followed, and in every one of them, the truths of Islam were wiped out by
the texts and legal

rulings of ijtiḥad, until matters came to such a point where the leader, Imam of the
,Muslim people

would deliver a sermon ridiculing the Prophet (S.A.W.) and no-one would say anything

against him, not

.from within or without the state

This is what I say now and what I say to some of the brothers from the Islamic movement: "If today you reject the ruler who does not follow the Qur'anic texts and the Prophetic sunna, then it is necessary that

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you also reject those who started this innovation of ijtiḥad instead of texts, if you are indeed objective

and wish to follow the truth". But they do not accept what I say and criticize me; how can I dare to

compare the present day rulers with the rightly guided Caliphs? My response is that the leaders and

kings of today are the inevitable result of what has happened in history. For, since the death of the

Prophet (S.A.W.) until today, when have the Muslims ever been free even for a day? They say: "You are

of the Shi'as who malign and insult the companions, and if the day comes when we attain power, we'll

"burn you to death". I say: "Allah will never let you see that day

c) Allah says: "Divorce is permitted twice, after which there must be harmonious) cohabitation or

separation with kindness. It is not lawful for you (men) to take back anything of what you have given

your wives except when both partners fear that they would not be able to keep within the limits ordained

by Allah. Then there is no blame on either of them if she gives something for her freedom. Those are

limits set by Allah so do not exceed them. And those who exceed the limits of Allah are .the wrongdoers

When a husband divorces her, she is not lawful for him again until she has married

another husband and

he has divorced her irrevocably. Then there is no blame upon them if they reunite if
they feel that they

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can observe the limits ordered by Allah. Those are the limits of Allah, which He makes clear for those
clear for those
.(who understand" (۲:۲۳.

The Prophet's noble sunna explained, with no ambiguity, that the wife is not forbidden to her husband
to her husband
except after three divorces. And then, it is not allowed for her husband to reunite with her, except after
her, except after
she has married another man. If this man divorces her also, it is possible for the first spouse to seek her
spouse to seek her
hand in marriage again, the same way as other men; and it is up to the woman to accept or reject, the
accept or reject, the
choice is hers

Umar b. al-Khattab however, as usual, transgressed Allah's limits, which He had' made clear for people
made clear for people
who understand; he changed this ruling with his own judgment by which he pronounced that a single
pronounced that a single
effective divorce, if done with three pronouncements, made the wife unlawful for her husband. In this
,husband. In this
he contravened the Qur'an and the Prophet's sunna

In "The Book of Divorce", in "The Chapter of the Three Divorces" Muslim reported, on the authority of

Ibn 'Abbas, that: "The triple divorce during the time of the Prophet of Allah (S.A.W.) and Abu Bakr, and

for two years of the Caliphate of 'Umar, were recognized as one. Then 'Umar b. al-

Khattab said: 'The

men hasten in a matter wherein they are required to have patience. We should
endorse it for them'. And

."he did so

By God, how strange that a Caliph could dare to change Allah's judgement in the
presence of the

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companions, and that they agreed with him in everything that he said and did. No one
opposed or even
questioned him; yet they lead us poor souls into believing that one of the companions
said to 'Umar: "By
Allah, if we see any crookedness in you, we will straighten you with the sword". This is
a lie and
fabrication so as to brag that the Caliphs were the best examples in freedom and
,democracy. History
however, refutes this by the actual events that occurred. There is no importance in
claims if the actions
are in complete contrast
Or perhaps they feel that the crookedness was in the Qur'an and sunna, and that
'Umar b. al-Khattab
straightened and corrected them. We seek Allah's protection from this folly
I was in Qafsa, where often I had to give counsel to those who had declared their
wives unlawful by the
pronouncement "You are forbidden three times". They rejoiced when I informed
them about the correct
rulings of Allah in which the Caliphs had not meddled with their personal judgments.
However, those
who claimed to be knowledgeable scared them by saying that everything is halal with
the Shi'as. I
remember one of them who debated with me in a decent manner saying: "If our
-master 'Umar b. al

Khattab (R) changed Allah's ruling in this matter and in others, and the companions
,agreed with him

why did our master 'Ali, may Allah brighten his face and be pleased with him, not
refute our master

?Umar'

I replied to him with the reply of Imam 'Ali (A.S.) when the Quraysh said he was a
courageous man but

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-.:knew nothing about warfare

May Allah free their parents from this! Is there anyone among them with more"
,experience in it than me

and more senior to it than me? I was in the battle when I was not yet twenty and here
I am now over

sixty. But then, no opinion is accorded to him who is not obeyed" (sermon ۲۷, Nahj al-
.(Balagha

Did the Muslims listen to Imam 'Ali except his Shi'as who believed in his Imamate? He
opposed him on

the prohibition of mut'a and the innovation of tarawi prayers, and he opposed every
ruling which Abu

Bakr, 'Umar and 'Uthman changed. But his views remained confined to his partisans
and followers. The

other Muslims waged war against him, cursed him and tried their utmost to kill him
and obliterate his

.memory

There is no stronger proof of this opposition than the heroic stand he took on the
-occasion when 'Abd al

Rahman b. 'Awf called him and nominated him for the Caliphate after the death of
'Umar, stipulating the

condition, having chosen him to be the Caliph, that he should rule according to the
practice of the two

Caliphs, Abu Bakr and 'Umar. 'Ali (A.S.) rejected this condition and said: "I will judge by
the book of

Allah and the sunna of His Prophet". For this they abandoned him and chose 'Uthman
b. 'Affan who
accepted the condition to rule according to the sunna of the two Caliphs. If 'Ali could
not go against Abu
Bakr and 'Umar even in their death, how could he have opposed them when they
?were still living

So today we see that the gate to the city of knowledge, who was the most knowledgeable of men after the Prophet of Allah (S.A.W.), the wisest judge, the one who memorized the Qur'an and the sunna of His Prophet most, abandoned by the ahl al-sunna wa'l-Jama'a who prefer instead Malik -and Abu Hanifa, al Shafi'i and Ibn Hanbal. They imitate them in every religious matter from worship to contracts. And they do not refer in anything to Imam 'Ali. Their Imams like al-Bukhari and Muslim did the same thing regarding the hadith. For you see them relating hundreds of hadith from Abu Hurayra, -Ibn 'Umar, al Aqra' and al-A'raj and those close and far, and relating only a few hadiths from 'Ali which were attributed to him, in which there is a defilement of the honour of the ahl al-bayt. They were not satisfied with that, they further disclaim and declare as unbeliever any of his sincere Shi'as who imitates and follows him. They call them names like "Rawafid" (rejecters) and [other names] that .are disgraceful

The truth is that 'Ali's followers committed no sin except that they followed 'Ali, who was shunned and alienated during the period of the first three Caliphs. Then he was cursed and fought against by the

Umayyads and 'Abbasids. Anyone who has any perception and knowledge of history will realize this is the clear, manifest truth and will understand the inner workings and plots that were ,wrought against him .his family, and his Shi'as

Uthman b. 'Affan follows the practice of his two companions in opposing the texts'

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Perhaps when 'Uthman b. Affan pledged to 'Abd al-Rahman b. 'Awf, on the eve of his being sworn in as the Caliph, that he would govern according to the sunna of the two Caliphs, Abu Bakr and 'Umar, he really meant that he would use his personal judgment as they had done; and that he would change texts of the Qur'an and the Prophetic hadith as they had done. Whoever studies his lifestyle during the period of his Caliphate will find that he went much further in ijtiḥad, to the point where he made people forget the ijtiḥad of his two companions, Abu Bakr and 'Umar. I do not wish to prolong this subject which has provided copious material for the history books, old and new, about the strange things that 'Uthman innovated which caused the people to revolt against him, costing him his life. As usual, I will mention a few instances in order to illustrate for the reader and every researcher what those who supported .(personal interpretation innovated in the religion of Muhammad (P Muslim in his Sahih in "The Book of the Prayer of the Traveller", reports that 'A'isha (ؓ) said: "When Allah enjoined the salat, He made it two rak'as. Then He finalized it at four for those [praying] at their places of residence, but the prayer of the traveller was fixed to be two rak'as in

accordance with the first

injunction". In the same book, Muslim reported, on the authority of Ya'la b.Umayya,
who said: "I said to

Umar b. al-Khattab: 'There is no harm on you if you shorten the prayer if you fear'
fitna from those who

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disbelieve but now the people have believed'. 'Umar said: 'I was taken aback by what
startles you now

so I asked the Prophet of Allah (S.A.W.) about it and he replied: 'It is a bounty which
Allah has given as

."a charity to you, so accept Allah's charity

Muslim reported in his Sahih in "The Book of Shortening the Prayer of the Travellers"
from Ibn 'Abbas

who said: "Allah enjoined the prayer through the tongue of the Prophet (S.A.W.), four
rak'as for those in

."residence, and for those travelling two rak'as, and, in a state of fear, one rak'a

Muslim also reported, on the authority of Anas b. Malik, who said: "Whenever the
Apostle of Allah (S

A.W.) went on a journey of three amyal (miles) or three farsakhs, he prayed two
rak'as". 'Ammar also

said: "We journeyed with the Prophet of Allah from Medina to Mecca and he prayed
two rak'as until he

."[returned. I said: 'How long did he stay in Mecca? He replied 'Ten [days

From the above hadiths reported by Muslim in his Sahih, it is clear that the noble verse
which was

revealed specifically for the shortening of the prayer on a journey, was understood by
the Prophet of

Allah and explained by word and deed to show that it was a dispensation and charity
which Allah had

granted to the Muslims, and that it was obligatory on them to accept it. This refutes

the claim of alDawalibi

and those like him who argue in defense of 'Umar and seek to rectify his errors; that
he looked

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at the reasoning of the injunction and not at the apparent meaning. The Prophet of Allah (S.A.W.) taught him on the occasion of the revelation of the verse to shorten the prayer. 'Umar expressed his surprise that the established texts are not contingent upon the cause(s) for their revelation, and, as a result, the prayer is to be shortened on a journey even if the people may be secure and not afraid of being harassed by the unbelievers. What 'Umar said was different from what al-Dawalibi and the scholars of ,ahl al-sunna said .yet they seek excuses for him because of their high regard for him

Let us observe 'Uthman b. Affan. It was incumbent that he [also] exercise his personal judgment in the Qur'an and hadith texts so that he might be considered as being amongst the "rightly .guided Caliphs

He went so far as to make the prayer four rak'as on journey instead of the two as .legislated

Many a time I have asked about the reason for the changing of this injunction and the addition to it, and what are the arguments for it, but I can only perceive that he wished to lead the people, especially the Banu Umayya, into thinking that he was more pious and God-fearing than Muhammad, Abu Bakr, and .Umar'

Muslim, in "The Chapter on the Prayer of the Traveller and the Shortening of the Prayer at Mina", on the authority of Salim b. 'Abd Allah, who narrated from his father, who reported that the Prophet of Allah (S

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A.W.) prayed the prayer of a traveller at Mina and at other places as two rak'as, as did
Abu Bakr, and

Umar. 'Uthman did the same in the early part of his Caliphate then he finalized it at
"four

It is also reported in Muslim that al-Zuhri said: "I said to 'Urwa: 'Why does 'A'isha say
the full prayer

while on a journey?' He said: 'She interpreted the same way that 'Uthman did'. This is
how Allah's

religion and its rulings and texts have become subject to the interpretations and
.explanations of people

Uthman also exerted his reasoning to support 'Umar's position regarding the
prohibition of the mut'a

hajj and the mut'a marriage. Al-Bukhari reported in his Sahih in "The Book of Hajj", in
"The Chapter of

al-Tamattu' and Iqran", from Marwan b. al-Hakam, who said: "I saw 'Uthman and 'Ali.
'Uthman used to

forbid people to perform hajj al-Tamattu' and hajj al-Qiran (hajj and 'umra together),
and when 'Ali saw

this, he assumed ihram for hajj and 'umra together saying: 'Labbayk for 'umra and
hajj', and he said: 'I

."will not leave the tradition of the Prophet for the saying of anyone

Muslim also reported in "The Book of Hajj" in "The Chapter on the permissibility of al-
Tamattu'", on

the authority of Sa'id b. al-Musayyab who said: "'Uthman and 'Ali met at 'Usfan.

'Uthman had prohibited

mut'a or the 'umra, whereupon 'Ali said: 'What do you want to do on a matter which
the Prophet of Allah

S.A.W.) did, and now you prohibit it?' 'Uthman said: 'Leave us alone'. 'Ali said: 'I cannot)
leave you

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."alone'. When 'Ali saw this, he assumed ihram for 'umra and hajj together

Yes! This is the man 'Ali b. Abi Talib, (A.S.) for he could not abandon the sunna of the Prophet (S.A

W.) for the word of any man. The second narration illustrates to us that there were words exchanged

between 'Ali and 'Uthman. 'Uthman's words to 'Ali: "Leave us alone" shows us he would go against

everything and would not follow him in what he reported from his cousin (S.A.W.). The narration has

been abridged since it says: "And 'Ali said: 'I cannot leave you alone' when he saw that". What is it that

?Ali saw'

There is no doubt that the Caliph, in spite of 'Ali's reminding him of the Prophetic sunna, insisted on

following his own view even though it was in conflict with the sunna. He forbade the ;'people from altamattu

and upon that, 'Ali opposed him and consecrated himself for both, i.e., the 'umra and .the hajj

c) 'Uthman b. 'Affan exerted his own reasoning in parts of the prayer and did not say) the takbir before

.the prostration nor upon rising from it

In his Musnad, volume ۴, p. ۴۴۰, Imam Ahmad b. Hanbal reported, on the authority of -Imran b. al

Husayn, who said: "I once prayed behind 'Ali and was reminded of a prayer that I

prayed with the

Prophet of Allah (S.A.W.) and the two Caliphs. He said: "So I went and prayed with him,
and he made

takbir every time he prostrated and when he raised his head from the ruk'u". I asked
him: "O Abu Najid

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Who was the first to depart from this?" He said: "'Uthman (R) when he became old and his voice became weak he stopped doing it

Yes! In this way the sunna of the Prophet (S.A.W.) was discarded and replaced instead by the sunna of the Caliphs, kings, companions, the Umayyads, and the 'Abbasids; and everything was innovated introduced into Islam. Every innovation [leads to] misguidance; and every misguidance leads to the fire as the bearer of the message (S.A.W.) has said

As a result, you observe today different modes and types of prayer among the Muslims. You think that they are one, but their hearts are divided. For even though they line up for prayer in one row, you will see one letting his arms hang by his sides, while another will fold his arms. Another holding his folded arms in a specific way, placing his arms above his navel while another places them near his heart. And still another will place his feet together, while another will stand with his feet apart. Each one thinks that he is right. If you ask anyone of them about it, it will be said to you: "My brother, they are all modes don't pay any attention to them, but pray as you wish, for the important thing is that you pray

Yes, this is true to a point, for indeed the most important thing is the prayer. However, it is essential that the prayer be [the form of] the prayer of the Prophet of Allah (P); for he said: "Pray as you have seen me

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pray". It is, therefore, necessary for us to make every effort to research the prayer of
the Prophet (S.A
.W.), for prayer is the pillar of religion

d) 'Uthman was the one of whom the angels of the Merciful one were shy. Al-
Baladhuri said in volume

page ٥٤ of his Ansab al-Ashraf: "When the news of Abu Dharr's death at al-Rabdha ٥
,reached 'Uthman

he said: 'May Allah have mercy upon him'. Whereupon 'Ammar b. Yasir said: 'Yes; and
Allah has

bestowed upon him mercy from our being weary [of him]'. 'Uthman said to 'Ammar: 'O
one who bites

his father's penis! Do you think I am sorry for exiling him?' Whereupon he ordered
that he be taken into

.!custody, and said: 'Go to his place as well

When they were ready to leave, the Banu Makhzum approached 'Ali and asked him to
speak to 'Uthman

about him. 'Ali said to him: 'O 'Uthman! Fear Allah. You exiled a righteous Muslim, and
he perished in

your exile. Now you seek to banish someone like him?' They exchanged words until
'Uthman finally

said to 'Ali: 'You deserve to be banished more than 'Ammar'. 'Ali said: 'Then do so if you
'wish

The Muhajirun then went to 'Uthman and said: 'If anytime someone speaks to you, it
is highly improper

that you exile and banish him'. Whereupon he rescinded [his judgment against] .'"Ammar

And in the Ta'rikh of Ya'qubi volume ۲ p. ۱۴۷, he reported that 'Ammar b. Yasir recited the funeral

prayer over Miqdad and buried him without informing 'Uthman, due to the testament .Miqdad had made

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Uthman became extremely angry with 'Ammar and said: "Woe unto me because of
this son of a black
."woman! I wish I had known this

Is it possible for someone who is so modest that even the angels are shy of him to be
so foul in his
?speech in respect to the best of the believers

Uthman was not satisfied with insulting 'Ammar and swearing at him: "O one who'
bites his father's
penis". Instead he ordered his servant to grab 'Ammar. They stretched his hands and
legs whereupon

Uthman kicked him with his booted feet in the testicles, crushing them. He was weak'
and old, he lost
consciousness. This story is well known amongst the historians, for a group of the
companions recorded

[many such] events and requested 'Ammar to narrate [his misfortune]

Uthman did the same to 'Abd Allah b. Mas'ud when he passed him with one of his'
troopers, 'Abd Allah
b. Zam'a. The latter grabbed 'Abd Allah b. Mas'ud and carried him until they came to
the door of the
mosque, whereupon he hurled him to the ground, breaking one of his ribs. All this was
because 'Abd

Allah b. Mas'ud had voiced his opposition to 'Uthman's giving the corrupt Banu
Umayya the property of
.the Muslims without accounting for it

Thus the revolt against 'Uthman began and the events transpired to the extent that he was killed and they prevented him from being buried for three days. Four people came from the Banu Umayya to recite his funeral prayer, but some of the companions prohibited them from doing so. One of them said: "Bury

him, for Allah and his angels have sent blessing upon him". They said: "No! By Allah, he will never be buried in the burial ground of the Muslims"! He was eventually buried in the "Hash Kawkab" - a place where the Jews used to bury their dead. When the Umayyads came to power, they made this place a part of al-Baqi

This is a simple account of the history of the three Caliphs - Abu Bakr, 'Umar and 'Uthman. Though it is simple, due to our wish to be brief and to provide only a few examples, it is still sufficient to remove the veil covering the claim of the alleged merits and invented virtues. They never knew such qualities nor did they, for a single day in their lives, dream of exemplifying them. The obvious question that arises is

?What do the ahl al-sunna wa'l-Jama'a say regarding these facts

For the people [practising] the remembrance [of God], the answer is this: "If you know these, then don't deny them, for your own Sihah books have verified their veracity despite efforts to obscure them. You have thereby destroyed the myth of the rightly guided Caliphate

If you deny them and do not agree to their veracity, then you have denied your own "Sahih" collections and your reliable books which have reported them. Then you have destroyed all of

. "your beliefs

CHAPTER SIX

Concerning the Caliphate

The Caliphate! And what do you know of the Caliphate? It was something which Allah sent as a test to

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this umma. It divided the umma; the hungry ones yearned for it. Because of it,
;innocent blood was shed
for it, Muslims became kafirs; it deceived and distanced them from the straight path;
it made them enter
the hell fire. We have to make a study which, despite its brevity, should cover the
inner plots and twists
of the Caliphate which were gradually exposed just before and after the death of the
.Prophet of Allah (S
.(A.W

The first thing that comes to mind is that leadership among the Arabs was an
essential issue in every
age. You will see them giving preference to the leader of the tribe or the head of a
.clan over themselves
They do not decide anything without him; they do not take [a course of action] without
his counsel and
.do not speak before he does

The head of the clan is usually the oldest of them, the most learned in all matters, and
the most noble in
terms of personality and lineage. It would appear that this leader, in dealing with his
clan, exhibits
wisdom, sagacity, bravery, knowledge of current affairs, generosity, kindness
towards guests and all the
other praiseworthy attributes. Often, the leadership is inherited, not subject to
election. We also find that

the tribes and clans, despite their independence, all submit to the leadership of a single tribe which may be larger in number and property; and it has heroes in battles that protect the rest of the tribes that are under its sovereignty. An example of that is the [tribe of] Quraysh, which assumed the leadership over

the rest of the Arab tribes that submitted to it, based on the rule of chieftancy and leadership, which

.entailed responsibility of [looking after] the house of Allah, the sanctuary

When Islam came, the Prophet of Allah (S.A.W.), to some extent, accepted this system of operation. He

used to appoint, over the tribes that sent emissaries to him and had accepted Islam, leaders and nobles to

be his deputies to lead them in prayer, collect their zakat and be the means of communication between

.he and them

Then, by Allah's command, Muhammad (S.A.W.) founded an Islamic State whose laws and regulations

were subject to the revelations of Allah. Thus social and individual laws like marriage ,contracts

divorce, selling and buying, taking, giving, inheritance, zakat and everything that concerned the

individual and the society as a whole, in war and in peace, transactions and acts of worship came under

the laws of Allah. The role of the Apostle (S.A.W.) was to ensure the implementation and application of

.those laws

Naturally, the Prophet of Allah (S.A.W.) used to think about who he would appoint as his successor for

this important role since it involved the leadership of the umma. It is natural that

every head of state (if
he cares about his people) pay special attention to the person whom he has selected
to be his deputy on
every occasion that he himself is absent from; he becomes his first minister as well as
his close confidant
who is present when other people are absent. It is also natural that his deputy be well
known to all the

.ministers, as well as to the people at large

The intellect cannot believe that the Prophet of Allah (S.A.W.) was heedless of all this
and paid no

attention to it. There is no doubt that it was uppermost in his mind, just as there is no
doubt that the

hadiths related to the topic were subjected to the restrictions imposed by the Caliphs
who maintained the

theory of consultation. They spent all their efforts in contradicting the texts which
specified and

identified the Caliph. Part of this effort was the denigration of the sanctity of the
Prophet (S.A.W.) and

accusing him of hallucination. The denigration was directed to him as well as to the
leader whom he had

appointed to lead the army. For they claimed that he was not fit to be the leader and
amir due to his

young age. Then they created doubt about the death of the Prophet of Allah (P) so
that the matter

becomes confusing and the people do not proceed to pledge allegiance to the Caliph
who the Prophet of

Allah (S.A.W.) had previously appointed. As a part of that effort, they used the
opportunity, while 'Ali

and his helpers were busy with the preparations for the Prophet's burial, to hold an
emergency meeting at

Saqifa for selecting one whom they were pleased and comfortable with and in whom

.their hopes lay

They then coerced the people, by threats and promises, into taking the pledge of
allegiance and they

completely removed any opposition from the political field. Then they took a firm and
harsh stance

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against anyone who resolved to break his allegiance against the Caliph, or had any doubt in the legality

of the new Caliphate, even if it be Fatima, the daughter of the Prophet (S.A.W

Then restrictions were placed and people were forbidden to relate the noble hadiths of the Prophet in

public, so that the clear texts might not become known to the people, thereby causing chaos. [This was

enforced] even if it meant the assassination of an individual, or killing of groups so as to stifle any

opposition under the pretext of preventing mischief on the one hand and [fighting] apostasy on the other

We know all this from what the historians have written, even though some of them have attempted to

hide the truth by forging some contradictory hadith, or making far-fetched explanations and excuses, the

secrets of which have been exposed with [the passage of] days, events that occurred, and by research

Some of the historians can probably be excused as they took their information from the early sources

which were written under political and social influences following the great discord and after the events

which transpired when the Banu Umayya took over the Caliphate and bestowed wealth and

appointments liberally on some companions and followers whom they hired

Some of the historians reported from these sources because they thought well of them and were unaware of the treachery of the eyes and what is hidden in the hearts. As a result, the authentic narrations got mixed with the spurious ones, and it became difficult for the researcher to know the truth.

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To bring the reader and researcher closer to these facts, it is essential to provoke and pose these questions, so that during these questions and answers, some realities will be exposed, or some indicators which lead to the truth, will be known

Questions and Answers which are indispensable for every researcher

Numerous letters have been sent to me from many places, carrying in them important questions which were indicative of the desire of the noble readers for a greater search for and knowledge of the truth. I replied to some of these questions, and left some alone, not with the intention of ignoring them, but because the answers are in my books "Then I was Guided" and "So that I should be with the Truthful Ones".

For general benefit, I will publish them with the answers in this chapter. The reader should note however, that certain hadiths and events have been repeated in one book, or in all three. I have deliberately done this, following the pattern in the dear Qur'an, which repeats events in numerous chapters so that they become embedded in the mind of the believer, and so that it may benefit everyone. Question ۱: If the Prophet knew about the conflict and differences which would afflict the umma

?because of the Caliphate, why did he not appoint a Caliph

Answer: He appointed his successor after hajj al-wida' (The Farewell Pilgrimage) and
.this was 'Ali b

Abi Talib. He called to witness his companions who had made the pilgrimage with him.
He knew that

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the umma would ignore it and turn back upon its heels. Question ۲: How is it that none of the companions asked the Messenger about this matter when they

?used to ask him about everything

Answer: They did ask him and he replied: "Allah, the Highest said: 'They say: 'Do we have any choice

in the matter?' Say certainly the matter, all of it, is with Allah". (۳:۱۵۴) And they asked :him and he said

Indeed Allah and his Prophet are in authority over you and the believers, those who" observe the prayer

and pay zakat whilst in ruk'u". (۵:۵۶) They asked and he said: "Certainly this is my brother, my

successor and my Caliph after me". Question ۳: Why did some of the companions disagree with the Prophet of Allah when he wanted to

write for them a letter which would save them from going astray after him, and instead they said that he

?was hallucinating

Answer: Some of the companions went against the Prophet (S.A.W.) when he wanted to write for them

that which would save them from going astray; and they instead claimed that he was hallucinating

because they knew that he wanted to appoint 'Ali b. Abi Talib in writing. For he had told them before at

the farewell pilgrimage that one who adheres to the book and the household will never go astray. They

therefore understood that the contents of the letter would be in the same words, for
'Ali was the master
of the household. Instead, they accused the Prophet of hallucinating; to divert him
from writing the

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behest. The discord and disagreement was about the letter before he wrote it. If the
(.Prophet (S.A.W

was hallucinating (according to their belief) then his letter would be pointless and
common sense

dictated that it should not be written. Question ۴: Why did he not insist on writing the
letter, specifically as it would prevent the Islamic umma

?from going astray

Answer: It was not within his capability to insist on writing; for the prevention from
going astray was

nullified by the agreement of many companions that the Prophet was hallucinating.

The letter then

became the source of misguidance rather than a preservation against it. Had the

Prophet (P) insisted on

writing the document, there would have arisen, after his death, false claims which
would raise doubts

even on Allah's book and the texts of the Qur'an. Question ۵: The Prophet (S.A.W.)
made an oral testament of three things before his death. How is it that

?only two have reached us, the third one being lost

Answer: The matter is clear – the first item is the one that was lost because it
concerned his designation

of 'Ali as his successor. Furthermore, the Caliphate that came into being prohibited
.hadith about it

Otherwise, how can an intelligent person believe that the Prophet would make a
behest and his testament

would be forgotten as reported by al-Bukhari? Question ۹: Did the Prophet (S.A.W.)
?know about the time of his death

Answer: There is no doubt that he knew beforehand exactly the time of his death. In
fact, he knew this

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before he set out for the farewell pilgrimage. As a result, he named it "The Farewell Pilgrimage" and

most of the companions knew of his imminent demise. Question v: Why did the Prophet prepare an army, enlisting notable Muhajirun and Ansar among the elderly companions in it, and ordered them to precede to Mu'ta in Palestine two days before his death

Answer: When the Prophet (S.A.W.) became aware of the plots that the Quraysh had planned, and that

they had agreed among themselves to discard the agreement after him and to distance 'Ali from the

Caliphate; he decided to send them away, to remove them from Medina at the time of his death so that

they would not return until the matter of the Caliphate had been settled. After that, they would not be

able to implement their plots. There is no [other] acceptable explanation besides this for Usama's

expedition. It was not wise for the Prophet to empty the capital of the Caliphate of an army and forces a

mere two days before his death. Question ʌ: Why did the Prophet not send 'Ali in Usama's army

Answer: Because it was not fitting for the Prophet of Allah (S.A.W.) to depart without leaving a Caliph

to administer the affairs after him; and therefore he could not send 'Ali in that army which contained

notable Muhajirun and Ansar, like Abu Bakr, 'Umar, 'Uthman and 'Abd al-Rahman b. 'Awf. This astute behavior proved that 'Ali was the Caliph after the Prophet directly. Those whom the Prophet of Allah did

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not send in the army were not those who coveted the Caliphate, nor those who hated 'Ali, or deceived him. Question ۹: Why did he place at the head of the army a youth who did not even have hair upon his cheeks

Answer: When those who were envious and against 'Ali sought to disparage him because of his young age, and the Quraysh nobles who had reached sixties would not submit to 'Ali since he was not much past thirty, the Prophet (S.A.W.) put Usama in charge of them; and he was then seventeen with no hair on his cheeks. He was the [son of] an emancipated slave; [this was done] so as to bend their necks and to break their egos. He wanted to show them firstly, and all the Muslims secondly, that a believer, true to his belief, must listen, obey and accept, even if what the Prophet decides hurts his inner self

Where is Usama b. Zayd b. Haritha in comparison to 'Ali b. Abi Talib, Commander of the Faithful, master of the successors, the door to the knowledge of the Prophet (P), the all-conquering lion of Allah and Muhammad's Aaron? As a result, they were upset at the Prophet's handling of affairs and his appointing Usama over them. They found fault in his leadership and refused to rally

,forth with him

remaining behind. Let us not forget that in this were shrewd persons of whom the
:noble Qur'an says

And they plotted their strategies but their plots were known to Allah even though"
their plots were of

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such magnitude that they could destroy mountains" (۱۴:۴۶). Question ۱۰: Why did the Prophet's (P) anger over those staying behind become so severe that he cursed them

Answer: His (S.A.W.) anger on them intensified when he learnt that they found faults in his

appointment. This deprecation was directed towards him, not towards Usama. He realized their lack of

faith and sincerity for Allah and His Prophet (P). [It also proved that] they were resolute in carrying out

their strategies at whatever cost. Upon that he sent his last curse on the dissidents so that they, their

followers and all Muslims may understand that the matter had reached its conclusion; and those who are

destroyed are destroyed after clear signs [come to them] and those who are saved are saved after clear

signs [come to them]. Question ۱۱: Is it permissible to curse a Muslim, especially when (this is from the Prophet (P

Answer: If one's Islam is simply the uttering of the two shahadas, i.e., a person says: "I bear witness that

there is no deity but Allah, and I bear witness that Muhammad is His Prophet" and then he does not

submit to their commands nor does he listen to, or obey, Allah and His Prophet (P), then cursing him is

allowed. In the noble Qur'an there are many verses [on this]. We quote here Allah's

words: "Those who

conceal the clear proofs and guidance that have been sent unto them, after we have explained them for

the people in the book, upon them is Allah's curse and those entitled to curse" (۲:۱۵۹).

If Allah curses

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those who conceal the truth; what do you think about those who oppose the truth and work to nullify it? Question ١٢: Did the Prophet of Allah (S.A.W.) appoint Abu Bakr to lead the people in prayer

Answer: From the study of contradicting narrations, we understand that the Prophet (of Allah (S.A.W

did not appoint Abu Bakr to lead the people in prayer. Unless we believe what 'Umar b. al-Khattab said

concerning his hallucination, and whoever believes that has committed kufr. If not, how can any

intelligent person believe that he ordered Abu Bakr to lead the people in prayer at the same time that he

had enlisted him in Usama's army and made the latter his leader and Imam? How can he appoint him as

an Imam in prayer in Medina when he was not in it? History testifies to the fact that he was not present

in Medina the day the Prophet (S.A.W.) died. The established fact, according to some historians from

whom Ibn Abi'l-Hadid reported, is that 'Ali (A.S.) blamed 'A'isha for she was the one who sent for her

father to lead the people in prayer, and that, when the Prophet (P) learnt of this, he became angry and

said to her: "You (women) are like the women of Yusuf". He then went out to the mosque and removed

Abu Bakr, and led the 'emergency' prayer so that there would be no argument left for them afterwards. Question ١٣: Why did 'Umar b. al-Khattab swear that the Prophet of

Allah had not died and threatened

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?to kill whoever said he had died, not being calm until Abu Bakr intervened

Answer: 'Umar threatened to kill anyone who attempted to speak of the death of the Prophet (S.A.W.), to

cause doubt and leave the people in difficulties so that they would not complete their pledge to 'Ali and

until the heroic plotters could reach Medina. They had agreed to take the reins of power but had not yet

reached Medina. He found that he had preceded them and played the role of one mad with grief, and so

he drew his sword, intimidating the people. There can be no doubt that he prevented the people from

entering the Prophets' room to confirm the matter. If not, then why didn't anyone dare to enter except

Abu Bakr? When he arrived, he then entered, uncovered his face and said to them: "Whoever worships

Muhammad, surely Muhammad has died. Whoever worships Allah, indeed Allah is the ever living and

."never dies

It is necessary for us to attach a small comment to Abu Bakr's address. Did Abu Bakr believe that there

was any Muslim who worshipped Muhammad? Most certainly not! Rather, his words were a figurative

expression to insult and belittle the Banu Hashim in general, and 'Ali b. Abu Talib in particular, for they

used to take pride over the rest of the Arabs that Muhammad, the Messenger of Allah,
,was from them

that they were his people and his clansmen and the most deserving of the people to
.him

This was also an expression uttered by 'Umar b. al-Khattab on the disastrous
:Thursday when he said

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The Book of Allah is sufficient for us". His tongue was implying: "We have no need of" ,Muhammad his term is finished and he has reached his end". This is exactly what Abu Bakr :confirmed by his words

Whoever used to worship Muhammad, indeed Muhammad has died". He meant by" that: "O you who used to take pride over us in Muhammad, step back today for his term is ended, and the book of Allah is sufficient for us, for Allah is the ever living and does not die". It must be noted that 'Ali and the Banu Hashim knew more than others the truth about the Prophet (P), and would go great lengths in showing respect and veneration for him and in implementing his commands. The manumitted slaves amongst the companions and those who were not of the Quraysh followed them in this. If the Prophet (S.A.W.) spat upon the ground, they used to race each other to wipe their faces with it! They also used to vie with each other to get water left over from his wudu' or even his hair. All these poor and oppressed people were the followers of 'Ali from the time of the Prophet (S.A.W.) and he was the one who gave .them this name

On the other hand, 'Umar b. al-Khattab, and some of the companions from the ,notables of the Quraysh

often disputed the rulings of the Prophet (P), debated with him and disobeyed him. In fact, they even dissociated themselves from his actions. 'Umar chopped down the tree of "bay' a al-ridwan" because

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some of the companions used to take pride in it. The Wahhabis did likewise in this century when they obliterated the relics of the Prophet (S.A.W.), they did not even leave the house he was born in. They now try, with every effort and wealth, to prevent the Muslims from celebrating his birth and from sending blessings and salutations to him. They even tell the heedless ones that the sending of complete blessing upon him is, in fact, shirk. Question ۱۴: Why did the Ansar secretly get together in the Saqifa of Bani Sa'ida

Answer: When the Ansar came to know of the plots planned by the Quraysh to distance 'Ali from the Caliphate, they gathered together on the death of the Prophet (P) and wanted to decide the matter between themselves so that the Caliph should be from them. If the leaders of the ,Quraysh, the Muhajirin who were] the close ones and clan of the Prophet, had wanted to break the pledge to] 'Ali, then the Ansar were more deserving of the Caliphate than others for they believed that Islam was spread by the blades of their swords. The Muhajirin were their dependents. Had it not been for their (the Ansar) opening their city and their houses and their properties, there would not have been any mention left or any merit for

the Muhajirun. Had there not been the difference between the Aws and Khazraj who were competing for the leadership – for each wanted it for his own tribe – Abu Bakr and 'Umar would not have found an

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opportunity to take the Caliphate from them nor to compel them to follow them.

Question ١٥: Why did Abu Bakr, 'Umar and Abu 'Ubayda hurry to the Saqifa and
?surprise the Ansar

Answer: When the Muhajirin, i.e., nobles of the Quraysh, had eyes noting the
movement of the Ansar

and what was transpiring in their affairs, one of them, Salim, the manumitted slave of
,Abu Hudhayfa

hurried and informed Abu Bakr, 'Umar and Abu 'Ubayda of the secret meeting. They
hurried to the

Saqifa to disrupt the plans and decisions of the Ansar and surprise them into believing
that they knew

everything that went on in their absence. Question ١٦: Why was 'Umar b. al-Khattab all
?along providing words to placate the Ansar

Answer: No doubt 'Umar b. al-Khattab feared the repercussions of the Ansar's action,
as he feared that

they might not agree with the distancing of 'Ali. This would cause the destruction of all
they had planned

and plotted. All their efforts would be in vain, their spirits would have fallen; all this
after they had even

defied the Prophet himself and thwarted all his plans for the Caliphate. As a result
'Umar, on his way to

the Saqifa, was practising what he would say to them so as to gain their support and
agreement on the

stratagem. Question ١٧: Why did the Muhajirun win over the Ansar and submit the
?matter to Abu Bakr

Answer: There are several factors that played [different] roles in the defeat of the
Ansar, and the victory

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of the Muhajirin. The Ansar were, in fact, two tribes; both competing for the leadership since the times of jahiliyya. Their struggle had subsided with the coming of the Prophet (P) in their midst. Now that the Prophet (P) was dead and his community wanted to usurp the Caliphate from its divinely ordained person, the Aws rose up under the leadership of Sa'd b. 'Ubada. However, Bashir b. Sa'd, the leader of the Khazraj, was jealous of his cousin. He was certain that he would not attain the Caliphate whilst Sa'd b. 'Ubada was present. He therefore refuted the position of the Ansar and instead joined the ranks of the Muhajirin, pretending to play the role of a trustworthy advisor. Abu Bakr also stirred up the jahiliyya haughtiness in them, and touched on a sensitive spot by his words "If we were to surrender this matter to the Aws, the Khazraj would never be pleased," and if we surrendered it to the Khazraj, the Aws would never be pleased". Then he tempted them by offering to divide the rulership saying: "We are the chiefs, and you are the ministers, and we will never force our views upon you". Then he astutely played the role of the trusty advisor to the umma by disqualifying himself and showing

his distance from the Caliphate and that he would not desire it, by declaring: "Choose whom you wish

. "from these two men, i.e., 'Umar b. al-Khattab and Abu 'Ubayda Amir b. al-Jarrah

This step was effective and the play successful. Both 'Umar and Abu 'Ubayda said: "It is not fitting that

we supersede you when you were the first among us in accepting Islam, you were his
companion in the

cave, so stretch your hand that we may give our pledge. Upon these words, Abu Bakr
stretched his hand

and the first to give it was Bashir b. Sa'd, the leader of the Khazraj. All the rest
followed with the

exception of Sa'd b. 'Ubada. Question ۱۸: Why did Sa'd b. 'Ubada refuse to give his
pledge and 'Umar threaten to kill him

Answer: When the Ansar rushed to give their pledge to Abu Bakr, so that they might
gain thereby fame

and closeness to the Caliph, Sa'd b. 'Ubada refused to pay allegiance and tried his
utmost to stop his tribe

from it, but he was unable to do so because of the severity of his illness as he was
bedridden and his

voice could not be heard. At that, 'Umar said: "Kill him for he is a mischief monger, so
that the root of

dissension might be destroyed and so that no one may dissent from the pledge as this
would destroy the

Muslims and would cause fragmentation of the umma and create discord". Question
۱۹: Why did they threaten to raze the house of Fatima al-Zahra

Answer: A large number of those companions who dissented from giving the pledge to
Abu Bakr had

taken to the house of 'Ali b. Abi Talib. Had 'Umar not hurried and cordoned the house
with firewood and

threaten to burn it, the matter would have escalated and the umma separated into
two parties - the

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Alawis and Bakris. However, 'Umar, in following the dictates of reality, went
:overboard when he said
You will come out for the pledge or I will burn the house and everyone in it. By that,"
he meant 'Ali and
Fatima, the daughter of the Prophet of Allah (S.A.W). With these words, no one could
let himself be
seduced into revolting or not entering the pledge of allegiance, for what sanctity was
greater than the
sanctity of the leader of the women in paradise, and of her husband, leader of the
successors? Question ۲۰: Why did Abu Sufyan stay quiet after having at first
?threatened and promised them
Answer: When Abu Sufyan returned to Medina after the death of the Prophet (S.A.W.)
(he had been sent
to collect the sadaqa), he was surprised by the Caliphate of Abu Bakr and hurried to
.the house of 'Ali b
Abi Talib. He incited him to revolt and wage war against the community, promising him
money and
people. 'Ali, however, rejected him for he was aware of his intentions. When Abu Bakr
and 'Umar came
to know of this, they went to Abu Sufyan and offered him money, promising to give
him all the sadaqa
that he had collected, and to give him some participation in the affair, by appointing
his son as the
governor in Syria. Abu Sufyan was happy with this and did not speak out against them.
They then

appointed Yazid b. Abi Sufyan as the governor over al-Sham, and when he died, they appointed his

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brother, Mu'awiya b. Abi Sufyan, in his place, thereby enabling him to attain the Caliphate. Question ۲۱: Was Imam 'Ali pleased with the reality, and did he give them his pledge

Answer: Never. Imam 'Ali was not happy with the reality and he did not keep quiet. Rather, he argued

with them and refused to give his pledge in spite of the threat and warnings. Ibn Qutayba related in his

history that 'Ali said to them: "By Allah! I will never give a pledge to you when you should be giving a

pledge to me". He came with his wife Fatima al-Zahra to the assembly of the Ansar. They excused

themselves, saying that Abu Bakr preceded them. Al-Bukhari reported that 'Ali did not give his pledge

during the lifetime of Fatima. When she died, the people were turning away [from him], he was

therefore forced to reconcile with Abu Bakr. Fatima lived for six months after her father's death. Did

Fatima die without having taken a pledge when her father, the Prophet of Allah (S.A.W.) said

"Whoever dies without having given a pledge has died the death of jahiliyya?" Did 'Ali" know that he

would live until after Abu Bakr, and delay giving his pledge for those six months? 'Ali, in fact, never

stayed quiet and, throughout his life, whenever he found the opportunity, he used to relate of his being

oppressed and the usurpation of his rights. There is sufficient proof for this in what he
said in his wellknown

khutba al-Shaqshaqiyya. Question ۲۲: Why did they provoke and anger Fatima when
they were in need of reconciliation

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Answer: They deliberately provoked Fatima by taking away her land and property and denying the inheritance from her father. They [also] repudiated all her claims, to undermine her standing and honour among the people, so that they (the people) would no longer believe her. The appointment to the Caliphate had no influence; as a result, the Ansar apologized to her, for their pledges had already been given to Abu Bakr. Had her husband come before, they would not have turned away from him. Because of this, her anger intensified towards Abu Bakr and 'Umar until she began to pray against them in every prayer she prayed. She also left a testament to her husband not to let any of them attend her funeral and to keep her away from the faces she detested. They also deliberately troubled her to inform 'Ali that he was even lesser in their sight than the Prophet's daughter, who was the leader of the women of the world, the one for who Allah would be angered if she became angry, and would be pleased if she was pleased. There was nothing left for 'Ali but silence and acceptance. Question ۲۳: Why did the notables of the community stay away from the expedition of Usama

Answer: Once the matter was decided concerning Abu Bakr, and he became the

because of 'Umar's efforts, in defiance of those who opposed him, he asked Usama to
-leave 'Umar b. al

Khattab to him, so that he could use him in the affairs of the Caliphate. This was
because he was not

able to complete the strategies alone so it was necessary for him to have active elements who had strength and courage with which they opposed the Prophet of Allah (S.A.W.). They did not care about Allah's anger nor the curse of the Prophet (P) on one who stayed away from 'Usama's expedition which he himself had selected. There is no doubt that the plotters of this matter stayed back from the expedition in order to execute their plans and to help each other plant their foundations. Question ۲۴: Why was Imam 'Ali distanced from all responsibility, and they did not involve him in anything

Answer: They approached a large number of those who were freed (on the conquest of Mecca), and gave them positions in their government and involved them in their affairs. Amongst them they appointed chiefs and governors in every part of the Arab peninsula and every part of the Islamic state. Amongst them were al-Walid b. 'Uqba, Marwan b. al-Hakam, Mu'awiya and Yazid, the two sons of Abu Sufyan Amr b. al-'As, al-Mughira b. Shu'ba, Abu Hurayra and several others who used to crowd around the Prophet (P) but they distanced 'Ali b. Abi Talib, abandoning and leaving him a prisoner in his house, not

involving him in anything which pertained to their affairs for a quarter of a century, in order to belittle and denigrate him and to alienate the people from him. The people are slaves of the world, inclining towards the rulers, fame and wealth. As long as 'Ali could not find his daily bread except what he earned

by his hand and by the sweat of his brows, the people would shun him and not incline towards him. In

fact, 'Ali (A.S.) remained in that condition during the Caliphate of Abu Bakr, 'Umar, and 'Uthman

confined at home. Everyone worked to denigrate him and to extinguish his light and to conceal his

merits and virtues. For he had no vanities of the world which would attract people towards him. Question ۲۵: Why did they fight those who withheld the zakat, despite

?the Prophet forbidding that

Answer: Some of the companions who had been present at the pledge to Imam 'Ali at Ghadir Khum

when they were returning from the farewell pilgrimage in the company of the Prophet (S.A.W.), refused

to give the zakat to Abu Bakr; for they were not present at the death of the Prophet (P) nor at the events

that followed, i.e., the Caliphate being switched from 'Ali to Abu Bakr, since they did not live in

Medina. No doubt some news reached them that Fatima had argued with them and ,was angry with them

and that 'Ali had refused to give his pledge to them. Because of all this, they refused to give the zakat to

.Abu Bakr until the matter became clear to them

From here, Abu Bakr, 'Umar and the government apparatus decided to send an army under the

leadership of Khalid b. al-Walid, who was their penetrating sword. He crushed their rebellion, silenced their dissent, slew their men and took their women and children as captives, so that it would be a lesson

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to anyone who contemplated not to obey, or to challenge the authority of the state.

Question ۲۶: Why did they prevent the writing down and transmission of the hadith of
?the Prophet

Answer: From the very first days, they prevented the narration of the Prophet's
hadiths, not only because

they contained the appointment relating to the Caliphate and the excellences of
Imam 'Ali, but because

many of them (traditions) contradicted their words and deeds, by which they (the
Caliphs) were

administering the affairs of the people. These [acts] laid the foundation of the pillars of
the new state

which they (the Caliphs) had innovated based on their personal views and acts.

?Question ۲۷: Was Abu Bakr capable of bearing the mantle of the Caliphate

Answer: Abu Bakr was not capable of bearing the mantle of the Caliphate, had it not
.been for 'Umar b

al-Khattab and some shrewd leaders of the Banu Umayya [he would not have got it].
History has

recorded that Abu Bakr was always subservient to decisions and opinions of 'Umar al-
Khattab [who

was] the actual ruler. The proof of that lies in the story of those whose hearts were to
be placated. They

came to Abu Bakr at the beginning of his Caliphate, and he gave them a letter and
sent them to 'Umar

who controlled the treasury. 'Umar tore the document and dismissed them. They
returned to Abu Bakr

. "asking him: "Are you the Caliph or is he?" He responded: "He is, if Allah wishes

Similarly, Abu Bakr allotted a plot of land to 'Uyayna b. Hisn and al-Aqra' b. Habis;
when 'Umar read

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the document from Abu Bakr, he rejected and spat at it and erased it. The two people returned to Abu Bakr complaining about what 'Umar had done and said to Abu Bakr: "We do not know, are you the Caliph or is 'Umar?" He said: "Rather, 'Umar is the Caliph". When 'Umar came angrily to Abu Bakr and argued with him using harsh words for giving away the land, Abu Bakr said to him: "Did I not tell you

"?that you are stronger than me in this matter, but you overruled me

Al-Bukhari reported in his Sahih that 'Umar instigated the people to pledge to Abu Bakr, saying to them

Indeed Abu Bakr is the companion of the Prophet of Allah, the second of the two. He" was the best of

Muslims to administer your affairs so go forth and pledge to him. Anas b. Malik said: "I heard 'Umar

saying to Abu Bakr that day: 'Ascend the pulpit!' Whilst he said this, he (Abu Bakr) climbed up, and the

general populace pledged to him". Question ۲۸: Why did Abu Bakr accept the Caliphate and then give it to 'Umar before his death

Answer: Because 'Umar b. al-Khattab was the one who played the heroic role in distancing 'Ali from the

Caliphate by his fierce opposition to the Prophet (P) initially, and by coercing the Ansar to pledge

allegiance to Abu Bakr and by forcing it upon the people by firmness and severity to

the point that he

.threatened to burn the house of Fatima

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And because he was the actual Caliph, as we have already explained, he had the first
.and last word

There is no doubt that he was amongst the most clever of the Arabs and knew that
,the Muslims

especially the Ansar, would not pledge to him due to his harsh nature and hot temper.
He therefore

strove to promote Abu Bakr to them since he was soft and weak in nature, and he was
the earliest among

them to convert; his daughter 'A'isha was a bold woman capable of riding through
difficulties and

changing conditions. He also knew with certainty that Abu Bakr was under his thumb
and would be at

.his beck and call in anything he desired

That Abu Bakr would hand over the Caliphate to 'Umar was not hidden from many of
the companions

before he had actually written it. Imam 'Ali had told him from the first day: "He has
,milked for you milk

half of which will be for you, so enforce his [command] today and he will return it to
."you tomorrow

Another one of them said to 'Umar when he brought out the document in which Abu
Bakr had appointed

him: "I know what is in it! You made him Caliph the first year, and he has appointed
you the Caliph this

."year

So Abu Bakr's bestowal of the Caliphate upon 'Umar was known to most people. For, during his life, he used to admit in front of all that 'Umar was more powerful than him in this matter; it was therefore not

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.strange that he would hand to him the reins of the Caliphate at his death

With this, it becomes clear to us once more that what the ahl al-sunna say about the Caliphate being

based on consultation (shura) is unfounded and was not considered by Abu Bakr and 'Umar in their

minds. If the Prophet of Allah (S.A.W.) died and left the matter to consultation [by the people] as they

claim; then Abu Bakr was the first to destroy this principle and to contravene the sunna of the Prophet (S

A.W.) by bestowing it to 'Umar b. al-Khattab after him

You always find the ahl al-sunna declaring with great pride and glory that they believe in shura and that

the Caliphate is not proper without this [principle]. They ridicule the statement of the Shi'a who believe

that it cannot be except by appointment from Allah and His Prophet (P). You hear most of them

criticising this belief as being an innovation brought into Islam from the Persians, who believed in the

.transmission of divine rulership

Quite often the ahl al-sunna use the verse: "And their affairs are by shura between ,them" as proof

saying that it was revealed especially regarding the Caliphate. Thus, we have the right to say that Abu

Bakr and 'Umar contravened both the Qur'an and the sunna, and did not give them

any importance in the

question of the Caliphate. Question ۲۹: Why did 'Abd al-Rahman b. 'Awf stipulate the condition on 'Ali b. Abu Talib that he

?should rule according to the sunna of the two Caliphs

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Answer: From his preference of this world over Allah, 'Abd al-Rahman b. 'Awf became the one to dictate the course of the umma after 'Umar; he chose for them whoever he wished, and pushed aside whoever he wished; all of this having been planned by 'Umar who preferred his palm rather than the rest of the companions. 'Abd al-Rahman b. 'Awf was the last one amongst the shrewd Arabs and there is no doubt that he was a member of the party plotting for the Caliphate, diverting it away from the divinely legislated person. Even al-Bukhari admitted that 'Abd al-Rahman b. 'Awf was afraid of something in Ali; and it was natural therefore that he would also work towards distancing him from the Caliphate as much as possible. 'Abd al-Rahman b. 'Awf knew, as did the other companions, that 'Ali did not agree with the ijtehad of Abu Bakr and the rulings of the Qur'an and sunna that they changed, and he tried his utmost to oppose and refute both of them. As a result, 'Abd al-Rahman imposed the condition on 'Ali that he must rule according to the sunna of Abu Bakr and 'Umar. He knew better than others beforehand that 'Ali would not cheat or lie, and would never accept that condition. He also knew that his father-in-law 'Uthman would be

the one to whom the

Quraysh and all the members of the plot would consent to. Question ۳۰: The hadith
?pertaining to twelve Imams: Is there any mention of it amongst the ahl alsunna

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Answer: Muslim, al-Bukhari and every hadith reporter from the ahl al-sunna has reported the hadith of the Prophet (S.A.W.): "The religion will remain [steadfast] until the final hour or until there are ١٢ Caliphs, all of them from the Quraysh". This hadith has remained among the difficult puzzles for which there is no answer amongst the ahl al-sunna wa'l-Jama'a and none of their scholars has been able to count after the four rightly guided Caliphs except 'Umar b. 'Abd al-'Aziz; these amount to five. There .remains seven which cannot be accounted for They have to either admit the Imamate of 'Ali and his progeny, which the Imamiyya ascribe to and, in doing so, become the followers of the Prophet's household, or they refute the hadith, "the "Sahihs .become isolated from the truth, carrying nothing but lies I would add that this hadith, which specifically concerns the Caliphate in the Quraysh, alone nullifies the principle of shura which they ascribe to. This is because choice and democracy includes every individual in the umma, and is not confined to a specific tribe over others. Indeed, it transcends the Arab .tribes to other non-Arab Islamic tribes

These are quick and concise answers so as to explain to the reader some of the

issues that may have

perplexed his mind. He can find more detailed answers in the books of history as well
as in my two

. "books "Then I was Guided" and "So that I may be with the Truthful ones

It is up to the researcher to refer to the reliable sources, to devote himself to the
truth, to sift through the

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narrations and historical events to discover, in the process, the truths enshrouded in
cloaks of falsehood
to uncover them and to look at them in their original garb

CHAPTER SEVEN

Concerning the noble hadith

I will prove to the reader that the problem of hadiths is among the most difficult of
problems the

Muslims live with today especially at the present time; because the "Wahhabi
Universities" graduate

doctors who specialise in the field of hadiths. You find them memorizing the hadiths
that concord with

their schools and beliefs. Most of these hadiths are [the product] of the fabrications by
the Umayyads

their predecessors, whose aims were also to extinguish the light of the message [of
Islam] and to portray

the Prophet (S.A.W.) as a feeble-minded clown not knowing what he says, not aware
of his

contradictory traditions, and deeds which [even] a madman would laugh at

Despite the efforts of researchers and ahl al-sunna scholars to cleanse and sift the
traditions, there are

still, most unfortunately, in the authentic and reliable books, many [strange] things.
Similarly, the Shi'a

books are not safe from interpolations and fabrications

However, they admit that they do not have an authentic book except the book of

.Allah. Apart from it

they (the books) contain lean and fat. As for the ahl al-sunna, they agree that the
Sahihs of al-Bukhari

and Muslim are the most correct books after the book of Allah; in fact, they say that
everything in them

is correct. Due to that, I will attempt to place in front of the reader some examples of
hadiths reported in

p: ۳۷.

al-Bukhari and Muslim which contain what they contain, i.e., denigration of the sanctity of the great

.(Prophet (S.A.W.), or the members of his household (A.S

I will attempt here to repudiate some of the hadiths which were fabricated to justify the actions of the

Umayyad and 'Abbasid rulers. They wanted, in reality, to destroy the infallibility of the Prophet (P), so

as to justify their crimes and their slaughter of innocent people. Following are some examples

The Prophet dupes

In "The Book of Seeking Permission" and "The Book of Indemnity" in "The Chapter of Whoever Peeps

in the House of People and they Poke his Eyes out, there is no Blood Money upon Them", al-Bukhari, in

his Sahih, reported the following hadith, as did Muslim in his Sahih in "The Book of Etiquettes" in "The

Chapter of Prohibition to look into Someone's House", from Anas b. Malik: "A man peeped into a part

of the Prophet's (S.A.W.) room. The Prophet (S.A.W.) stood up holding an arrowhead or arrowheads. It

."is if I am now looking at him trying to stab the man

The most exalted character does not accord with this [kind of] behaviour, [especially] from the Prophet

of mercy who was affectionate and compassionate to the believers. It would be

assumed that the Prophet

S.A.W.) would go to this man who had peeped into his room and would teach him)

Islamic conduct and

make him understand that what he did was forbidden. Not to take an arrowhead and

attempt to stab him

and poke his eyes. Probably the man could have meant well for the room was not his

wives' room. The

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proof of this is that Anas b. Malik was present in it. What a great accusation this is
against the Prophet of

Allah (S.A.W.); as it portrays him as an ill-mannered and hard hearted person who
attacks a person

.without warning, i.e., assaults the man so as to take out his eye

It is sufficient to note that the commentator of al-Bukhari found it disgraceful and
said: "Yakhtiluhu", i

e., assaults him by coming upon him from where he cannot see him. This is how they
explained it. A

.(surreptitious attack is far from [the acts of] the Prophet (S.A.W

The Prophet inflicts a vile penalty and mutilates Muslims

Al-Bukhari reported in his Sahih in "The Book of Medicine" volume ۷ p. ۱۳, in "The
Chapter on

Medications by Camel's Milk" and also in "The Chapter on Medication by Camel's
Urine": Thabit

informed us, from Anas, that some men who were sick said: "O Prophet of Allah! Give
us food and

shelter". The Prophet (S.A.W.) ordered them to follow his shepherd, i.e., his camels,
and to drink their

milk and urine. So they followed the shepherd and drank their milk and urine till their
bodies became

healthy. Then they killed the shepherd and drove away the camels. When the news
,reached the Prophet

he sent some people in their pursuit. When they were brought, he cut their hands and

feet and their eyes

were branded with heated pieces of iron. I saw one of them licking the earth with his
tongue until he

."died

Can a Muslim believe that the Prophet of Allah (P), who forbade mutilation, himself
mutilates these

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people, cutting off their hands and feet, and branding their eyes because they
?slaughtered his herder

Had the narrator said that these people had mutilated the herder, there would have
been some

justification for the Prophet to punish them in the same way. That was not the case,
so how could the

Prophet of Allah (P) kill and mutilate them in this way without investigation and cross
examination until

it became clear who among them was the murderer so that he could kill him for that?
Perhaps some

would say that they all participated in killing him, could the Prophet of Allah (S.A.W.)
not forgive and

pardon them for they were Muslims as proved by their words "O Prophet of Allah?"
Did the Prophet of

Allah not hear Allah's words: "And if you punish them, then punish them the way you
.were punished

.(And if you are patient then that is better for those who are patient" (١٦:١٢٤

This verse was revealed to the Prophet of Allah (S.A.W.) when his heart was burning
over his uncle, the

master of the martyrs, Hamza b. 'Abd al-Muttalib whose stomach they had slashed
open, and eaten his

liver and cut his private parts. The Prophet was enraged when he saw his uncle in that
condition. He

declared: "Should Allah let me prevail over them, I will mutilate seventy [of them]".

Whereupon the

verse was revealed unto him and he said: "I shall be patient, O my Lord". He then forgave Wahshi, the murderer of his uncle as well as Hind who had mutilated his pure body and ate his liver. This was the

p: ۳۷۳

.(true] character of the Prophet (P]

What proves the repulsive [nature] of the narration and that the narrator himself found it abominable, is

that he followed it up by saying: "Qatada said: 'Muhammad b. Sirin informed me that this occurred

before legal punishments were revealed ..." to justify, by that, the actions of the Prophet (P). Far

removed be the Prophet from judging by himself before his Lord made matters clear to him. If he did not

judge in even trivial matters until revelation came to him, what do you think about matters pertaining to

?blood and penalties

It is very easy for anyone who reflects upon the matter to realise that it is a narration forged by the

Umayyads and their followers to please the rulers who did not hesitate to kill innocent people based on

suspicion and accusation, mutilating them in a hideous manner. The proof of this is what came in the

end of the report itself which al-Bukhari reported saying: "Salam said: 'I came to know that Hajjaj said

to Anas: 'Tell me the severest punishment the Prophet meted out', and Anas reported this [hadith]'. When

."al-Hasan came to know this he said: 'I wish he had not told him this

The hadith stinks of the smell of fabrication to please al-Hajjaj al-Thaqafi who caused

havoc in the land

and murdered thousands of innocent followers of the ahl al-bayt, mutilating them. He

used to cut off

their hands and feet and brand out their eyes. He would take out the tongues from

the back of the heads

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and crucify those alive until they were burnt by the sun. Narrations such as these
justify his actions for

he was simply following the Prophet of Allah: "And you have in the Prophet of Allah a
."good example

.There is no power or strength except with Allah

As a result, Mu'awiya became an expert in punishment and mutilation of Muslims who
were the

followers of 'Ali. How many were burnt to death? How many were buried alive? How
many were

crucified on branches of date palms? One of the arts which his minister 'Amr b. al-'As
invented was that

he mutilated Muhammad b. Abu Bakr, then clothed him in the skin of an ass and then
cast him into the

.fire

To justify their craze and great infatuation with maidservants and women, here are
some narrations

.[which they quote]

The Prophet (S.A.W.) loves intercourse

In "The Book of Bathing", under "The Chapter entitled 'If one has Sexual Intercourse
, [Then repeated [it

and one who Rotates Between his Wives with one Bath only"', al-Bukhari reported in
his Sahih, Mu'adh

b. Hisham said: "My father reported to me from Qatada, who said: 'Anas b. Malik said:
'The Prophet (S

A.W.) used to go around all his wives during the night and day in one hour, and there were eleven of them'. He said: 'So I said to Anas: 'Was he able to?' Anas replied: 'We used to say he had the power of ...thirty

This is a false hadith to devalue the greatness of the Prophet (S.A.W.) so as to -vindicate the palaces of al

Rashid and the acts of Mu'awiya and the deranged Yazid. How did Anas b. Malik know that the Prophet

(S.A.W.) used to copulate with eleven women in one hour? Did the Prophet inform him of that or was he

present there? I seek Allah's refuge from lies. How did he know that he had the strength of thirty

This is an accusation against the Prophet of Allah (P) who spent his life in struggle, worship and in

instructing and teaching his umma. What do these ignorant ones think when they narrate such disgraces

It is as if their minds are corrupted by their animalistic lusts. They used to take pride with their mates of

their over indulgence in sex and strength of intercourse when, in reality, these are narrations falsified to

demean the sanctity of the Prophet (P). Secondly, [these narrations] vindicated the shamelessness of the

rulers and Caliphs whose castles were filled with slave girls and women – with no limit, because they

were slave girls. What did Anas b. Malik, the reporter of this hadith, say when he was confronted by

Umm al-Mu'minin 'A'isha, the wife of the Prophet (P) and who used to say that he (S.A.W.) was like any

other man in sex? Muslim reported in his Sahih, in "The Book of Purification" in "The Chapter of Water

nullifies [the use of] Water, and the Injunction of Bathing when the Private Parts
-Meet": "From Abu'l

Zubayr from Jabir b. 'Abd Allah from Umm al-Kulthum from 'A'isha, wife of the Prophet
(S.A.W.) who

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said: "A man asked the Prophet of Allah (S.A.W.) about a person who has intercourse with his wife then

he feels lazy. Do they have to take a bath?" 'A'isha was sitting, and the Prophet of Allah said: "I do that

. "I and this one here, then we both bathe

Then the commentator of the hadith added in the margins of Sahih Muslim: "Then he feels lazy, the

meaning in al-Misbah (a famous dictionary) of "aksala mujami" is when he withdraws without

ejaculation either because of weakness or otherwise". What does this have to do with the claim that he

? [has the strength of thirty [men

This is another narration fabricated by the forgers, may Allah destroy them and increase for them a

painful punishment. Otherwise, how can reason accept such narrations about the bearer of the messages

he from whom all shyness had gone, he says to men, in the presence of his wife, what an ordinary

? believer would feel shy to talk of

To justify songs and dancing which were famous in the time of the Umayyads here are some hadiths

:The Apostle takes pleasure in dancing and listens to songs

Al-Bukhari reported in his Sahih in "The Book of Marriage", under "The Chapter of Beating the Drum

During the Wedding and the Feast": Bishr b. al-Mufaddal told us that Khalid b. 'Dhikwan said: "Al-Rabi bint Mu'awwdh b. Afra' said: 'The Prophet came to me after consummating his marriage with me and sat down on my bed as you are sitting now, and small girls were beating the tambourine and singing in

lamentation of my fathers who had been killed on the day of the battle of Badr. Then
one of the girls

said: 'There is a Prophet amongst us who knows what will happen tomorrow'. The
Prophet said: 'Leave

."this talk and say what you were saying before

Al-Bukhari also reported in his Sahih in "The Book of Struggles", in "The Chapter on
Tambourine", as

well as Muslim in "The Book of The Two 'id Prayers" "The Chapter on Permission of
Games in which

:"[there is no Sin [involved

On the authority of 'A'isha who said: "The Prophet of Allah (S.A.W.) came to my house
while two girls

were singing beside me the songs of Bu'ath (a story about the war between the two
.tribes of the Ansar, i

e. Khazraj and Aws). He reclined on the bed and turned his face to the other side. Abu
Bakr came and

scolded me saying: 'The instrument of Satan in the presence of Allah's Apostle?' The
.Prophet of Allah (S

A.W.) turned towards him and said: 'Leave them'. When he became inattentive, I
waved the two girls to

."go away and they left

On the authority of 'A'isha who said: "It was the day of 'id when Negroes used to play
with leather

shields and spears. Either I requested the Prophet of Allah or he asked me: 'Would you

like to see the

display?' I replied: 'Yes'. Then he let me stand behind him and my cheek on his cheek
and he was

saying: 'Carry on, O Banu Arfida'. When I got tired, he asked me: 'Have you had
:enough?' I replied

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."Yes'. He said: 'Let us go'

Al-Bukhari narrates in his Sahih in "The Book of Marriage" in "The Chapter on The woman looking at

the Ethiopians and others without any Doubt" that 'A'isha said: "I saw the Prophet (S.A.W.) covering me

with his rida (upper garment) while I was looking at the Ethiopians play in the masjid .until I got bored

."Imagine how a young girl desires such entertainment

Similarly, Muslim narrated in his Sahih in "The Book of the 'Id Prayers", in "The Chapter on The

Permission of Entertainment" from 'A'isha who said: "The Ethiopians were playing on .the day of 'id (i

e., they were dancing) in the masjid, and the Prophet (S.A.W.) called me, and I put my head upon his

."shoulder and I began to look at their games until I had had enough of watching them

Al-Bukhari also narrated in his Sahih in "The Book of Marriage", in "The Chapter of the Women and

Children going to a Wedding", from Anas b. Malik who said: "The Prophet (S.A.W.) saw some women

and children coming from a wedding celebration, so he stood hastily and said: 'By Allah! you are the

most beloved of people to me'. The commentator of al-Bukhari said: "Mumatinan", the meaning is that

."he stood up quickly and forcefully because of his joy for them

:To justify their addiction to wine and intoxicants, here are some narrations

The Prophet drinks nabitdh

In "The Book of Marriage", in "The chapter on The Women Standing And Serving the Men at Wedding

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Celebrations", and in "The Book of The Dried Fruit and Drinking what does not Intoxicate at Weddings", al-Bukhari reported: From Abu Hazin from Sahl: "When Abu Usayd al-Sa'idi got married he invited the Prophet (S.A.W.) and his companions. None prepared the food for them and brought it to them but his wife, Umm Usayd. She soaked some dates in water in a stone pot overnight, and when the Prophet (S.A.W.) had finished his food, she provided him with that drink (of soaked dates)." (dates

It is clear that they intended [to show] by this narration that the Prophet (P) drank nabidh. Possibly, the connotation was not the nabidh that is known, rather, it was an Arab custom of soaking dates in water to take away the smell of water. It therefore was not the actual nabidh. Some of them deem it proper to use it. Muslim narrated this report under "The Book of Drinks", in "The Chapter on The Permissibility of drinking] Nabidh which has not Fermented nor become an Intoxicant". From here,] the drinking of nabidh began and the rulers allowed the drinking of wine, claiming it was permissible as long as it did not intoxicate

:To vindicate what the Umayyads and 'Abbasids used to do, here are some narrations

The Prophet and debasement

In the Book of "Hajj", in "The Chapter on Visiting on the Day of Sacrifice", al-Bukhari reported in his Sahih that 'A'isha said: "We made hajj with the Prophet (S.A.W.) and went forth in multitudes on the day of sacrifice. Safiyya started her menstruation and the Prophet wanted from her what a man wants

."from his wife, so I said to him: 'O Prophet of Allah, she is menstruating

How astonishing is this Prophet (S.A.W.) who wishes to have intercourse with his wife
in the presence

and knowledge of his other wife who informs him that she (Hafsa) is menstruating,
while the one with

.whom he wanted to sleep knows nothing

The Prophet does not feel shy

Muslim reported in his Sahih in "The Book of Merits", in "The Chapter on The Merits of
'Uthman b

Affan" the following: "From 'A'isha, wife of the Prophet (S.A.W.) and from 'Uthman.
:Both of them said

Abu Bakr sought permission to visit the Messenger of Allah (S.A.W.) while he was lying'
,on his bed

wearing the garment of 'A'isha. He let him in, while he was still in that condition. He
,fulfilled his needs

then Abu Bakr went out". 'Uthman said: "Umar then sought permission to enter while
the Prophet was

still in that state. He also fulfilled his needs and left". 'Uthman said: "Then I requested
permission to

enter, whereupon he sat up and said to 'A'isha: 'Gather your clothes around you'. I
finished my work with

him and left. 'A'isha said: 'O Apostle of Allah (S.A.W.), how come I did not see you
scared with Abu

Bakr and 'Umar (R) as you were with 'Uthman?' The Apostle of Allah (S.A.W.) said:

'Indeed 'Uthman is

a shy man, and I was afraid that if I had granted him permission to enter when I was
in that state, he

."would not have presented his need to me

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What Prophet is this who meets his companions while reclining with the clothes of his
wife on his bed
with her beside him, wearing revealing clothes so that when 'Uthman came, he sat up
and ordered her to
gather her clothes

The Prophet displaying his private parts

In "The Book of Salat", in "The Chapter on The Abomination of Praying Undressed",
al-Bukhari in his
Sahih reported a hadith which Muslim also did in "The Book of Menses", in "The
Chapter on Paying
Attention to covering the Private Parts", from Jabir b. 'Abd Allah: "The Prophet of Allah
(S.A.W.) was
carrying stones with them for [the building of] the Ka'ba wearing an Izar (waist-sheet
cover). His uncle
al-'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 and since then he was never seen naked

Look, O reader, at these spurious allegations at the Prophet of Allah (S.A.W.), the one
who made shame
one of the tenets of faith. He was more shy than a virgin in her private room. They
were not satisfied
with their narrations of debasement and his exposing his thighs in front of his

companions. Now they

accuse him in this false hadith of exposing his private parts. In their view, was the
(Prophet of Allah (P

so simple-minded that he listened to his uncle's advice and exposed his private parts
in front of the

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?people

I seek the refuge of Allah, the most Great, from the allegations of these Satanic devils
who lie about

Allah and his Prophet (P). Although the law allowed him to disclose his private parts,
the wives and the

closest of people to the Prophet did not see them. Moreover, the mother of the
believers, 'A'isha said: "I

did not look at nor ever see a private part of the Prophet of Allah". If this was his
conduct with his wives

who used to bathe with him in a single vessel and he used to cover himself from them,
and they never

saw him naked, how then [was his conduct] with his companions and the general
?public

Certainly these are all from the fabrications of the Umayyad beetles who did not
.hesitate from anything

If one of their Caliphs, the Commander of the Faithful, could be so overcome by the
verses of a poet

who recited a line of a love poem, he got up, exposed himself then kissed his penis;
then it should not be

surprising after this if they expose the Prophet's private parts. Their inner sickness
has spread and has

become a common thing today amongst some licentious people who pay no regard to
morals and

shyness. There are calls and gatherings of nudists in every place where men and

women get together

.(with a common verse (O Lord! here we are as you created us

To justify their playing with religion and the shari'a laws, here are some of their
:narrations

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The Prophet forgets in his prayer

In "The Book of Etiquettes", in "The Chapter of What is Allowed to Remind People" al-Bukhari reported a hadith in his Sahih as did Muslim in "The Book of The Masjids and Places of Prayer" in "The Chapter of Forgetfulness in Prayer and Prostration for it", from Abu Hurayra who said: "The Prophet (S.A.W.) led us in zuhr prayer and after two rak'as, made the salam, then went to a piece of wood in the front of the mosque and placed his hands upon it. Among the people at that time were Abu Bakr and 'Umar. They were afraid to speak to him, and the people left in a hurry. They said: 'The prayers were shortened'. Amongst the people, there was a man whom the Prophet (S.A.W.) used to call "Dhu'l-Yadayn". He said: 'O Prophet of Allah! Have you forgotten or was the prayer shortened?' He said: 'I did not forget, nor was the prayer shortened'. They said: 'Then surely you forgot, O Prophet of Allah'. He said: 'Dhu'l-Yadayn has spoken the truth'. He then stood up and prayed two rak'as and then made salam, then said "Allahu Akbar" then prostrated like his normal] prostration or a bit longer then raised his head and said "Allahu Akbar", then] made another

prostration as he normally did or a bit longer, then raised his head and said "Allahu
."Akbar

Allah forbid that the Prophet forgot in his prayer and did not know how many units he
prayed, and when

it was said to him that he had shortened his prayer, he said: "I did not forget nor was it
."shortened

This is a lie to vindicate their Caliphs who used to come to the prayer, often in a drunken state, and would not know how many rak'as they prayed. The story of their leader who led in the morning prayer with four rak'as then turned to them and said: "Should I add more or is this enough for you?" is famous in the historical books

Furthermore, in "The Book of The Call to Prayer" in "The Chapter If a Man Stands to the Left of the Imam", al-Bukhari reported in his Sahih from Ibn 'Abbas (R) who said: "I slept at the home of Maymuna, and the Prophet (S.A.W.) was with her that night. He made wudu', then stood to pray so I stood on his left. He took me and moved me to his right and prayed thirteen rak'as. Then he slept until he snored, for when he slept he used to snore. The muadhhdhin (one who calls for prayer) then came to him, and he went out and prayed, and he did not make wudu'". 'Amr said: "I informed Bukayr about it

."and he said: 'Kurayb informed me of that

By such spurious narrations against the Prophet of Allah (S.A.W.), the Umayyad and 'Abbasid Amirs Sultans and others made mockery of the prayer and wudu', and indeed of every [religious] matter until

the saying: "The prayers of leaders are on Fridays and [the days of] 'id" became
.widespread

The Prophet takes an oath then breaks it

In "The Book of Military Expeditions, the story of 'Amman and al-Bahrayn", in "The
Chapter on the

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Arrival of the Ash'aris and the People of Yemen" al-Bukhari reported in his Sahih from Abu Qilaba from Zahdam: "When Abu Musa arrived (at Kufa as a governor) he honoured this family of Jarm (by paying them a visit). I was sitting near him, and he was eating chicken as his lunch, and there was a man sitting amongst the people. He invited the man to [eat] the lunch, but the latter said: 'I saw chicken eating something [dirty] so I consider them unclean'. Abu Musa said: 'Come on! I saw the Prophet eating it'. The man said: 'I have taken an oath that I will not eat it'. Abu Musa said: 'Come on! I will tell you about your oath. We, a group of al-Ash'ariyin people, went to the Prophet (S.A.W.) and asked him to give us something to ride but the Prophet refused. Then we asked him for the second time to give us something to ride but the Prophet took an oath that he would not give us anything to ,ride. After a while some camels of booty were brought to the Prophet and he ordered that five camels be given to us. When we took them we said: 'We have made the Prophet (S.A.W.) forget his oath, and we will not be successful after that'. So I went to him and said: 'O Prophet of God! You took an oath that you would not

give us anything to ride, but you have given us'. He said: 'Yes, if I take an oath and
later I see a better

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. "solution than that, I act on what is better

Look at this Prophet, who Allah sent to teach people to respect their oaths and not break them except by

offering an] expiation; but here he is ordering something and not following it. Allah] said: "Allah will

not take you to account for thoughtlessness in your oaths, but will call you to account for your deliberate

oaths. It's expiation is the feeding of ten poor people, at an average rate for the food of your families or

clothing them, or the freeing of a slave. He who cannot do this should fast three days. That is the

expiation of your oath if you have sworn. So guard your oaths. In this way, Allah makes clear his verses

to you so that you may be thankful" (5:89). Allah also said: "And do not break oaths after you have

confirmed them" (16:91). But they did not leave even a single merit or virtue for the Prophet of Allah (S

[A.W.) [untouched

A'isha frees forty slaves as an expiation for her oath'

Where does the Prophet (S.A.W.) stand as opposed to his wife, 'A'isha, who offered an expiation for an

oath she broke by freeing forty slaves; is she more pious and pure than the Prophet of ?Allah

Al-Bukhari reported in his Sahih in "The Book of Etiquettes" in "The Chapter of

Avoidance and the

Saying of the Prophet of Allah (S.A.W.): 'It is not permissible for a man to avoid his
brother for more

than three [days]".Volume ۷, p. ۹۰. "'A'isha said that she was told that 'Abd Allah b. al-
Zubayr on

p: ۳۸۷

hearing that she was selling or giving something given to her as a gift, said: 'By Allah, if 'A'isha does not give this up, I will declare her incompetent to dispose [of her wealth]'. I said: 'Did he :say so?' They said 'Yes'. She said: 'I vow to Allah that I will never speak to Ibn al-Zubayr'. When this ,desertion lasted long Abd Allah b. al-Zubayr sought intercession with her, but she said: 'By Allah, I will not accept the intercession of anyone for him, and will not break my vow'. When this was prolonged ,on Ibn al-Zubayr he said to al-Miswar b. Makhrama and 'Abd al-Rahman b. al-Aswad b. 'Abu Yaghuth, who were from the tribe of Banu Zahra: 'I beseech you, by Allah, to let me enter upon 'A'isha, for it is unlawful for her to vow to cut relations with me'. So al-Miswar and 'Abd al-Rahman, wrapping their sheets around themselves, asked 'A'isha's permission saying: 'Peace and Allah's Mercy and Blessings !be upon you Shall we come in?' 'A'isha said: 'Come in'. They said: 'All of us?' She said: 'Yes, come in all of you', not knowing that Ibn al-Zubayr was also with them. So when they entered, Ibn al-Zubayr entered the screened place and got hold of 'A'isha and started requesting her to excuse him and wept. Al-Miswar and

Abd al-Rahman also started requesting her to speak to him and to accept his' repentance. They said: 'The

Prophet (S.A.W.) forbade what you know of avoiding for it is unlawful for any Muslim not to talk to his

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brother for more than three nights'. So when they continually reminded her and brought her down to a critical situation, she started reminding them, and wept saying: 'I have made a vow, [and [the question of vow is a difficult one'. They persisted [in their appeal] till she spoke with 'Abd Allah b. al-Zubayr and she manumitted forty slaves as an expiation for her vow. Later on, whenever she ,remembered her vow

. "she used to weep so much that her veil used to become wet with her tears

Even though the vow of 'A'isha was not proper because the Prophet (S.A.W.) forbade a Muslim to avoid

his brother for more than three days, but she refused [to speak] until she gave an expiation for her vow

by freeing forty slaves. This is also another proof for us that she had her own property, otherwise how

could 'A'isha own forty slaves or their value? That is not an easy thing. History has not recorded that the

Prophet (S.A.W.) freed this large number [of slaves] during his life. They did not leave any evil or

defect without attaching it to him, all that [was done] for justifying the acts of their leaders, may Allah

.destroy them for their fabrications

:To justify their defiling the shari'a laws, here are some narrations

The Prophet plays with the laws of God as he wishes

Al-Bukhari reported in his Sahih in "The Book of Fasting", in "The Chapter of The Bath
of One who is

Fasting" and Muslim in his Sahih in "The Book of Fasting", "The Chapter on Severe
prohibition of

p: ۳۸۹

Intercourse during the day in Ramadhan on the one Fasting, and the Incumbency of
Major Expiation for

it, it is obligatory for the Rich and Poor", on the authority of Abu Hurayra who said:

"While we were

sitting with the Prophet (S.A.W.) a man came and said: 'O Allah's Apostle! I have been
ruined'. He

asked: 'What happened'? He replied: 'I had sexual intercourse with my wife while I
was fasting'. The

Prophet of Allah asked him: 'Can you afford to manumit a slave?' He replied: 'No'. He
asked him: 'Can

you fast for two successive months?' He replied: 'No'. The Prophet asked him: 'Can
you afford to feed

sixty poor persons?' He replied: 'No'. The Prophet (S.A.W.) kept silent and while we
were in that state, a

big basket full of dates was brought to the Prophet. He asked: 'Where is the
questioner?' He replied: 'I

am here]'. The Prophet said: 'Take this and give it in charity'. The man said: 'Should I]
give it to a person

poorer than I? By Allah, there is no family between its (i.e. Medina's) two mountains
who are poorer

than my family'. The Prophet (S.A.W.) smiled till his pre-molar teeth became visible
:and then said

.'"Feed your family with it'

Observe how the laws and regulations of Allah which He enjoined for his servants

regarding the

emancipation of a slave for the prosperous are treated. [As for] those unable to free a
slave, they only

need to feed sixty poor people. If this is not possible and if he is poor, then nothing [is
incumbent] upon

p: ۳۹۰

him except fasting. This is the stipulated expiation for the poor who do not have enough wealth to free a slave or feed the poor. But this tradition exceeds the bounds of Allah which He legislated for his servants, it is sufficient for this transgressor to say a word that makes the Prophet laugh till his teeth show and for him to be negligent of the law of Allah and to permit him to take the sadaqa to his household.

Is there any slander greater than this against Allah and His Prophet (P) that the wrongdoer is allowed to sin willingly instead of being punished? Is there any greater encouragement than this for the disobedient

?and corrupt ones who will cling on to such false traditions and dance with joy

Due to such narrations, Allah's religion and His laws have become a [type of] amusement and mockery.

Now a fornicator takes pride in his corrupt acts and, calling himself a fornicator, sings songs of praises

for it at weddings and parties, just as the one who breaks his fast in the month of Ramadhan defies those

.who fast

Al-Bukhari has also reported in his Sahih in "The Book of Faith and Vows", in "The Chapter If one

breaks an Oath through Forgetfulness" from 'Ata on the authority of Ibn 'Abbas (R)

who said: "A man

said to the Prophet (S.A.W.): 'I visited before stoning (i.e., I circumambulated the house of Allah, tawaf

al-Ziyara)'. The Prophet (S.A.W.) said: 'There is no objection [to it]'. Another man said: 'I shaved my

p: ۳۹۱

head before making the sacrifice'. He said: 'There is no objection [to it]'. Another one said: 'I made the

."[sacrifice before stoning']. The Prophet (S.A.W.) said: 'There is no objection [to it

From 'Abd Allah b. 'Amr b. al-'As who reported that while the Prophet (S.A.W.) was delivering a

sermon on the day of sacrifice, a man went up to him and said: "O Messenger of Allah, I used to

consider this and this before that and that". Thereafter, another person stood up and said: "O Prophet of

Allah, I used to consider this and this as part of the three (shaving the head, sacrifice, and stoning)". The

"Prophet (S.A.W.) said: "Do it! There is no objection to any of them today

Anything that he was asked about that day he said "Do it! Do it! There is no objection ."[to it

It is strange that when you read these objectionable narrations, some obstinate people will confront you

saying] that the religion of God means ease and not burden. And that the Prophet] (S.A.W.) said: "Make

"things easy, do not make things difficult

It is a true statement intended to [lead to] falsehood. For there is no doubt that Allah desires ease for us

and does not desires any hardship upon us, and that he did not impose hardship upon .us in religion

However, the rulings and legislations which He has outlined and imposed on us by

way of the noble

Qur'an and the pure Prophetic sunna and has given us necessary concessions when
the situation demands

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like tayammum in the absence of water or fear of [using] cold water, or like performing the prayer in a sitting position when required, or breaking the fast and shortening [the prayer] while travelling, all of this is true – but for us to go against His injunctions, Glory be to Him, by, for example, structuring the wudu' or tayammum as we desire so that we wash the hands before the face, for example, or wipe the feet before the head – this is not permitted

Nonetheless, the forgers wished that the Prophet of Allah (S.A.W.) would waive everything so that they could find a loophole, as many people say today (when you argue with them on matters of law): "There is no burden upon you, my brother! The only important thing is to pray! Pray as it pleases you"

It is strange that al-Bukhari himself related, on the same page where there are the words of the Prophet

Do it! Do it! There is no objection [to it]" an incident where the Prophet demonstrates extreme severity

He reported, on the authority Abu Hurayra, that a man entered the mosque to pray while the Prophet (S

A.W.) was in a corner of the masjid. The man came and greeted him. He said to him: "Return and pray

for you have not prayed". So the man went back and prayed then greeted him; the

Prophet said "And

unto you too. Return and pray for you have not prayed!" The man repeated the
,prayer three times, and

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on every occasion, the Prophet said to him: "Return and pray for you have not prayed". The man said to the Prophet: "Teach me, O Messenger of Allah" so he taught him to be at ease in ruku', and in prostration. He said: "Then bow until you are at ease in the bowing position, then raise your head until you are standing erect, then prostrate until you are at ease in the prostrate position. Then rise until you are balanced and are at ease in the sitting position then prostrate until you are at ease in the prostration ."

"then rise until you are standing erect. Do this in your whole prayer

In his Sahih, al-Bukhari narrated in "The Book of Tawhid", in "The Chapter On Allah's Words: 'Recite from the Qur'an what is easy for you' from 'Umar b. al-Khattab who said: 'I heard Hisham b. Hakim recite Sura al-Furqan during the lifetime of the Prophet of Allah (S.A.W.) so I listened to his recitation and lo! He was reciting in a mode which the Prophet of Allah had not taught me. I almost grabbed him during the prayer, but I waited until he recited the salam. Then I took hold of his lower garment and said: 'Who taught you to recite this Sura which I heard from you?' He said: 'The Prophet of Allah made me recite [this way]'. I said: 'You have lied! He made me recite in a manner different

from what you

!recited

So I went out with him and led him to the Prophet of Allah (S.A.W.), and I said: 'I heard
him reciting

p: ۳۹۴

Sura al-Furqan in a mode different from what you have taught me'. He said: 'Let him be. Recite O Hisham!' So he recited the recitation I had heard him whereupon the Prophet of Allah said: 'So it was revealed'. Then the Prophet of Allah (S.A.W.) said: 'Recite O Umar!' So I recited it in the manner he had made me recite. He said: 'So it was revealed. Indeed this Qur'an was revealed in seven different modes of recitation. So recite it in whichever way is easy for you

Does there remain any doubt, after this narration, that the falsifiers were insolent to the sanctity of the Prophet (P) even to the noble Qur'an, and that he taught his companions different recitations, telling each one of them that it was revealed in this manner? Had there not been a big difference in the mode of recitation, 'Umar would not have come close to breaking Hisham's prayer and would not have threatened him. This reminds me of the scholars of the ahl al-sunna who insist on a specific recitation and do not allow anyone to recite differently. One day, I was reciting "Udhkuru ni'mati al-lati an'amtu

."alaykum" ("Remember my bounty I have bestowed upon you'

One of them scolded me strongly and screamed saying: "Do not destroy the Qur'an if you are ignorant of

the recitation". I asked: "How have I destroyed the Qur'an"? He said: "Udhkuru
Ni'matiya and not

. "Ni'mati

Al-Bukhari reported in his Sahih in volume ۳ page ۷۸ in "The Book of Borrowing and the
Repayment of

p: ۳۹۵

Loans", in "The Chapter of Disputes" from 'Abd al-Malik b. Maysara who informed me,
he said: "I
heard al-Nazzal, I heard 'Abd Allah say: 'I heard a man recite a verse which I had
heard the Prophet (S.A
W.) recite differently. So I took him by the hand and went to the Prophet of Allah
:(S.A.W.) who said
Both of you are fine". Shu'ba said: "I think he said: 'Don't disagree. For those who'
came before you
."disagreed and were destroyed
Glory and Praise be to Allah! How can the Prophet of Allah (S.A.W.) accept their
:difference and say
Both of you are fine" and not refer them to a unified [mode of] recitation, thereby"
eradicating
?differences
Then, after that, he says to them: "Do not disagree for you will be destroyed". Is this
?not contradictory
O Servants of Allah! Give me your opinion, may Allah have mercy upon you! Did they
not differ except
by his permission, blessings and encouragement? Certainly not! Far be it for the
.Prophet of Allah (S.A
.W.) [to promote] this contradiction and difference which reason shuns
Do they not reflect upon the Qur'an which says: "Were it from other than Allah, they
would have found
many contradictions in it" (۴:۸۲)? Has a greater and more dangerous difference

befallen the Islamic

umma than numerous modes of recitations which have changed the meaning of the
Qur'an to varying

interpretations and views so that even the clear verses of wudu' have become a
?matter of dispute

**The Prophet behaves like a child and then disciplines one who does not deserve
punishment**

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Al-Bukhari, in his Sahih, in "The Book of Military Campaigns", in "The Chapter On The
Illness and
Death of the Prophet (S.A.W.)", and also Muslim in his Sahih, in "The Book of Peace", in
"The chapter
of Aversion to Medication Administered by Force" reported: "From 'A'isha who said:
'We poured
medicine in one side of the Prophet's mouth during his illness and he started pointing
to us, meaning to
say: 'Don't pour medicine in my mouth'. We said: '[It is] a patient's dislike to medicine'.
When he
recovered he said: 'Didn't I forbid you to pour medicine in my mouth?' We said: '[We
thought it was due
to] the dislike patients have for medicines'. He said: 'Let everyone present in the
house be given
medicine by pouring it in his mouth while I am looking at him, except al-'Abbas as he
has not witnessed
.'"[you [doing the same to me

Strange indeed is the case of this slandered Prophet, whom the liars made like a child
who is made to
swallow bitter medicine which he does not accept. He indicates to them not to
administer medicine to
him, but yet they force it upon him despite his protests

When he recovers he says to them: "Didn't I forbid you to pour medicine in my
mouth?" They excuse

themselves saying they assumed that his prohibition was due to the aversion of a sick
person from
medicine, then he decrees for all of them that they be given the medicine while he
watches to satisfy his
rancor, and did not exclude anyone except his uncle al-'Abbas since he was not
present when they were

.administering it

Lady 'A'isha did not complete the story, was the Prophet's (S.A.W.) order carried out on them or not, and

?to whom and how was this done to the men and women present

The Prophet leaves out some verses of the Qur'an

In the book of "The Merits of the Qur'an", in "The Chapter of Forgetfulness of the Qur'an", as well as in

The Chapter of One Who Sees No Problem in saying Sura so and so", al-Bukhari" reported the

following hadith as did Muslim in his Sahih in "The Book of The Prayers of Travellers and Shortening

it" in "The Chapter of The Order to Abide by the Qur'an and the Hatred of saying 'I forgot verse so

and so....": "Abu Usama informed us on the authority of Hisham b. 'Urwa, on the authority of his father

from 'A'isha who said: 'One night, the Prophet of Allah (S.A.W.) heard a man reciting from a chapter [of

the Qur'an]. He said: 'May Allah have mercy on him. He has reminded me of verse so and so which I

."had forgotten from sura so and so

Similarly, in another narration, al-Bukhari related from 'Ali b. Mushiri from Hisham from his father

from 'A'isha (R) who said: "The Prophet of Allah (S.A.W.) heard a reciter at night in the masjid and

said: 'May Allah have mercy on him. He has reminded me of verse so and so which I
left out from Sura

.'"so and so

This is the Prophet whom Allah, Glory be to Him, sent with the Qur'an, the eternal
miracle, which he

p: ٣٩٨

used to memorize from the day of its revelation upon him, verse by verse, until its
.complete revelation

Indeed Allah said to him: "Don't move your tongue to hasten to it" and He also said: "It
is indeed a

revelation of the Lord of all the worlds, sent down through the Faithful Spirit to your
heart so that you

may be among the warners speaking a clear Arabic tongue and it is indeed in the
revealed book of the

.(former Prophets" (۲۶:۱۹۶

But the liars, deceivers and the forgers are not satisfied until they attribute false,
nonsensical and

legendary things to him which no sane mind or intellect can accept. It is the right of
the Muslim

researchers to dissociate the Prophet of Allah (S.A.W.) from such false traditions which
fill the hadith

."books, especially those counted amongst the "Sahihs

We have not transmitted [anything] except from the books of al-Bukhari and Muslim
which are seen by

the ahl al-sunna as the most reliable books after the book of Allah. If this is the status
,of the Sahihs

specifically the blemish on the sanctity and infallibility of the Prophet (P), then do not
even ask about

the other books. All these are [due to the] interpolations of the enemies of Allah; the
enemies of His

Apostle (S.A.W.) who sought to flatter the Umayyad rulers during the time of Mu'awiya
and those who
succeeded him, until they filled volumes and volumes with spurious hadiths through
which they desired
the denigration of the bearer of the message (P); for they did not believe in everything
that he brought

from Allah. This is one perspective. The other perspective was to justify the vile and disgraceful deeds of their leaders which Muslim history has recorded. The Prophet of Allah (S.A.W.) had exposed them from the beginning of his mission, and warned against them, exiling them from Medina, and had cursed them. In his history, al-Tabari says: "The Prophet (S.A.W.) saw Abu Sufyan was approaching on a donkey, with Mu'awiya leading him, and Yazid, his son, herding it. He said: "May Allah curse the leader, the rider and the driver". Imam Ahmad in his Musnad, on the authority of Ibn 'Abbas, said: "We were on a journey with the Prophet of Allah (S.A.W.) when he heard two men singing, one of them responding to the other. Whereupon the Prophet (S.A.W.) said: 'See who they are'. The people said Mu'awiya and 'Amr b. al-'As'. The Prophet of Allah raised his hands and said: 'O Allah! Debase them and confine them into the fire'" . And from Abu Dharr al-Ghifari, who said to Mu'awiya: "I heard the Prophet of Allah say when you passed by him: 'O Allah! Curse him and make his stomach full of :nothing but dust!'" Imam 'Ali (A.S.) said in a letter that he sent to the people of Iraq By Allah! Were I to meet them alone, and they filled the earth, I would not be scared"

of them. I am sure

of their going astray due to what they indulge in; the guided path that we are in is
reliable, clear, certain

and insightful. I am eager to meet my Lord and am waiting for His bounteous reward.

Yet sorrow

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overtakes me and grief overwhelms me; the matter of this umma will be taken away
by the fools and
corrupt ones; they will treat the property of Allah as their personal property and the
servants of Allah as
their slaves; they will fight the upright ones and will make those who have deviated
members of their
."groups

Since the Prophet of Allah (S.A.W.) cursed them as you have seen, and they did not
find the hadith to be
distorted since the prominent companions recognized it, they invented other
traditions to change truth to
falsehood, and to make the Prophet of Allah (S.A.W.) seem an ordinary person beset
by the zeal of the
period of jahiliyya, subject to severe anger, defaming and cursing those not deserving
it. To defend their
.accused leaders, they fabricated this hadith

Al-Bukhari reported in his Sahih in "The Book of Supplications", in "The Chapter of The
.Prophet's (S.A
W.) saying: 'Whoever I have wronged, make it a charity and a blessing for him'".
Muslim also recorded

in his Sahih under "The Book of Kindness, Kinship and Good Manners", in "The
Chapter of Whoever
the Prophet (S.A.W.) Cursed or Insulted or Prayed against, He did not Deserve it, it
was made as a

Charity, Reward and a Mercy For Him": "From 'A'isha who said: 'Two men called upon
the Prophet of
Allah (S.A.W.) and spoke to him about something which I do not know. They angered
him and he
cursed and insulted them. When they left, I said: 'O Prophet of Allah! Whatever good
comes, these two

will not receive it'. He said: 'How so?' I said: 'You cursed and insulted them'. He said:
'Don't you know

what I have requested from my Lord when I said 'O Allah! I am just a man, so any
Muslim that I curse

."or insult, make it a charity and reward for him

On the authority of Abu Hurayra, the Prophet (S.A.W.) said: "O Allah! I have taken a
covenant with

You which you will never break. For I am only a man so any believer whom I wrong,
insult, curse or

whip, cause that to be a prayer and a charity for him through which he gets closer to
you on the day of

."resurrection

Due to such false traditions, the Prophet becomes angry for other than Allah's sake.
He insults and

abuses. Moreover, he curses and whips one who does not deserve it. What kind of
Prophet is this who is

so overcome by Satan that he goes beyond the sphere of reason? Is it permitted for
an ordinary religious

person to behave thus? Or is such a deed by him not detestable? Due to such hadiths,
the Umayyad

rulers, who the Prophet of Allah cursed, supplicated against and whipped a few of
them for the vile

deeds they committed and exposed them in front of the general populace, came to be
[seen as] the

oppressed ones! Rather, they became chaste and deprived ones, attaining closeness
to Allah

These spurious narrations are self revealing and disgrace the fabricators. The
(Prophet of Allah (S.A.W

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was not an insulter, nor a curser, nor a corrupt person, nor one using obscene language. Allah forbid

Allah forbid! Grave indeed are the words that emerge from their mouths that cause Allah to be angry

with them, curse them and prepare for them a painful chastisement

To refute these false allegations, one narration which both al-Bukhari and Muslim narrated from 'A'isha

herself is sufficient for us. Al-Bukhari reported in his Sahih in "The Book of Etiquettes" in "The Chapter

of the Prophet (S.A.W.) did not commit Vile Deeds or use Foul Language" on the authority of 'A'isha

who said: "Some Jews came to the Prophet (S.A.W.) and said: 'Assaamu 'alaykum!'" (Death unto you

'A'isha said: "I said: 'And unto you, and may Allah curse and be angry with you'. The Prophet (S.A.W

said: 'Go easy O 'A'isha! Be friendly, do not be harsh nor of vile deeds'. I said: 'Did you not hear what

they said?' He said: 'Did you not hear what I said? I responded to them and my invocation against them

was answered, and their invocation against me went unanswered

Muslim also reported in his Sahih in "The Book of Kindness, Kinship and Etiquettes" that the Prophet of

Allah (S.A.W.) prohibited Muslims from cursing. He even prohibited Muslims from cursing beasts and

cattle. When it was said to him: "O Prophet, curse the polytheists!" He said: "I have not
been sent as a

. "curser, I have been sent as a mercy

This is what is in concordance with the supreme character and gentle heart that were
[the special [traits

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of the Prophet of Allah (S.A.W.). He would not curse, abuse or whip those who did not
deserve [such
treatment]. When he got angry, he did so for Allah's sake; if he cursed, he did so upon
one who deserved
it; and if he ordered whipping, he did so in order to carry out the penalties [prescribed]
by Allah; he did
not whip the innocent ones against whom there was no clear proof, or witnesses, or
.confessions

They dwindled and their hearts burnt due to the dissemination of narrations which
contained curses on
Mu'awiya and the Umayyads. They invented these false traditions to confuse the
people and to elevate
the status of Mu'awiya, the forger. As a result, you find that Muslim, in his Sahih, after
reporting these
hadiths which make the imprecations of the Prophet on Mu'awiya a charity, mercy
[and [a medium for
attaining closeness to Allah, reports a hadith from Ibn 'Abbas who says: "I was playing
with the boys
when the Prophet of Allah (S.A.W.) came, and I hid behind a door. He came and got me
and said: 'Go
and call Mu'awiya for me'. He said: 'I went and said: 'He is eating'". He (Ibn 'Abbas)
said: "He then said
to me: 'Go and call Mu'awiya for me'. I went and said: 'He is eating'. He said: 'May Allah
not satiate his

."stomach

We find in the history books that, Imam al-Nasa'i, after writing a book of traits which were special to the

Commander of the Faithful, 'Ali b. Abi Talib (A.S.), came to Syria. The people of Syria rebuked and

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asked him as to why he did not record the excellences of Mu'awiya. He replied: "I do not know of any virtue of him except that Allah does not satiate his stomach". Whereupon they beat him around his private parts until he was martyred. Historians relate that the prayer of the Prophet (S.A.W.) was effective, for Mu'awiya used to eat and eat until he would get tired of eating, yet he was not full.

In fact, I was not aware of these narrations which made the curse a blessing and [form of] nearness to Allah, until one of the Shaykhs in Tunis informed me about it. He was reputed for his knowledge and erudition and we were in a gathering engaged in a conversation about hadith until the issue of Mu'awiya b. Abi Sufyan came up. The Shaykh had been speaking of him in profound awe, saying that he was intelligent and famous for his sagacity and astuteness in managing affairs. He started to speak about him and his politics and his victory over our master 'Ali (May Allah brighten his face) in war. I held my patience with anguish but he went to such an extent in his praise and adoration of Mu'awiya until I could no longer bear it. So I said to him that the Prophet of Allah (S.A.W.) did not like him and had actually

supplicated against him and cursed him. Those who were present were astonished,
and there were those
who were angered at what I had said. But the Shaykh, with complete tranquillity,
replied that he

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believed me, which increased the astonishment of those present. They said to him:

"We do not

understand anything. On the one hand you praise him and are pleased with him and,

,on the other hand

you agree that the Prophet cursed him. How can this be correct?" And I too, with

them, asked how could

?this be correct

The Shaykh responded to us with an answer which was perplexing and difficult to

:accept. He said

Whoever the Prophet of Allah has cursed or insulted, it is for him a charity and a "

blessing, and [a means

of] getting closer to Allah, Glory be to Him". Everyone asked in bewilderment: "How is

"?[this [possible

He replied: "Because the Prophet of Allah (S.A.W.) said: 'I am a mere mortal like the

rest of mankind

and I have asked Allah to make my supplications and curses a blessing and a charity".

Then he added

saying: "Even he who the Prophet of Allah (S.A.W.) kills, he goes from this world

"!directly to heaven

I approached him alone afterwards and questioned him about the source of the

.hadith he had mentioned

He produced Sahih al-Bukhari and Sahih Muslim and I studied those hadiths which

only increased my

certainty regarding the plots which the Umayyads perpetrated to cover up the

realities and to hide their

disgraces on the one hand, and to destroy the infallibility of the Prophet (P) on the
.other

Subsequently, I found several narrations leading to the same goal. To be appeased,
the plotters

fabricated even more than that, attributing [them] to the Lord of all the worlds. Al-
Bukhari has related in

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his Sahih, in "The book of Tawhid" in the Chapter of Allah's saying: "They wish to change Allah's words", from Abu Hurayra that the Prophet of Allah (S.A.W.) said: "A man who never did any good deed said that if he died they should burn him and throw half [the ashes] in the earth and the other half in the sea, for, by Allah, if Allah should get hold of him, He would inflict such punishment on him as He would not inflict on anybody else in the world. But Allah ordered the sea to collect what was in it (of his ashes) and similarly ordered the earth to collect what was in it (of his ashes). Then Allah said to him 'Why did you do so?' The man replied: 'I was afraid of You, and You know it better'. So 'Allah forgave him."

From Abu Hurayra also on the same page: "I heard the Prophet saying: 'If somebody commits a sin and then says: 'O my Lord! I have sinned, please forgive me' and his Lord says: 'My slave has known that he has a Lord who forgives sins and punishes for it, I therefore have forgiven my slave (his sins)'. Then he remains without committing any sin for a while and then again commits another sin and says: 'O my Lord, I have committed another sin, please forgive me' and Allah says: 'My slave has

known that he has

a Lord who forgives sins and punishes for it, I therefore have forgiven my slave'. Then
he remains

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without committing any another sin for a while and then commits another sin and says: 'O my Lord, I have committed another sin, please forgive me' and Allah says: 'My slave has known that he has a Lord Who forgives sins and punishes for it. I therefore have forgiven my slave (his sin), he can do whatever .'"he likes

What kind of Lord is this, O servants of Allah? From the first instance, the servant knew that he had a Lord who forgives sins, even though his Lord was not aware of this fact, so that on every occasion he

"?had to ask: "Does my servant know that he has a Lord who forgives sin

What kind of Lord is this who, because the repeated perpetration of sins and ,repeated forgiveness becomes tired and exhausted and says to his servant: "Do as you wish. Give me rest, Allah will leave ."you alone

Grave indeed are the words that come out of their mouths. They utter not except" falsehood, perchance

you may kill yourself in their trail, they will still not believe in this speech". Yes, Indeed! They allege

that the Prophet of Allah (S.A.W.) said to 'Uthman: "Do as you wish, for nothing of what you do will

harm you after today". This was when 'Uthman helped substantially in preparing the

army which was

going to Tabuk. According to what they say, it was an absolvment of sins that monks
used to give in

.exchange for an entry to heaven

It was not surprising therefore when 'Uthman did those vile deeds that resulted in the
uprising against

p: ٤٠٨

him and his being killed and buried in a non-Muslim graveyard without being washed
[or [covered with
a shroud. That is their protection [against punishment]. Say: "Bring your proof if you
are indeed
."truthful

The Prophet contradicts himself in his hadith

The Prophet contradicts himself in his hadith

In "The Book of Discord", in "The Chapter If Two Muslims meet with their Swords", in
volume. ٨, page

al-Bukhari recorded in his Sahih from 'Abd Allah b. 'Abd al-Wahhab who said: , ٩٢
"Hammad informed

us on the authority of a man he did not name, that al-Hasan said: 'I went out with my
weapons during the

nights of sedition, and Abu Bakra met me saying: 'Where are you going?' I replied: 'I
wish to assist the

cousin of the Prophet of Allah (S.A.W.)'. He said: 'The Prophet of Allah (S.A.W.) said: 'If
two Muslims

show up against each other with their swords, both of them are the inhabitants of
fire'. It was said: 'This

is the killer but how about the one killed?' He replied: 'He wanted to kill his
."companion

Hammad b. Zayd said: "I mentioned this hadith to Ayub and Yunus b. 'Ubayd, for I
wanted them to

inform me about it. They said: 'Al-Hasan related this hadith from al-Ahnaf b. Qays

."from Abu Bakra

Similarly, Muslim has reported in his Sahih, in "The Book of Discord and Signs of the Hour", in "The

Chapter if Two Muslims meet each other with their Swords", from the hadith of Abu -Bakra from al

Ahnaf b. Qays, who said: "I went to assist this man, and Abu Bakra met me and said: 'Where are you

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going?' I said: 'I am going to help this man'. He said: 'Go back. For I heard the Prophet of Allah say: 'If two Muslims meet with their swords [in combat], the killer and the killed are in the fire'. I said: 'O Prophet of Allah! This [is] the killer, how about the one killed? He said: 'He was intent upon killing his .'"companion

From these false narrations, the reader can clearly understand the reasons for forging them; it indicates Abu Bakra's enmity towards the cousin of al-Mustafa and how he worked towards abandoning the Commander of the Faithful. He was not satisfied with that, however; he even prevented the eminent companions who wanted to aid the truth against falsehood, and so fabricated such hadiths which reason cannot accept and which neither the Qur'an nor the true Prophetic sunna acknowledge. For Allah's words, Glory be to Him, the Most Exalted: "So fight the party that rebels until it complies with the order of Allah", (۴۹:۹) clearly commands to fight rebels and oppressors. As a result, you observe that the commentator of al-Bukhari wrote in the sidenotes of the hadith the following: "Examine this hadith; is there any proof for fighting the rebels as per Allah's directive: "And fight the party

which rebels..." . And

if a hadith contradicts the book of Allah, then it is a lie and is to be discarded". As for
the true Prophetic

sunna his words regarding 'Ali are: "Of whomsoever I am the master, 'Ali is also his
master. My Lord

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Befriend those who befriend him and oppose those who oppose him and help those
who help him

Forsake those who forsake him and let the truth be with him wherever he goes". For
friendship of 'Ali is

friendship of the Prophet of Allah (P). And helping the Commander of the Faithful is
obligatory upon

every Muslim and forsaking him is forsaking the truth and is [equivalent to] supporting
falsehood

If you reflect upon the hadith of al-Bukhari you will find in the chain of narrators an
unknown person

whose name he did not mention as he said: "Hammad informed us on the authority of
a man he did not

name..." This clearly proves that this unknown man was from the hypocrites who
hated 'Ali and exerted

themselves to erase 'Ali's excellences or, to be exact, to kill him and his memory as
much as they were

able to. Sa'd b. Abi Waqqas, who also desisted from helping the truth, said: "Come to
me with a sword

saying this one is on the truth and that one is on falsehood so that I may fight him...".
Due to such

adulteration, truth is confused with falsehood and the clear path lost, it is replaced
with darkness

We find too in the reliable books of the sunna, that the Apostle of Allah (S.A.W.) gave
the good tidings

of heaven to a lot of his companions especially the ten who became famous among
the Muslims as

.having been assured of paradise

Ahmad, al-Tirmidhi and Abu Dawud reported that the Prophet (S.A.W.) said: "Abu Bakr
,is in heaven

Umar is in heaven, 'Uthman is in heaven, 'Ali is in heaven, Talha is in heaven, al-
,Zubayr is in heaven

Abd al-Rahman b. 'Awf is in heaven, Sa'd b. Abi Waqqas is in heaven, Sa'id b. Zayd is in
heaven and

.Abu 'Ubayda b. al-Jarrah is in heaven

It has been authenticated from the Prophet (S.A.W.) that he said: "Give good tidings to
the family of

Yasir for your place is in heaven. And his words: "Heaven yearns for four: 'Ali and
'Ammar, Salman and

al-Miqdad". Muslim reported in his Sahih that 'Abd Allah b. Salam was given the glad
tidings of heaven

by the Prophet of Allah and it has been verified that he said: "Al-Hasan and al-Husayn
are the two

leaders of the youths of paradise". It was verified from him also that Ja'far b. Abi Talib
flies with the

angels in paradise. And that Fatima al-Zahra (A.S.) is the leader of the women of
paradise and that her

mother Khadija was told by Gabriel of a house of gold and silver embroidery in
paradise. It was also

authenticated that he said: "Suhayb, the foremost of the Romans is in paradise, and
Bilal, the foremost of

the Ethiopians, is in paradise, and Salman, the foremost of the Persians, is in
."paradise

This being the case, why is the hadith of the good tidings of paradise restricted to only

these ten? You do

not find a gathering or an assembly when they discuss heaven, then they mention the

[ten [who were

.given the good tidings of paradise

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We do not envy them in this, nor do we not restrict the wide mercy of Allah which encompasses everything, but we only say that these hadiths are at variance and conflict with the hadith which says: "If two Muslims meet each other with their swords in combat, then the killer and the one ."

For if we believe this, then the hadith of the ten given the tidings of heaven evaporates since most of them waged war, fought against and killed each other. Talha and Zubayr were killed at the battle of the Camel which was led by the mother of the believers 'A'isha against Imam 'Ali b. Abi Talib. Their swords .were raised in combat; indeed, they caused the death of thousands of Muslims

Similarly, 'Ammar b. Yasir was killed at the battle of Siffin, the flames of which were started by Mu'awiya b. Abi Sufyan. 'Ammar was present with his sword with 'Ali b. Abi Talib; the rebellious forces slew him. The Prophet of Allah (S.A.W.) prophesied this. Similarly, the leader of the martyrs, the leader of the youths of Paradise, Imam al-Husayn and the family of al-Mustafa were present with their swords in combat against the army of Yazid b. Mu'awiya. They killed all of them, no one survived .among them except 'Ali b. al-Husayn

According to the view of these liars then, all of these are in the fire, the killers and those who were killed

.for they met [in combat] with their swords

Obviously, it is incorrect to attribute the hadith to one who does not utter anything from his own desire

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but rather, [from] the revelation sent unto him. It is also, as we have previously pointed out, in conflict with logic and reason and contradicts the book of Allah and the sunna of His Prophet (S.A.W.). The question that arises here is: "How could al-Bukhari and Muslim be so negligent of such lies and not be aware of them? Or did their school of thought believe in such narrations

Contradictions regarding virtues

Among the contradictory hadiths that you find in the "Sahihs" are those regarding the superiority of the Prophet of Allah (S.A.W.) over all the Prophets and Apostles, and other traditions which elevate Moses to a level higher than him. I believe that the Jews, who converted during the times of 'Umar and 'Uthman like Ka'b al-Ahbar, Tamim al-Dari, and Wahb b. Munabbih, are the ones who fabricated those hadiths attributing them to some companions who used to admire them such as Abu Hurayra, Anas b. Malik and others. Al-Bukhari narrated in his Sahih in "The Book of Tawhid" in "The Chapter on Allah's words ."

"And Allah spoke to Moses'

From Anas b. Malik, a long tale regarding the nocturnal journey (isra') of the Prophet (S.A.W.) then his ascent to the seven heavens; then to the remote tree (al-sidrat al-muntaha); and the

story of the fifty

obligatory prayers which were enjoined upon Muhammad and his umma, and which,
by the grace of

Moses, were reduced to five applied [prayers]. In this [story] are clear lies and basest
disbelief, like the

all-Conquering Lord of Power drew close until He was two bow lengths or less away
,from the Prophet

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and other fables. However, what is of importance to us here in this narration is that when Muhammad reached the seventh heaven, Moses, who had been elevated to the seventh [heaven] because of Allah's speaking to him, was there. Moses said: "My Lord! I did not think that anyone would be raised higher than me". Muslim reported in "The Book of Faith", in "The Chapter On the Beginning of Revelation to the Prophet of Allah (S.A.W.)", and al-Bukhari in his Sahih in "The Book of the , "Beginning of Creation in "The Chapter of Accounts of the Angels" (peace be upon them), another anecdote which resembles the first; speaking of the nocturnal journey and ascension but states instead that Moses was in the sixth :heaven, and Abraham in the seventh. What concerns us is the following section

The Prophet of Allah (S.A.W.) said: "We came to the sixth heaven. It was asked: 'Who is this?' It was said: 'Gabriel'. It was said: 'Who is with you'? He said: 'Muhammad (S.A.W.)'. It was said: 'Has revelation descended upon him?' He answered: 'Yes'. It was then said: 'Welcome to him! What a wonderful [person] has come!' I went to Moses and greeted him and he said: 'Welcome to my brother and Prophet'. When I went on, he wept. It was said: 'What has made you weep?' He

said: 'O Lord! The

followers of this youth who was sent after me will enter paradise in greater numbers
."than my followers

Muslim reported in his Sahih, in "The Book of Faith" in "The Chapter [entitled] 'In the
lowest of

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Paradise will be a House in It", from Abu Hurayra, who said: "The Prophet of Allah (S.A.W.) said: 'I am the leader of all mankind on the day of judgment, and do you know how that is? Those who came before and those who came after will be gathered in one area known as "al-Da'i". Their sight will be restored to them, then the Sun will descend and the men will encounter such sorrow and affliction that they will not be able to withstand it. The people will then say: 'Don't you see what has befallen you? Shall you not seek someone who will intercede for you with your Lord?' Whereupon some will say to the others: 'Go to Adam'. So they will go to Adam (A.S.) and they will say to him: 'You are the father of mankind, Allah created you with His Hands and breathed His Spirit into you, and ordered the angels to prostrate before you. Intercede for us with your Lord. Don't you see our condition? Don't you see what has befallen us?' Whereupon Adam will say: 'Today my Lord got angry to a degree that He has never got before. After this day, He will never be so angered again. He prohibited me from the tree and I disobeyed Him. (I am) on my own! On my own! On my own! Go to someone else. Go to Noah". The

narration continues and it is very long (we always wish [to cite] a brief account). It goes on to state that

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the people go to Noah, then Abraham, then Moses then Jesus, and each of them said:
"On my own! On
my own! On my own"! Each relates his error or his sin, with the exception of Jesus who
does not
mention a sin but nonetheless says: "On my own! On my own! On my own! Go to
someone else! Go to
Muhammad"! The Prophet of Allah said: "So they come to me. So I go forth and go
,under the throne
and fall in prostration before my Lord the Powerful and the Glorious, then Allah allows
for me, out of
his praises and beauty of adoration, something He had never allowed for anyone
before me. Then it will
be said: 'O Muhammad! Raise your head! Ask and you shall be given. Intervene and
your intercession
will prevail!' So I raise my head and I say: 'My umma O Lord, My umma, O Lord!' Then
:Allah will say
O Muhammad! I allow entry from your umma those who have no reckoning upon'
them through the
right gate of paradise. And they are to share with the others in the other gates
besides this one". Then he
said: "By He in whose hand is my soul! Indeed, what is between the levels of paradise
is like what is
."between Mecca and Humayr or what is between Mecca and Basra

In these hadiths, the Prophet of Allah (S.A.W.) says that he is the leader of mankind on

the day of

judgment. And he says that Moses said: "O my Lord! I did not think that anyone would
be elevated

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above me". And he says that Moses wept and said: "O Lord! The followers of this youth who was sent

"after me will enter paradise in greater numbers than my followers

We adduce from these hadiths that all the Prophets and Apostles from Adam even Jesus through Noah

and Abraham and Moses (upon them and upon our Prophet be the choicest of blessing and the purest of

greetings) will not seek intercession with Allah on the day of reckoning, instead, Allah will restrict it to

Muhammad (S.A.W.) only. We believe in all of that and we attest too to his superiority (S.A.W.) over

the rest of mankind. However, the "Israiliyyun" and their helpers amongst the Umayyads could not

tolerate this preference and superiority of Muhammad (S.A.W.) and so they fabricated traditions on the

superiority of Moses over him. We have already seen in a preceding discussion the words of Moses to

Muhammad on the night of the nocturnal journey and mi'raj that when Allah enjoined upon Muhammad

fifty prayers, Moses said to him: "I know the people more than you". This, though, was not sufficient so

they invented other narrations speaking of his superiority, i.e., Moses over Muhammad by Muhammad

:himself. Following are some of these narrations

Al-Bukhari reported in his Sahih in "The Book of Tawhid", in "The Chapter of Allah's
Wish and Will
and You do not Wish Anything except If Allah Wills it", from Abu Hurayra, who said: "A
Muslim man
and a Jew quarreled, and the Muslim said: 'By Him who chose Muhammad over the
universe' in an oath

he took, whereupon the Jew said: 'By Him who chose Moses over the universe'. Upon this, the Muslim raised his hand and slapped the Jew. The Jew then went to the Prophet of Allah (S.A.W.) and informed him of what had transpired between him and the Muslim. The Prophet (S.A.W.) said: 'Do not give me preference over Moses for the people will be unconscious on the day of judgment, and I will be the first to recover. There will be Moses falling upon the side of the throne. I will not know whether he was among those who lost consciousness and recovered before I did, or if he was among those exempted by .'"Allah

In another narration of al-Bukhari, he said: "A Jew who had been slapped on the face came to the Prophet and said: 'O Muhammad! An Ansari companion of yours slapped me on my face'. The Prophet said: 'Call him'. So he called him. The Prophet said: 'Why did you slap his face?' The man said: 'O Prophet of Allah. I passed by the Jew and I heard him say: 'By him who chose Moses above all .mankind'. I said: 'Over Muhammad?' So I became angry and I slapped him

The Prophet said: 'Do not give me preference over the Prophets for the people will lose consciousness on

the day of Judgment and I will be the first to recover and I will be with Moses holding
on to one of the
pillars of the throne and I shall not know whether he recovered before me or if he was
being

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."compensated for his unconsciousness in the mountain

Similarly, al-Bukhari has reported in "The Book of Tafsir of the Qur'an for Sura Yusuf (A.S.)" in "The

Chapter of His words: 'And when the Prophet came to him...'" from Abu Hurayra, who said: "The

Prophet of Allah said: 'May Allah bestow His Mercy on (Prophet) Lot. He wished he could have some

powerful support; and if I were to remain in prison for the period Joseph had remained, I would surely

respond to the call; and we have more right (to be in doubt) than Abraham. When :Allah said to him

Don't you believe?' Abraham said: 'Yes, (I do believe) but [I ask] to be stronger in' ."faith

All these statements were not enough for them until they made the Prophet of Allah (S.A.W.) doubt

even his standing with his Lord. He had no [powers of] intercession, no praiseworthy position, and no

preference over the Messengers and Apostles and no good tidings of Paradise for his companions, since

he himself did not know his fate on the day of judgement. Read along with me this -narration of al

.Bukhari and think what you will of it

Al-Bukhari reported in his Sahih in "The Chapter of The Funeral", in "The Book of Eclipses", in volume

page ۷۱, from "Kharija b. Zayd b. Thabit, that Umm al-'Ala, a woman of the Ansar, ,۲
pledged fealty to
the Prophet (S.A.W.) and told him that the Muhajirin cast lots (by throwing dice), and it
fell on 'Uthman
b. Maz'un, so we took him in our household. He became sick, an illness which caused
his death. When

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he died and was bathed and shrouded in his clothes, the Prophet of Allah (S.A.W.)
:came in and I said

May Allah have mercy upon you, O Abu al-Sa'ib for I bear witness that Allah has'
honoured you'. The

Prophet (S.A.W.) said: 'How do you know that Allah has honoured him?' I said: 'May my
father be

sacrificed, O Prophet of Allah, who then has Allah honoured?' Whereupon he (A.S.)
,said: 'As for him

death has come to him, and, by Allah, I wish him well. By Allah! I do not know what will
be done to

me, I, the Prophet of Allah'. I said: 'By Allah! Never will I ascribe purity to anyone after
.'"this

This, by Allah, is an astonishing thing. If the Prophet of Allah swore by Allah that he
does not know

?what will be done to him, what remains after this

And if Allah, Glory be to Him, says: "Every person is aware of his [own] self". And if He
has also said

to His Prophet: "We have bestowed upon you a clear victory! For Allah has forgiven
your past sins and

what may be done in the future to fulfill His blessing upon you and to guide you to a
straight path and to

aid you most honourably" (٤٨:١); and if the Muslims' entry into paradise depends upon
,following

obeying and believing him, how can we believe this hadith of which there is nothing

?more evil than it

We seek Allah's refuge from the creed of the Banu Umayyads who did not believe for
even a day that

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Muhammad was truly the Prophet of Allah, but instead, used to believe that he was a king, having overcome the people by his intelligence and sagacity. This is what Abu Sufyan, Mu'awiya, Yazid and other Caliphs and rulers of theirs have clearly said

The Prophet Contradicts Science and Medicine

Science has established by indubitable proofs that certain diseases are transmitted by infection. This is known to most people, even to those who are uneducated. However, if one were to say to university medical students that the Prophet of Allah (S.A.W.) denied this, they would deride him and would find a point to defame the Prophet of Islam especially the German professors who are looking for such openings. Most unfortunately, the hadith that al-Bukhari and Muslim have reported [support [the claim against infection; yet in their books are others that support [claims for] infection. When we record these contradictions, under the heading "The Prophet Contradicts" we do not believe that (he (S.A.W contradicted himself even once in his words or deeds, but rather, [this is done] in accordance with normal practise and to attract the heart of the reader so that he might pay attention to the hadiths that

were fabricated to disparage and defame the infallible bearer of the message. [This is
also done] so that
he might know that our goal in relating such hadiths is to exonerate the Prophet and
to give him his
rightful] place in education which he precedes every modern scientist. For there is no]
true scientific
theory which contradicts an authentic hadith of the Prophet. If they conflict or
contradict, we know on

the one hand that the hadith is falsely attributed to him (S.A.W.) and, on the other hand, the hadith itself may be contradicted by other hadith which support the scientific theory. As is obvious, it would be .necessary to accept the second hadith and discard the first one

To cite an example, I shall use the hadith regarding infection. For it is important to the discussion and gives us a true picture of the disharmony amongst the companions, the narrators and the forgers. [It does .not imply] contradiction in the bearer of the message (S.A.W.), that is never possible Al-Bukhari related the two hadiths in his Sahih. I shall limit myself to his book, as it is regarded by the ahl al-sunna as the most authentic book; also so that those interpreting from different schools should not say al-Bukhari thinks a hadith is authentic whilst another scholar (in another book) thinks the opposite of the same hadith]. So the reader should note that in this chapter, I am restricting] myself to al-Bukhari .alone in the conflicting hadiths

In "The Book of Medicine", in "The Chapter of no Hama", al-Bukhari in his Sahih, said that Abu

Hurayra reported: "The Prophet (S.A.W.) said: 'There is no infection, nor safar, nor hama'. A Bedouin

stood up and said: 'Then what about my camels? They are like deer on the sand, but

when a camel

afflicted with scab comes and mixes with them, they all get infected with scab'. The

Prophet said: 'Then

""?who conveyed the disease to the first one

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Observe this Bedouin, how he is guided by his instinct to the nature of sickness of
infection of all camels

by a mangry camel when they mix. But the Prophet does not find a convincing answer
to the Bedouin's

question and instead says: "And who infected the first?" Thus he becomes the
.questioner

This reminds me of the doctor who asked a mother who had brought her child
.suffering from measles

Is there anyone at home or a neighbour who has this disease?" The mother replied:"
"No way". The

doctor said: "Perhaps he caught it in school". The mother replied promptly: "Most
certainly not. He has

not yet entered school for he is not yet five". The doctor said: "In kindergarten
therefore". The mother

said: "No. He does not go to kindergarten". The doctor said: "Perhaps you took him to
visit to your

relatives or some relatives visited you who were carrying the germs". The mother
,denied this. At that

. "the doctor said to her: "Then the germs came through the air

Certainly, the air carries the germs and infectious diseases, a whole village or entire
.city can be affected

For this reason, we have inoculations and prevention [shots], for the wind can carry
deadly diseases

such as epidemics and plague and others. How can this be not known to one who does

not say anything

of his desire? He is the Prophet of the Lord of the worlds. He from whom nothing is hidden; He from whom nothing in the heavens or the earth can be concealed; He who is the all hearing, the all knowing

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Therefore, we reject this hadith and can never accept it. We instead accept the
-second hadith which al
Bukhari himself reported on the same page, the same chapter. And in the same hadith
he says: "Abu
Salama heard Abu Hurayra say afterwards: 'The Prophet (S.A.W.) said: 'Do not expose
a sick person to a
healthy one'. Abu Hurayra denied the first hadith'. We said: 'Did you not say there is no
infection?' He
spoke unintelligibly in Ethiopian. Abu Salama said: 'I have not seen him forgetting any
."other hadith
The two hadiths are contradictory (no infection, do not expose a sick person to a
healthy one). Muslim
also reported them in his Sahih in "The Book of Peace", in "The Chapter of no
,Infection, no Evil Omen
no Hama no Safar no Star promising Rain, no Ghoul and the sick person should not be
exposed to a
."healthy one
From an examination of these hadiths, we know that the hadith: "Do not expose a sick
person to a
healthy one" is the true narration which the Prophet of Allah (S.A.W.) said for it does
not contradict
science. As for the hadith of no infection, it is falsely attributed to him, for it is a saying
of one who is
ignorant of the natural facts. As a result, some of the companions understood that the

two hadiths

contradicted each other and opposed Abu Hurayra, astonished at the first hadith. Abu
Hurayra found no

escape from this predicament and exclaimed in Ethiopian. The commentator of al-
Bukhari said: "He said

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"in anger something which was not understood

What increases our certainty that the Prophet of Allah (S.A.W.) preceded what modern science has

established, especially in infectious diseases, is that he used to warn the Muslims of plagues, leprosy and epidemics, etc

As al-Bukhari has reported in his Sahih in "The Book of The Prophets", the chapter -entitled: "Abu al

Yaman informed us..." and Muslim in his Sahih in "The Book of Peace" in "The Chapter on Plagues, ill

omen and magic". From Usama b. Zayd who said the Prophet of Allah (S.A.W.) said: "The plague is a

calamity which was inflicted on a tribe of Banu Isra'il, or to those before you. So if you hear of it in a

land, do not approach it; and if it afflicts a land in which you are, do not flee from there". In another

.narration: "Do not leave except to flee from it

A hadith has been verified from him (S.A.W.) in this meaning: "Flee from leprosy the way you would

flee from a lion" and his saying: "If you drink, do not breathe in the utensil". And his saying also: "If the

dog licks your utensil, wash it seven times, once with earth". All of this [he said] so that he could teach

his umma cleanliness and health and prevention. He did not say to them: "If a fly falls

in the drink of any

one of you, immerse it completely". We have mentioned this hadith before for those
who wish to refer to

.it

We find clear contradictions, even in that which is specific to al-hama, which the Arabs
used to regard

p: ۴۲۶

as an evil omen. It is a famous bird flying at night. It is said it was an owl, this is the explanation of

Malik b. Anas. If the Prophet (S.A.W.) said: "There is no al-hama", how could he then contradict

?himself and seek protection from it

Al-Bukhari reported in his Sahih in "The Book of The Beginning of Creation", in "The Chapter of those

who Walk in Haste" in volume four, page ۱۱۹, from Sa'id b. Jubayr from Ibn 'Abbas (R), who said: "The

Prophet (S.A.W.) used to seek refuge for al-Hasan and al-Husayn and would say: 'Your father used to

seek refuge from it for Isma'il and Isaac. I seek refuge in Allah's complete words from every Satan, a

."hama and an evil eye

In this chapter, we wanted to relate some examples of contradictory hadiths which were attributed to the

.[Prophet of Allah (S.A.W.) although he is innocent [of these

There are hundreds of other conflicting hadith which al-Bukhari and Muslim have related in their two

collections. We have devoted [special] pages for them as we have habituated the reader to present things

concisely and with indicators. It is up to the researcher to study so Allah may purify through them the

sunna of His Prophet (P) and reward them generously and become the means by

which the truth is made

manifest from falsehood. They can perhaps give to the new generation valuable dissertations that are an

.integral part of the message of Islam

O You who believe, do not be like those who harassed Moses. Verily Allah cleaned" him of what they

p: ۴۲۷

uttered against him, he was honoured in the sight of Allah. O you who believe, fear Allah and be righteous of speech so that He may set your deeds right and forgive your sins. Whoever obeys Allah and .(His Prophet has obtained the ultimate success" (۳۳:۷۱)

CHAPTER EIGHT

Concerning the two Sahihs of al-Bukhari and Muslim

These two collections are of such paramount importance to the ahl al-sunna wa'l-Jama'a that they have become, for Muslims in general, the two principal references and primary sources in every religious research work. It has become difficult for some to report the absurd [traditions], contradictions and objectionable [things] they discover, so they accept them reluctantly. They do not reveal them to their people, either out of fear of them or fear for them. In their souls is instilled respect and veneration of these two books, when, in fact, al-Bukhari and Muslim never dreamt even for a day that they would get .the veneration from the scholars or the general public

If we begin to criticize and relate some refutations against them, this is only done so as to exonerate our Prophet (S.A.W.) and to remove any scar on his infallibility. If some companions are not spared from

this criticism and refutation and become targets of it, then surely al-Bukhari and
Muslim are not better

.than those who were close to the bearer of the message

Our goal is only the exoneration of the Arab Prophet (S.A.W.) and to try our utmost to
establish his

infallibility and that he was the most knowledgeable and pious of all men. We believe
that Allah, Glory

p: ۴۲۸

be to Him, chose him to be a mercy for all the worlds and sent him to both mankind and the jinns. There is no doubt that Allah requires of us that we exonerate His Prophet [from any untruth], that we sanctify him, and that we do not tolerate abuses against him. As a result of this, we and every Muslim are obligated to refute anything opposing the exalted character which was his particular trait, and to disprove anything which contradicts his infallibility or his noble personality, regardless of whether that is from near or distant. The companions, the successors, the Imams, the hadith scholars, every Muslim in fact all of mankind profess his superiority and outstanding qualities. Those who criticize him, oppose or those who are prejudiced will, as usual, be enraged against everything new. But the pleasure of Allah Glory be to Him, is the goal; and the pleasure of His Prophet is our hope. That is the true dividend treasury and our capital on the day when neither wealth nor children will be of benefit, except he who comes to Allah with a pure heart

Despite all of this, it is upon us to please and console the true believers who realize the status of Allah and of His Prophet (P) before they know the power of the rulers, the Caliphs and the

I recall having to endure stern objections so much so that I was accused of disbelief
and having gone out
of religion when I criticized al-Bukhari for his narration of the hadith of Moses slapping
the angel of

death and gouging out his eyes. It was said to me: "Who are you to criticize al-Bukhari?" There arose around me so much noise and commotion as if I had criticized a verse from Allah's .book

In reality, if a researcher were to free himself from the yoke of blind imitation and abject fanaticism, he would find in al-Bukhari and Muslim strange and astonishing things which reflect absolutely the outlook of the Bedouin Arab whose thinking is still stagnant, believing in some tales and legends. His thinking leans towards everything that is strange. This itself is not a fault, and we do not accuse him of mental deficiency for his early era was not the time of electronic technology, nor of television, the telephone or .rocket

However, we also do not desire that this be associated with the bearer of the message (S.A.W.), for in this there is a huge and vast difference. He is the one whom Allah sent amongst the illiterate to recite to them His verses, to purify and to teach them the book and wisdom since he is the seal of the Prophets and Apostles, Allah bestowed him with the knowledge that came before and that .which was to come

We have to draw to the respected reader's attention that not everything in al-Bukhari

is attributed to the

Prophet of Allah (S.A.W.) Al-Bukhari has related hadith of the Prophet (S.A.W.), then
attached the

views of some companions. The reader assumes that the view or tradition is from the
Prophet when, in

p: ۴۳.

:fact, it is not his. Let me cite an example

In "The book of Stratagems", in "The Chapter on Marriage", volume ٨, page ٤٢, al-Bukhari reported in

his Sahih: "From Abu Hurayra that the Prophet (S.A.W.) said: 'The virgin is not to be married off until

her permission is sought, and the non-virgin until she has been consulted'. It was said: 'O Prophet of

Allah, how do we know of her permission?' He replied: 'If she stays silent'. Some of the people said: 'If

the virgin's permission has not been sought, and she is not married, and a man her deceives by producing

two false witnesses [to testify] that he has married her with her consent, and the Qadi rules on the

validity of the marriage, then, although the man knows that the testimony is false, there is no harm if he

."consummates it for it is now a valid marriage

Examine the narration of al-Bukhari (after the hadith of the Prophet (S.A.W.)) "and "some people said

Why [do we need] the speech of some people (and they are unknown) that marriage by false testimony

.is legal? The reader assumes that is the view of the Prophet, which is not true

Another example, in "The Book of The Beginning of Creation", in "The Chapter on the Merits of the

Muhajirun and their superiority" volume ٤, p. ٢٠٣ al-Bukhari reports in his Sahih from

.!Abd Allah b

Umar (R) who said: "During the time of the Prophet (S.A.W.), we never took anyone to'
be equal to Abu

p: ۴۳۱

Bakr, then after him 'Umar, then 'Uthman and after that we left the companions of the Prophet without according anyone superiority over the others". That is the view of 'Abd Allah b. 'Umar and no one is responsible for it except himself. Otherwise, how could 'Ali b. Abi Talib, who was the best of men after the Prophet of Allah, not be accorded any preference and 'Abd Allah b. 'Umar regarded him as the same as the other men? As a result, you find that 'Abd Allah b. 'Umar refused to give the pledge to the Commander of the Faithful and their master; one who did not take 'Ali as his master, is not a believer Ali is the one of whom the Prophet said: "'Ali is with the truth and the truth is with 'Ali" .' Instead, we find him (Ibn 'Umar) pledging allegiance to the enemy of Allah, His Prophet and the believers, al-Hajjaj b. Yusuf, the corrupt and immoral one. We do not wish to return to such topics, but we desire to make it clear to the reader the character of al-Bukhari and those of his type. He reports this hadith in the chapter on the merits of the Muhajirun, as if he is covertly implying to the readers that this is the Prophet's (S.A.W.) view, whereas it is the view of 'Abd Allah b. 'Umar who declared Imam 'Ali to be an enemy

We will prove to the discerning reader the position of al-Bukhari on everything
concerning 'Ali b. Abi

p: ۴۳۲

Talib and how he tried his utmost to hide his merits and disseminate any faults
.attributed to him

Al-Bukhari reported in his Sahih in "The Book of the Beginning of Creation" in "The
-Chapter of al

Humaydi informed us": "Muhammad b. Kathir informed us that Sufyan informed him
that Jami' b. Abi

Rashid informed him that Abu Ya'la was informed by Muhammad b. al-Hanafiyya, who
said: 'I said to

my father: 'Who is the best of men after the Prophet of Allah (S.A.W.)?' He said: 'Abu
:Bakr'. I said

Then who?' He said: 'Then 'Umar'. I was afraid now that he would say 'Uthman so I'
said: 'Then you'. He

."said: 'I am nothing but a man amongst the Muslims

They attributed this hadith to Muhammad b. al-Hanafiyya, the son of Imam 'Ali b. Abi
Talib. It is

similar to that reported previously from Ibn 'Umar. The conclusion in the end is one;
Ibn al-Hanafiyya

feared that his father would say 'Uthman is the third [best person] but instead his
father said: "I am

nothing but a man from amongst the Muslims"; this means then that 'Uthman is
better than him for there

is none amongst the ahl al-sunna who says that 'Uthman is simply a man amongst the
Muslims. Instead

they say, as noted, that the best of men is Abu Bakr, then 'Umar, then 'Uthman and

then we leave the rest

of the companions of the Prophet (P) without giving preference to any of them, and all
men after them

.are equal

Are you not surprised at these traditions which al-Bukhari narrates? All lead to one
goal, i.e., the denial

p: ۴۳۳

of any merit to 'Ali b. Abi Talib. Is it not to be understood from this that al-Bukhari used to write everything which pleased the Banu Umayyads and the Banu 'Abbas and all the rulers who undertook to denigrate the ahl al-bayt? These are cogent arguments for whoever wishes to find the truth.

Al-Bukhari and Muslim relate anything which lauds Abu Bakr and 'Umar

In volume four, page ۱۴۹, al-Bukhari reported in his Sahih in "The Book of The Beginning of Creation" and in "The Chapter [entitled] 'Al-Yaman informed us'" which Muslim also reported in his Sahih, in "The Book on the Merits of the Companions" in "The Chapter On the Merits of Abu Bakr, the Truthful (R)": from Abu Hurayra, who said: "The Prophet of Allah (S.A.W.) prayed the morning prayer then faced the people and said: 'Once a man was leading a cow, rode on it and beat it whereupon it said: 'We were not created for this. We were created for tilling [the land]'. The people said: 'Glory be to Allah! A cow speaking?' He said: 'I believe in this, Abu Bakr and 'Umar also do'. They were not present. 'And once there was a man amongst his flocks, a wolf raided them and took a sheep. So the man pursued him until he came close to rescuing it. The wolf said: 'You are rescuing it from me and who will rescue it on

the day of hunting when there will be no shepherd for it, but me?' The people said:

'Glory be to Allah, a

p: ۴۳۴

wolf speaking?' He said: 'I believe in this, Abu Bakr and 'Umar also do'. The two were
."not present

This hadith is manifestly difficult [to accept], it is amongst the forged traditions on the
merits of the two

Caliphs. If not, how come the people belied it even though they were the companions
of the Prophet of

Allah (P)? What he told them he had to say twice: "I believe in this, Abu Bakr and 'Umar
."and I do

Then observe how the reporter reaffirms the absence of Abu Bakr and 'Umar on both
occasions. These

merits" are laughable and have no meaning. But the people are like those engrossed"
by hashish. The

forgers, when they cannot find an event or important occurrence to mention the two,
create images of

such merits. Most of these are dreams, imaginations or interpretations. They are not
,based on historical

.logical or scientific proofs

Al-Bukhari reported in his Sahih in "The Book of The Merits of the Companions of the
.Prophet (S.A

W.)", in "The Chapter on the Saying of the Prophet 'Were I to take a sincere friend....'"
as did Muslim in

his Sahih in "The Book of The Merits of the Companions", in "The Chapter on the
Merits of Abu Bakr

al-Siddiq (R)" the following hadith: "From 'Amr b. al-'As that the Prophet sent him to

-the army of al

Salasil. So I (Amr) came to him and said: 'Who is the most beloved of people to you?'

.He said: "A'isha

I said: 'Amongst the men?' He said: 'Her father'. I said: 'Then who?' he said: "Umar b.

al-Khattab, for he

p: ۴۳۵

."is a man

This hadith was fabricated by forgers who realized that history has recorded that in
the year 1 A.H. (i.e

two years before the death of the Prophet (S.A.W.)), the Prophet sent an army in
which were Abu Bakr

and 'Umar under the command of 'Amr b. al-'As to the battle of al-Salasil. To deny the
claim of anyone

who might advocate the superiority of 'Amr b. al-'As over Abu Bakr and 'Umar, you
see them

fabricating this hadith and attributing this to 'Amr himself to affirm the superiority of
Abu Bakr and

Umar. They also involved 'A'isha to dispel any doubts on the one hand, and so that'
they could ascribe to

her absolute superiority on the other

As a result, you find that Imam al-Nawawi, in his explanation of Sahih Muslim, saying:

"This is a clear

statement regarding the overwhelming excellences of Abu Bakr, 'Umar and 'A'isha
(R). In it is clear

proof for the ahl al-sunna on the superiority of Abu Bakr, then 'Umar over all the
."companions

This is like the rest of the absurd traditions which the swindlers did not hesitate to
fabricate even

attributing them to 'Ali b. Abi Talib himself; thereby negating, in their view, the
argument of the Shi'as

who claim the superiority of 'Ali b. Abi Talib over all the companions on the one hand,
and to delude the
Muslims into thinking that 'Ali was not oppressed and that he did not complain to Abu
,Bakr and 'Umar
.on the other

Al-Bukhari reported in his Sahih in "The Book of The Merits of the companions of the
Prophet (P)" in

p: ۴۳۶

The Chapter on The Virtues of 'Umar b. al-Khattab Abu Hafsa", Muslim also narrated" it in "The Book of The Merits of the Companions", in "The Chapter on the Merits of 'Umar" (R) thus: from 'Ali, from Ibn 'Abbas who said: "The body of 'Umar was put on his deathbed, the people gathered around him and invoked (Allah) and prayed for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder, it was 'Ali. He invoked Allah's mercy for :'Umar and said You have not left behind you a person whose deeds I like to imitate and meet Allah' with more than I like your deeds. By Allah! I always thought that Allah would keep you with your two companions, for very often I used to hear the Prophet saying: 'I, Abu Bakr and 'Umar went [somewhere] I, Abu Bakr and ."'Umar entered [somewhere], and I, Abu Bakr and 'Umar went out' This is a clear fabrication which smells of politics which played a role in distancing Fatima al-Zahra and causing her not to be buried near her father even though she was the first to join him. The narrator omitted to add here after his statement: "I went, Abu Bakr, 'Umar and I" and "I ,entered, Abu Bakr Umar and I" and "I emerged, Abu Bakr, 'Umar and I" and I will be buried, I , Abu Bakr,'

."Umar

Don't those, who argue by such spurious traditions which are refuted by history and reality, not hesitate

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to fabricate]? The books of the Muslims are replete with oppression against 'Ali and] Fatima al-Zahra

.due to what Abu Bakr and 'Umar did during their lifetime

Then reflect on the narration; you will observe the narrator presenting 'Ali as if he is a stranger coming

to observe the funeral of a stranger and finds the people crowding around him and supplicating and

praying for him. Whereupon he takes the shoulder of Ibn 'Abbas as if he wishes to whisper in his ear

those words and then wishes to go away. It would be assumed that 'Ali would be in the forefront leading

.the people in prayers and not leaving 'Umar until he was placed in the ground

The people during the Umayyad dynasty used to vie with one another in fabricating hadith as ordered by

the Commander of the Faithful" Mu'awiya who wanted to elevate the status of Abu " Bakr and 'Umar, in

.contrast to the merits of 'Ali b. Abi Talib

The hadiths of the excellences are ridiculously laughable and contradictory in some cases, depending on

the wishes of the narrator. Among these were al-Taymi who would never prefer anyone over Abu Bakr

and amongst them was al-'Adwi who never preferred anyone over 'Umar. The Umayyads were

fascinated by the personality of Ibn al-Khattab, for he was bold in front of the Prophet

and employed

harsh words without exercising caution against anything and feared nothing. They
often praised him and

.fabricated traditions which made him superior to Abu Bakr

:Here, O reader, are some examples

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Muslim in his Sahih, in "The Book of the Merits of the Companions", in "The Chapter on the Merits of Umar" (R), as well as al-Bukhari in his Sahih, in "The Book of Faith", in "The Chapter of the Superiority of the Believers in the Performance of Deeds", from Abu Said al-Khudri: "The Prophet of Allah (S.A.W.) said: 'When I was sleeping I saw some people presented to me, they wore shirts, some of which reached up to the breast, some were shorter than that. And then 'Umar b. al-Khattab was presented to me and he was wearing a shirt which was dragging [behind]'. They said: 'How do you interpret that O Messenger of Allah?' He said: 'Religion If the interpretation of the Prophet (S.A.W.) for this dream was religion, then 'Umar b. al-Khattab is better than everyone because, their religion hardly reached their breasts and didn't go past their hearts Umar, however, was filled with religion from his head to the bottom of his feet and more than that for he was dragging it behind him as a shirt is dragged. Where is Abu Bakr, the Truthful one, whose faith is better than that of the entire umma

Likewise, al-Bukhari reported in his Sahih, in "The Book of Knowledge" in "The Chapter on the

Superiority of Knowledge" while Muslim narrated it in "The Book of Merits of the Companions", in

: "The Chapter on the Merits of 'Umar"

From Ibn 'Umar, who said: "I heard the Prophet of Allah (S.A.W.) say: 'While I was sleeping, I was

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given a jug of milk from which I drank until I observed its wetness coming through my
nails. I gave the

remainder to 'Umar b. al-Khattab'. The people said: 'How did you interpret that O
Prophet of Allah?' He

."said: 'Knowledge

I say, are those who know equal to those who do not know? If Ibn al-Khattab was
superior to the entire

umma or all the people in religion and among them was Abu Bakr; then this narration
manifestly shows

his elevation over them in knowledge too, for he was the most knowledgeable of men
after the Prophet

P). There remains here another virtue, which people compete with each other to
acquire. It is amongst

those praiseworthy traits that Allah and his Prophet love and all mankind love and
,strive for it, i.e

bravery. It was necessary for the narrators to invent hadiths in favour of Abu Hafs –
and they most surely

did it

Al-Bukhari reported in his Sahih, in "The Book of the Merits of the Companions of the
Prophet" in "The

Chapter on The Prophet's (P) saying 'If I were to take a sincere friend'", and Muslim
reported in his

Sahih, in "The Book of The Merits of the Companions", in "The Chapter on the Merits
of 'Umar": From

Abu Hurayra who said: "I heard the Prophet (S.A.W.) saying: 'While I was sleeping, I saw myself at a well, on it there was a bucket. I drew water from it as much as Allah wished. Then Ibn Abi Quhafa (Abu Bakr) took the bucket from me and brought out one or two buckets (of water) and there was weakness in

his drawing it. May Allah forgive him for his weakness. Then the bucket turned into a
very big one and

Ibn Al-Khattab took it over and I had never seen such a mighty person amongst the
people as 'Umar in

drawing water till the people drank to their satisfaction and watered their camels that
."knelt down there

If religion is the centre of faith and Islam, piety and closeness to Allah, Glory be to
Him, then 'Umar

seized it until he dragged it behind him. The people did not receive their share except
what reached their

breasts, whilst the rest of their bodies were naked. Knowledge was restricted to
'Umar b. al-Khattab, he

didn't leave anything for the rest of the people due to the grace of the Prophet
(S.A.W.) since he drank

all that he (the Prophet) gave him. He didn't think of his friend Abu Bakr al-Siddiq – (no
doubt, it is the

knowledge which 'Umar used in changing the rulings of Allah after the Prophet (P)
died. His ijtiḥad was

.(by the grace of that knowledge

Strength and courage were also the traits of Ibn al-Khattab after the weakness which
overcame his

companion, Abu Bakr and this is correct, for did Abu Bakr not say to 'Umar once: "I
told you that you

are stronger in this matter than I am, but you overruled me". May Allah forgive Abu

Bakr for his

weakness and his preceding him to the Caliphate. The supporters of 'Umar from the
Banu 'Adi and the

Banu Umayya did not see any hope or benefits, or spoils of war, or conquests as they
saw during his

p: ۴۴۱

.time

All of these were the virtues of 'Umar in this world. Obviously, it was necessary for them to guarantee

him [a place in] heaven in the hereafter also, with a higher and superior status than his companion Abu

[Bakr and they did that [also

In "The Book on the Beginning of Creation", in "The Chapter on the Description of Heaven and that it

was Created", al-Bukhari reported in his Sahih a [hadith] which Muslim [also] related in his collection

in "The Book on the Virtues of the Companions", in "The Chapter on the Virtues of 'Umar": "On the

authority of Abu Hurayra (R), who said: 'We were with the Prophet of Allah (S.A.W.) :when he said

While I was sleeping, I saw myself in paradise, and there was a lady performing the' ablutions next to a

castle. I asked: 'To whom does this castle belong?' They said: 'To 'Umar b. al-Khattab'. I then recalled

his jealousy so I quickly retreated'. 'Umar wept and said: 'Would I be jealous against you O Prophet of

""?Allah

Dear reader, I think you will notice the [peculiar] systematic arrangement of these false traditions. I have

underlined in each one of them a single expression [that is] common to all the

narrations pertaining to

the merits of 'Umar b. al-Khattab, i.e., the saying of the Prophet of Allah (S.A.W.) (Allah forbid of

course) "While I was sleeping". You will always find it in every report. "While I was sleeping, I saw

people appearing before me; While I was sleeping I was given a cup of milk...; While I was sleeping I

p: ۴۴۲

saw myself at a well...; While I was sleeping I saw myself in paradise..". Perhaps the reporter of the hadith used to have many dreams or was in a confused state of mind, interpreting and inventing hadiths and attributing them to the Prophet of Allah (S.A.W.). How many lies were attributed to him while he was in their midst? So how about after his death, when the umma had deviated, fought each other and ?had become sects and factions, each party happy with what it had

There remains one thing, however, which the historians as well as those companions who were 'Umar's supporters have recorded, i.e., the character which distinguished 'Umar – his harshness, crudeness and severity over the people as well as his violent nature. The people do not love one whose nature is such

Allah says: "Were you to be harsh and hard of heart, the people would certainly go away from you" (۳:۱۵۹).

Those who were fascinated by 'Umar turned the tables over and made his shortcomings and vices into virtues and merits. They resorted to the invention of hadith by extremely foolish, stupid and insane means [to tarnish] the nobility of the Prophet – whereas Allah, Glory be to Him, has born testimony that

he was neither rude nor harsh. Rather, he was of an affable nature. "Due to Allah's mercy, you are lenient with them, and indeed, you are of the most exalted character, kind and merciful with the believers and a mercy to all the universe". Let us listen to these fools [to see] what they say regarding

p: ۴۴۳

.him

In "The Book of the Beginning of Creation" in "The Chapter on the Description of
, "Satan and his forces

al-Bukhari reported a hadith in his Sahih that was [also] narrated by Muslim in "The
Book on the Merits

of the Companions", in "The Chapter on the Merits of 'Umar", from Sa'd b. Abi
:Waqqaq, who said

Umar sought permission to visit the Prophet of Allah (S.A.W.) while the latter was"
talking to some

Qurayshi women. They were crowding him and raising their voices. When 'Umar
,sought permission

they stood up hastening to put on their veils. The Prophet of Allah (S.A.W.) gave him
permission [to

enter], and began to laugh. 'Umar said: "Did Allah cause you to laugh so much, O
Prophet of Allah?" He

replied: 'I was surprised at these [women] who were with me. When they heard your
voice, they grabbed

their veils'. 'Umar said: 'But it is more proper they fear you, O Prophet of Allah'. Then
he said: 'O

enemies of yourselves. Do you fear me and not the Prophet of Allah (S.A.W.)?' They
replied: 'Yes, you

are harsher and more severe than the Prophet of Allah (S.A.W.)'. The Prophet of Allah
said: 'By He in

whose hand is my soul! Satan will never meet you travelling on a road except that he

will seek a path

."different] from yours]

Grave indeed are the words that come out of their mouths, they utter nothing but lies.

Look at the

repulsive [nature of the] narration, and how the women were afraid of 'Umar and not

afraid of the

p: ۴۴۴

Prophet of Allah (S.A.W.). They raised their voices above the Prophet's (P), did not respect him, nor wear their veils properly in his presence. At the mere sound of 'Umar's voice, they kept quite and hastened to put on their veils. I am surprised, by Allah, at these fools who are not satisfied by all these traditions], but now clearly state that he was of harsh and stern nature. As 'Umar was] harsher and sterner than the Apostle of Allah (P) these [become] meritorious attributes. If they are virtues belonging to the Prophet then 'Umar is superior to him. If they are blemishes, how can the -Muslims, with al

?Bukhari and Muslim at the helm, accept these traditions

They were not satisfied by all this; they made Satan play and rejoice in the presence ,(of the Prophet (P not fearing him. No doubt it was Satan who incited the women so that they raised their voices and abandoned their veils. Satan, however, fled and sought another path by the mere entry of 'Umar in the .house of the Prophet

Do you see, O concerned Muslim, how they value the Prophet (S.A.W.)? How they say whatever they are aware or unaware of, that 'Umar is better than him? This is exactly what is happening today. When

they speak of the Prophet of Allah, they enumerate his alleged mistakes and justify [them] by stating that he was mortal, not infallible, and that 'Umar often corrected his mistakes. They [also allege] that the Qur'an was revealed to support 'Umar on several occasions. They cite as proof Sura 'Abasa, the

pollination of the date palms, and [the incident of] the prisoners of war at Badr and
.other instances

However, if you tell them that 'Umar erred in denying the share of those whose hearts
were to be

placated, or in forbidding the two mut'as, or in giving preference in the allocation of
,prescribed shares

you'll see them becoming furious and their eyes turning red. They will accuse you of
going out of [the

fold of] religion. It will be said to you: "Who are you, O so and so, that you can criticise
our master

Umar, the differentiator, one who differentiates between truth and falsehood?" You'
will have no choice

but to submit, you cannot attempt to speak with them again otherwise you will come
.to harm

Al-Bukhari forges hadith to preserve the honour of 'Umar b. al-Khattab

If a researcher studies the traditions of al-Bukhari, he will not understand many of
them. Some appear

defective or broken; he relates the same hadith with the same chains of narrators,
,but on every occasion

he cites different phrases in different chapters. All of this was due to his intense love
-for 'Umar b. al

Khattab. Perhaps this is what attracted the ahl al-sunna to him and made them prefer
it above all other

books, even though Muslim is more accurate and his work is arranged according to
chapters. Due to this

and because he diminishes [the importance of] the virtues of 'Ali b. Abu Talib, al-Bukhari's work is deemed by them to be the most authentic book after the book of God. Al-Bukhari ,worked with a bias

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that of disrupting a hadith and abridging it if it disparages the personality of 'Umar. He used the same method with the traditions which mention the merits of 'Ali b. Abi Talib. We will produce some examples of these presently, God willing

Some examples of the interpolation of traditions containing realities which expose 'Umar b. al-Khattab

In "The Book of Menstruation", in "The Chapter on Tayammum", Muslim, in his Sahih, reported: "A man came to 'Umar and said: 'I have become ritually impure and cannot find water'. 'Umar said: 'Do not pray'. Whereupon 'Ammar said: 'Do you not recall, O Commander of the Faithful, that you and I were on a campaign and we both became ritually impure and couldn't find water. As for you, you did not pray But I rolled [myself] in the dust and then prayed. The Prophet (S.A.W.) then said: 'It would have sufficed for you to have struck the ground with your hands and then blown upon them, then wiped your face and hands with them'. 'Umar responded: 'Fear Allah, O 'Ammar'. He said: 'If you so desire, I shall not mention [this hadith]". This narration has been related by Abu Dawud in his Sunan, Ahmad b

.Hanbal in his Musnad, al-Nas'ai in his Sunan, and al-Bayhaqi and Ibn Maja too

Al-Bukhari betrayed the trust given [in the] transmission of hadith. To protect the stature of 'Umar, he distorted the hadith for it did not please him [to see] that the people should know about the ignorance of the Caliph in basic Islamic laws. Here is the report as it is transmitted in al-Bukhari. In the book "Of

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Tayammum", in the chapter on "One who does Tayammum, can he blow [on his hands]" al-Bukhari reported in his Sahih: "A man came to 'Umar b. al-Khattab and said: 'I am ritually impure (junub) and I have not found any water'. 'Ammar b. Yasir said to 'Umar b. al-Khattab: 'Do you not recall that we were .'".....on a journey, you and I

The text, as you will have observed, has been edited by al-Bukhari. 'Umar said: "Do not pray" has been omitted for this is embarrassing. No doubt, al-Bukhari edited and expurgated it so that the people may not know the rulings of 'Umar which he formulated during the life of the Prophet of Allah (S.A.W.) and that his judgements opposed the text of the Qur'an and sunna. [He also did not want [the people to know that 'Umar maintained this opinion even after he became the Commander of the Faithful. He began to spread his view amongst the Muslims. Ibn Hajar said: "This is a famous opinion of 'Umar". The proof that he used to strongly advocate his view is 'Ammar's address to him: "If you so desire, I shall not

mention [this hadith]". So read and wonder! ۲. Al-Hakim al-Nisapuri, in his al-Mustadrak, in volume ۲, p. ۵۱۴, reported [the hadith] which alDhahabi authenticated in his Talkhis: "From Anas b. Malik who said: "Umar b. al-Khattab

recited on the

pulpit Allah's words: 'And we grow grain and grapes and herbs and the olives and date palms and dense

gardens and fruits and herbage'. He said: 'We know all of this, but what is herbage (al-ab)?' Then he

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said: 'This, by Allah, is a problem, there is no blame upon you if you don't know what is
herbage

Follow what His guidance has made clear for you in His book and act upon it. As for
that which you do

not know, eat it in [the name] of your Lord

This narration has been transmitted by most of the commentators in their books and
commentaries on

the Sura "abasa". Among them are al-Suyuti in al-Dar al-Manthur, and al-
Zamakhshari in al-Kashshaf

and Ibn Kathir in his commentary, also al-Razi in his tafsir and al-Khazan in his
commentary

However, al-Bukhari, as is his normal practice, deleted the hadith and never
mentioned it so that the

people would not realize the ignorance of the Caliph regarding the meaning of "al-ab".
Instead, he

related the hadith as follows

Al-Bukhari in his Sahih, narrated in "The Book of Holding Fast to the Qur'an and the
Sunna" in "The

Chapter on what is Detested in [asking] many Questions, and overburdening [oneself]
with what does

not concern him, and Allah the most Exalted's words: 'Do not ask about things which, if
they are made

known to you, would trouble you". [On the authority of] Anas b. Malik: "We were with
'Umar and he

said: 'We were forbidden from overburdening [ourselves]'". So this is how al-Bukhari deals with every hadith in which he smells [any trace of] denigration of 'Umar. How can a reader understand from this curtailed hadith the truth about things, for it conceals 'Umar's ignorance of the meaning of al-ab as it

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simply states that 'Umar said: "We have been forbidden to overburden [ourselves]?" ۳. Ibn Maja, in his Sunan, volume ۲, p. ۲۲۷, al-Hakim in volume ۲, p. ۵۹ of his Mustadrak, Abu Dawud in volume ۲, p. ۴۰۲ of his Sunan, al-Bayhaqi in volume ۶, p. ۶۴ of his Sunan, Ibn Hajar in ,Fath al-Bari and other reporters relate from Ibn 'Abbas, that he said: "A mad woman who had committed adultery was brought to 'Umar. He sought counsel from the people regarding her, and then ordered that she be stoned. 'Ali b. Abu Talib passed by her and asked: 'What is the matter with her?' The people said: 'She is a mad woman of such and such a tribe and has committed adultery, and 'Umar has ordered that she be stoned'. He said: 'Take her back'; then he went to him and said: 'Do you not know that the pen has been lifted from the mad person until he is sane, from the one asleep until he awakes, and from the child until he attains puberty Umar freed her and said: 'Had it not been for 'Ali, Umar would have perished'" . (Ibn 'al-Jawzi in his al Tadhkira, p.۷۵). But al-Bukhari was confused by this narration. How could he inform the people of Umar's ignorance regarding the penalties legislated in Allah's book, and which the Prophet of Allah (S

A.W.) had explained? How could one assume the position of the head of the Caliphate
if his condition

was such? Furthermore, how could al-Bukhari narrate this narration, when it contains
the merits of 'Ali

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b. Abu Talib who had resorted to teaching them what they did not know? Moreover, [how could he mention] 'Umar's admission "Had it not been for 'Ali, 'Umar would have perished". Let us see how al-Bukhari .distorted and tampered with the hadith

Al-Bukhari reported in his Sahih, in "The Book of the Disbelievers and Apostates Against whom War is Waged", in "The Chapter on the Lunatic (male and female) are not to be Stoned", al-Bukhari reported without mentioning any chain of transmitters: "'Ali said to 'Umar: 'Do you not know that the pen is raised from the mad person until he attains sanity, from the child until he attains maturity, and from the "'one sleeping until he wakes up

Here is a living example of al-Bukhari's treatment of hadith, and how he abridges a hadith if it disgraces

Umar. He also tampers with the tradition if there is a merit or virtue of Imam 'Ali' [mentioned] which he

cannot reject. ۴. In "The Book of Penalties", in "The Chapter on the Penalty of one who , "consumes Intoxicants

Muslim reported in his Sahih on the authority of Anas b. Malik who reported that a man who had drunk

alcohol was brought to the Prophet (S.A.W.). He ordered that he be whipped ۴۰ lashes with two palm

leaves. He (Anas) said: "Abu Bakr did likewise. When 'Umar was Caliph he sought the
advise of the
people and 'Abd al-Rahman b. 'Awf said: 'The most lenient punishment is ٨٠ strokes',
so 'Umar ordered
."this

Al-Bukhari, as is his usual practise, did not wish to reveal 'Umar's ignorance of rulings
on penalties and

how he sought the people's advice on a well-known penalty, which the Prophet of Allah (S.A.W.) had acted upon, and which Abu Bakr after him had also practised

Al-Bukhari, in his Sahih, in "The Book of Penalties", in "The Chapter on what was Related regarding the Whipping of one who Consumes Intoxicants" reported on the authority of Anas b. Malik that the Prophet (S.A.W.) ordered a penalty for [consuming] intoxicants, the whipping by date palm leaves, or shoes and Abu Bakr whipped ٤٠ lashes. ٥. The hadith scholars and historians have recorded the sickness and death of the Prophet (S.A.W.), and how he asked to write for them a letter so that they would never go astray after him; this [episode] has been called the calamity of Thursday, 'Umar b. al-Khattab opposed it saying that the Prophet of Allah (was hallucinating (God forbid

Al-Bukhari, in his Sahih, in "The Book of Jihad", in "The Chapter on is Mediation to be sought from the Ahl al-Dhimma (the people of the book under Muslim protection) and how to deal with Them" in "The Book of Bequests" in "The Chapter on Exemption from he who does not have anything to Bequeath from". It is reported from Ibn 'Abbas that he said: "Thursday! What a Thursday"! Then he wept until the

pebbles were wet with his tears. He said: "On Thursday, the Prophet's pain became more severe. He said: 'Bring a letter, so that I may write for you an epistle [due to which] you will never go astray'. They

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argued amongst themselves, it was not fitting that they argue in the Prophet's presence. They said: 'The Prophet of Allah is hallucinating'. He said: 'Leave me alone. [The situation] I am in is better than what you invite me to'. He bequeathed three [things] on his death: (١) Remove the polytheists from the Arab peninsula (٢) To permit the delegations what I used to permit (٣) I forgot the third.

Yes! This is the calamity of Thursday wherein 'Umar played a heroic role, he opposed the Prophet (S.A.W.), prevented him from writing, using those vile words which contradict the book of Allah, i.e., when he said the Prophet was hallucinating. Al-Bukhari and Muslim transmitted it here with the proper words which 'Umar uttered, and did not change it as long as the name of 'Umar was not mentioned. The attribution of this vile saying to an unknown person did not harm [him].

However, when the name of 'Umar came up in the narration which mentions that he is the one who uttered [the words], it became difficult for al-Bukhari and Muslim to leave it as it was; for it disparages the Caliph and showed his real naked truth, uncovering the scope of his boldness with the position of the Prophet of Allah (P) and that he used to oppose him during his life in most matters.

-Muslim and al

Bukhari and those like them, knew that these words alone were enough to influence
the feelings of every

Muslim – even the ahl al-sunna – against the Caliph, so they resorted to tampering
with it. For this is

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their well known occupation in such matters. They therefore changed the word "hallucinate" to

overcome with pain" [so as] to do away with the evil expression. The following is" -what Muslim and al

:Bukhari related regarding the same catastrophic incident

On the authority of Ibn 'Abbas who said: 'When death approached the Prophet of" Allah, there were

some men in [his] home, among them 'Umar b. al-Khattab. The Prophet said: 'Bring me paper so that I

may write for you [so that] you will not go astray after it'. 'Umar said: 'The Prophet has been overcome

by pain, you have the Qur'an, the book of Allah is sufficient for us'. The members of the household

differed and argued. Among them were those who said: 'Bring it so that the Prophet may write for you a

letter [due to which] you will never go astray'. There were those who said as 'Umar said. When the vain

talk and differences intensified in the Prophet's presence, he said to them: 'Go away!' 'Abd Allah b

Mas'ud said: 'And Ibn 'Abbas used to say: 'Indeed the catastrophe of all catastrophes was what occurred

between the Prophet of Allah's [wanting to] write for them that letter and their dissension and

."wrangling

Although Muslim took [the narration] from his teacher al-Bukhari, we say to al-Bukhari
no matter how
much you edited the words, and no matter how much you attempted to hide the facts,
what you have
reported is sufficient and a proof against you and your master 'Umar. Because the
words

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hallucinate" (and its meaning is delusion) or "overcome by pain" lead to the same" conclusion; for he who researches carefully will observe that even today, people say "Poor fellow! He was overcome by "fever until he became delirious

Especially if we add his words "You have the Qur'an, and the book of God is sufficient for us"; this means that the period of [dependence on] the Prophet (P) had ended and his existence had become the same as his non-existence

We dare any scholar who has conscience to study carefully this occurrence only without any precommitments or hindrances; you will find him becoming furious with the Caliph who prevented the community from [attaining] guidance, and was the immediate cause for its straying

Why should we be afraid of speaking the truth as long as it is in the defence of the Prophet of Allah (P) and consequently the Qur'an and the complete Islamic view? Allah said: "Do not fear people but fear me! And do not trade my signs for a small price. Whosoever does not judge by what Allah has revealed

these are the disbelievers" (5:44). Why then do some scholars, even in this age of knowledge and enlightenment, try to cover the truth by inventing far-fetched interpretations which

are devoid of any

?credibility

This is what the scholar Muhammad Fu'ad 'Abd al-Baqi conjured up in his commentary of the book "Al

lu'lu' wa'l-Marjan fi ma ittafaqa 'alayhi al-Shaykhan when he mentions the hadith of the calamity of

.Thursday

He said, commenting on the incident: "Bring me a paper", i.e., bring me the instruments of writing such

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as a pen and ink pot, or he meant by paper what could be used for writing on, such as paper or shoulder blades (of animals). It appears the letter he wanted [to write] was for the designation of Abu Bakr for the Caliphate. However, when they disputed and his sickness increased, he changed his mind, relying instead upon having nominated him to lead the prayer. (Then he started to explain the meaning of hallucinate). He said: "Hallucinate: Ibn Battal says it means to be confused. Ibn al-Tin says it means being delirious. But this is not in keeping with his exalted status. Perhaps it means that the Prophet of Allah (S.A.W) is leaving you, from the word "al-hajar" which is the opposite of [the "word] "connection as had been divinely inspired to him. Therefore he said in "The Highest companion", :Ibn al-Athir said It (the statement) is in an interrogative mode and the alif denoting the question was omitted, therefore "the sentence means] 'Has his talk become delirious because of his sickness] This is the best that can be said about it. The term should not be taken in the form of a statement. [If it is then] it will become either corrupt or hallucination. The one who uttered [the words] was 'Umar, so it ."[cannot be imagined [he meant that

We, in response, O great, noble scholar, say to you that conjecture cannot avail
against the truth. It is
sufficient for us that you admit that he who uttered this evil talk was 'Umar. Who
informed you that the

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Prophet of Allah (S.A.W.) wanted to write about the Caliphate of Abu Bakr? Would 'Umar have gone

against this? He was the one who constructed the pillars of the Caliphate of Abu Bakr and had coerced

the people into it harshly and violently, even to the point where he threatened to burn -the house of al

Zahra. Is there anyone besides you, O great, noble scholar, who advocates this ?explanation

What is known to both the past and contemporary scholars is that 'Ali b. Abi Talib was designated for

the Caliphate by the Prophet (P) even if they did not accept the [clear] declaration for it. It is sufficient

for you [to note] what al-Bukhari reported in his Sahih, in "The Book of Testament" in .volume ۳ p. ۱۸۶

He said: "They mentioned to 'A'isha that 'Ali (R) was the executor of the will. She said: 'When did he

appoint him as his executor? I was supporting him on my chest, and he asked for a wash basin. I [made

him] lean on my lap, I did not [even] realize that he had passed away, so when did he ""?appoint him

Al-Bukhari reported this hadith because in it is 'A'isha's denial of the successorship, .and this pleases alBukhari

We say that those who mentioned to 'A'isha that the Prophet of Allah had appointed 'Ali were

truthful, for 'A'isha did not refute them and did not herself deny the successorship but rather asked as one having no knowledge: "When was he appointed?" We respond by saying that he was designated in

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the presence of those noble companions and in her absence. There is no doubt that those companions told her when he was appointed, but the ruling authorities forbade the mention of such proofs, in the same way as they proscribed the mention of the third testament and forgot it. Politics undertook to suppress this truth even though 'Umar himself related how he prevented the Prophet of Allah (P) from writing his bequest because of his knowledge that it specifically concerned the Caliphate of 'Ali. Ibn Abi'l-Hadid reported the conversation that took place between 'Umar b. al-Khattab and 'Abd Allah b. Abbas in which 'Umar said while questioning Ibn 'Abbas: "Is there anything in 'Ali's' soul for the Caliphate?" Ibn 'Abbas said: "Yes". 'Umar said: "The Prophet of Allah wanted, during his illness, to clearly mention his name, but I prevented him from that, out of love and care for Islam."

Why do you, O great scholar, run away from the reality? Instead of exposing the truth, after the period of oppression passed with the Banu Umayyads and Banu 'Abbasids, here you are adding to that oppression by covering and hiding, and preventing others from reaching and attaining the truth. If what

you said was done with good intention, then I ask Allah, Glory be to Him, to guide you
and to open your
perception. ۶. Al-Bukhari also did many things so as to change, tamper or mix up the
Prophet's hadiths which he
perceived had any [form of] disparagement or denigration of the statures of Abu Bakr
and 'Umar in

them. We see him in a famous historical incident wherein the Prophet of Allah (S.A.W.)
uttered a hadith
that did not please Imam al-Bukhari, so he completely obliterated it, for it elevated
the position of 'Ali at
.Abu Bakr's expense

The scholars of the sunna such as al-Tirmidhi in his Sahih, al-Hakim in his al-
.Mustadrak, Ahmad b
Hanbal in his Musnad, Imam al-Nas'ai in his al-Khasa'is, al-Tabari in his Tafsir, Jalal al-
Din al-Suyuti in
al-Dar al-Manthur, Ibn al-Athir in his History, and the author of Kanz al-'Ummal, and
al-Zamakhshari
in al-Kashshaf and numerous other scholars have reported in their Sahih and
Musnad works the
:following

The Messenger of Allah (S.A.W.) sent Abu Bakr (R) and ordered him to proclaim these"
..words (i.e

Allah and His Prophet are exonerated....); then he sent 'Ali (R) and ordered him instead
to proclaim it. So

Ali (R), on the days of tashriq (the ۱۲th, ۱۳th and ۱۴th day of any month), stood up and'
:proclaimed

Indeed Allah and his Messenger are exonerated of the polytheists. So go about in the'
land for four
months, and after this year, no polytheist will be permitted to make the pilgrimage, or
circumambulate

the Ka'ba in a naked state'. Abu Bakr (R) returned and said: 'O Prophet of Allah was there something revealed concerning me?' He said: 'No! But Gabriel came to me and said: 'None shall do this for you but ."'yourself or a man [related] to you

Al-Bukhari, as is his usual custom, related the hadith in his well known abridged way. He reported in

The book of Tafsir of the Qur'an" in "The Chapter [entitled] 'So go about in the land "
:"for four months

Humayd b. 'Abd al-Rahman informed me that Abu Hurayra (R) said: 'Abu Bakr sent "
me on that hajj

with the proclaimers on the day of sacrifice to proclaim at Mina that after that year no
polytheist could

perform the pilgrimage nor circumambulate the Ka'ba whilst naked'. Humayd b. 'Abd
:al-Rahman said

Then the Prophet of Allah followed it up with 'Ali b. Abi Talib and ordered him to '
proclaim the verses

of al-bara'a (exoneration)'. Abu Hurayra said: "Ali proclaimed with us on the day of
sacrifice for the

people at Mina about al-bara'a, and that after that year, no polytheist would perform
the hajj, nor

."circumambulate the Ka'ba while naked

See, O reader, how the act of distortion of the hadith and events was perfected to suit
the goals and

factional desires? Is there any similarity between what al-Bukhari related on this
issue and what the

other hadith scholars and commentators from the ahl al-sunna reported on this
?matter

Al-Bukhari makes Abu Bakr the one who sent Abu Hurayra and the proclaimers to
announce at Mina

that no polytheist could perform the hajj after that year nor could they

circumambulate the Ka'ba in a

naked state. Then comes the narration of Humayd b. 'Abd al-Rahman that the
Prophet of Allah followed

it up with 'Ali b. Abi Talib and ordered him to proclaim the verses of renunciation. Then
comes the

speech of Abu Hurayra once again, that 'Ali participated with them in the proclamation
on the day of

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sacrifice that no polytheist could perform the hajj or circumambulate in a naked state
.henceforth

In this way, al-Bukhari negated the excellences of 'Ali b. Abi Talib, in that he was the
one whom the

Prophet of Allah chose to proclaim the verses of al-bara'a after Gabriel had come to
him and

commanded him, on Allah's behalf, to remove Abu Bakr from this undertaking, saying
to him: "None

shall do this for you but yourself or a man from you". It was difficult for al-Bukhari [to
relate] Abu

Bakr's removal by a revelation from Allah and to prefer 'Ali b. Abi Talib over him. This is
-what al

Bukhari would never ever be pleased with, so he edited the hadith and distorted it as
he did with other

.narrations

How can the researcher not be aware of this distortion, this forgery, and this betrayal
of academic trust

especially when he reads that Abu Hurayra says: "Abu Bakr sent me for the hajj with
the proclaimers

whom he sent on the day of sacrifice"! Was Abu Bakr in charge of affairs, even in the
time of the

Prophet of Allah (S.A.W.)? How did the one who was sent become the sender, [he
became] one who

?selects the proclaimers among the companions

Pay careful attention to the style of al-Bukhari how he changed everything around so that 'Ali b. Abi Talib, who was sent by the Prophet (P) to undertake a task for which no one but he ,was qualified became the participator along with Abu Hurayra and the rest of the proclaimers; without any mention of

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the removal of Abu Bakr, nor of his returning to the Prophet in tears (as is reported in
,(some narrations
nor any mention of the Prophet's words: "Gabriel came to me and said: 'None shall do
this for you
."except yourself or a man (related) to you

For this hadith is tantamount to a badge of honour that the Prophet (S.A.W.) accorded
to his cousin and
his successor 'Ali b. Abi Talib and to his community. Furthermore, it clearly states that
this was in
accordance with what Gabriel had brought, according to the Prophet's narration. After
this, there is no
scope for interpreters like al-Bukhari [to claim] that it was the personal opinion of
Muhammad (P) who
was like any other man, liable to commit error like others. It would have been better
for al-Bukhari to
discard and abandon this narration completely from his enumeration [of traditions] as
he discarded other
.[hadiths]

You see him reporting in his Sahih, in "The Book of Treaty", in "The Chapter on how it
is written that
this is how so and so has reconciled - the saying of the Messenger of Allah (S.A.W.) to
:'Ali b. Abi Talib

You are from me, and I am from you"" during the argument of 'Ali, Ja'far and Zayd '
over the children of

Hamza in which Ibn Maja, al-Tirmidhi, al-Nas'ai, Imam Ahmad and the author of Kanz
al-'Ummal all
reported that the Messenger of Allah said: "Ali is from me and I am from 'Ali, and none
[can deliver [it
on my behalf except myself and Ali". He said it at the farewell pilgrimage, but al-
Bukhari refused to

report it. v. I add to that Imam Muslim reported in his Sahih, in "The Book of Faith", in "The Book of Proof that love of the Ansar and 'Ali is a sign of belief, and that Hatred of them is amongst the Signs of Hypocrisy". 'Ali said: "By he who split the grain and created the soul, it is according to the covenant of the illiterate Prophet (S.A.W.) to me, that none but a believer will love me, and none but a hypocrite shall hate me

The hadith scholars, and authors of the Sunans have confirmed the saying of the Prophet (S.A.W.) to

Ali: "None shall love you except a believer, and none shall hate you except a hypocrite". This has been

reported by al-Tirmidhi in his Sahih, al-Nas'ai in his Sunan, the Musnad of Imam -Ahmad b. Hanbal, al

Bayhaqi in his Sunan, al-Tabari in "al-Dhakha'ir al-Aqba", Ibn Hajar in "Lisan al-Mizan". Al-Bukhari

however, in spite of having confirmed the authenticity of this hadith, which Muslim also reported, and

despite the fact that] all the transmitters in the chain were verified as reliable, did not] relate the hadith

because he reflected and realised that the Muslims would perceive the hypocrisy of many companions

.(who were close to the Prophet (P

Due to this sign, which was clarified by he who did not say anything from his own desires, rather, from the revelation sent unto him, the hadith shows the great superiority of 'Ali alone over the rest of mankind as, because of him, truth can be separated from falsehood, and faith distinguished from hypocrisy. For

p: ۴۶۳

he is Allah's greatest sign and His greatest proof to this umma and he is a test through which Allah examines the umma of Muhammad (S.A.W.) after it's Prophet. Hypocrisy is of the inner secrets which no one knows except He who knows the deception of the eyes and what the hearts hide. None knows it except one who knows the unseen, for Allah, Glory be to Him, [out of His] grace and mercy to this umma, established signs for it [so that] those who are destroyed are destroyed after clear signs [come to .[them] and those who are saved are saved after clear signs [come to them

I would like to point out an example of al-Bukhari's cunningness and shrewdness in this respect. I personally believe that the past [figures] amongst the ahl al-sunna preferred and promoted him for this specialty through which he is distinguished above others. He tried his best [to ensure] the hadiths did not .contradict the madhab he chose and embraced

He reported in his Sahih, in "The Book of Gifts, its Merits, and the encouragement to Give", in "The Chapter on the Gift of a Man to his Wife, and a Wife to her Husband": He said: "'Ubayd Allah b. 'Abd Allah informed me that 'A'isha (R) said: 'When the Apostle of Allah became bedridden, and his illness

increased, he sought the permission of his wives to be nursed in my home. They
allowed it. He went out
assisted by two men, with his feet dragging on the ground. He was between al-'Abbas
'and another man

p: ۴۶۴

Ubayd Allah said: 'I related what 'A'isha said to Ibn 'Abbas, and he said to me: 'Do you know who was

the other man that 'A'isha did not mention?' I said: 'No'. He said: 'He was 'Ali b. Abi Talib

Ibn Sa'd reported this hadith exactly [as above] in his *Tabaqat*, by an authentic chain, in volume ۲, p. ۲۹

Similarly, the author of *al-Sira al-Halabiyya* and other authors of the *Sunan* works also reported that

"Certainly, 'A'isha was not happy to hear good things [ascribed] to him"

Al-Bukhari, however, omitted this sentence through which it becomes clear that 'A'isha hated 'Ali, and

that she could not mention his name. Yet in what he has reported there is sufficient and clear proof for

anyone who is cognizant of the implications of [the usage of] words. Is it hidden to any researcher who

reads history the special hatred the mother of the believers had towards her master and protector 'Ali b

Abi Talib even to the point where, when the news of his death reached her, she prostrated out of thanks

to Allah? In any case, may Allah have mercy upon the mother of the believers and forgive her out of

honour to her husband. We do not seek to limit the scope of Allah's mercy which encompasses

everything. However, we do wish that those wars, discords and calamities had not

occurred for they

caused our fragmentation, dissolution of our unity and the destruction of our spirit
to the extent that

today we are prey for the hungry ones; the object for the colonialists and we are the
.victims of tyrants

p: ۴۶۵

.There is no power, nor strength but in Allah, the Highest, the most Powerful

Narrations disparaging the ahl al-bayt please al-Bukhari

It is extremely regretful that Imam al-Bukhari chose his path and travelled his way amidst the schools of the Caliphs which were established by the ruling authorities or those schools chose al-Bukhari and others like him. They (the schools) constructed from them support, pillars and symbols to consolidate their power and to propagate their schools and market their views which became, during the Caliphates of the Umayyads and 'Abbasids, a circulating market and a profitable commodity for all scholars who competed and fought to assist the Caliphate by all forms of fabrications and interpolations which were in concordance with the prevalent politics. All this was done to gain the honour and rewards from the rulers. In doing so, they sold their hereafter for this world, their commerce was not profitable, on the day of judgement they will regret and will be among the losers

People are people and time is time; and you see today the same method, the same politics. How many a great scholar has been placed under house arrest and the people do not [even] know him. How many ignorant [scholars] have mounted the pulpit to deliver sermons, to be the Imams of

the congregations, to

judge the fate of the Muslims? This is because he is of the close ones who obtained
the pleasure and

support of the authorities. Otherwise tell me, by your Lord, how can al-Bukhari's
averseness towards the

p: ۴۶۶

Prophet's household be explained, [those from whom] Allah has removed all filth and purified them

completely? How do you explain al-Bukhari's animosity towards the rightly guided Imams, some of

?whom were his contemporaries and lived in his time

He related nothing from them except spurious things to denigrate their elevated nobility and to blemish

their proven infallibility which was confirmed by the Qur'an and sunna. We will provide examples on

.this

Then, al-Bukhari turned towards the Nasibis (those who hate the ahl al-bayt) and the Khawarij who

waged war against the ahl al-bayt and killed them. You see him narrating from .Mu'awiya, 'Amr b

al-'As, Abu Hurayra, Marwan b. al-Hakam, from Muqatal b. Sulayman who was known ,as a swindler

from Imran b. Hatan, the enemy of the Commander of the Faithful and the enemy of the ahl al-bayt, the

poet of the Khawarij, and their orator who used to sing the praises of Ibn Muljam Muradi for his killing

.of 'Ali b. Abi Talib

Al-Bukhari used to cite as proofs [for arguments] the hadiths of the Khawarij, the Murji'a, the

Mujassima (corporealists), and some unknown [persons] whose existence history has

not [even] been

.recorded

In his Sahih, in addition to lies and forgery [inserted] from transmitters noted for these [traits], he has

narrated some foolish and repulsive traditions. An example of this is what he related in his Sahih in "The

Book of Marriage", in "The Chapter Who is Lawful and who is Unlawful amongst the Women" and

.Allah's verses "Your mothers are unlawful unto you.." to the end of the verse

p: ٤٦٧

At the end of the chapter he said about Allah's words: "And permitted for you is all else other than those". Ikrima said on the authority of Ibn 'Abbas: "If a man commits adultery with his wife's sister, his wife is not forbidden for him. And it has been related from Yahya al-Kindi on the authority of al-Sha'bi and from Abu Ja'far, if someone fondles a little boy and has intercourse with him, then he cannot marry his mother".

The commentator of al-Bukhari has commented in the footnotes: "It is more in keeping with the status of scholars to disdain from writing or speaking such speech

Al-Bukhari has also reported in his Sahih in "The Book of the Commentary of the Qur'an", in "The Chapter on Your women are a tilth unto You" on the authority of Nafi' who said: ("When Ibn 'Umar (R read the Qur'an, he used to not speak until he had finished. So I went to him one day -and he read Sura al Baqara until he stopped at a spot, and he said: 'Do you know concerning what it has been revealed?' I

said: 'No'. He said: 'Concerning so and so..'. Then he continued

And from Nafi' from Ibn 'Umar: "So approach your tilth from wherever you wish", he said: 'He approaches her in ...' The commentator added: "His words ... by the deletion of the

preposition, it is, in

fact, an adverb, i.e. [signifying] the anus". It is said: "The author omitted this due to it's
repugnance, this

. "is [how it appears] in the commentary

p: ۴۶۸

One day, I was at the University of Sorbonne in Paris, speaking about the etiquettes
of the Prophet (S.A
W.), his exalted character which the Qur'an spoke about and that the Prophet (P) was
famous for [the
traits] even before the call to prophecy, for they called him "The truthful,
trustworthy". The lecture
lasted for about an hour. During the lecture, I explained that the Prophet did not
initiate wars, he did not
abuse human rights during the course of his life, nor [did he] impose his religion by
force and coercion
as some Orientalists have claimed

During the discussion, in which a group of lecturers, doctors specialised in Islam and in
Muslim history
most of whom were Orientalists, were present, I emerged victorious to some extent
over the adversaries
who had raised some doubts. However, one of them, an Arab Christian of old age (I
believe he was
Lebanese), objected in a malicious and clever way, and he almost turned my victory
into a shameful
defeat

This doctor said in pure Arabic that what I had mentioned in the lecture was filled with
exaggeration
especially concerning the infallibility of the Prophet since the Muslims themselves do
not agree upon

that. Indeed, even Muhammad himself would not agree to that. For he said on innumerable occasions that he is mortal, permitted to err. The Muslims have recorded numerous mistakes which we have no need to describe here while the Muslim authentic and reliable books bear witness to it. Then he said: "As regards to the wars specifically, all the audience of the lecture have to do is to refer to history. In fact, it

is sufficient to read the books of the expeditions which Muhammad undertook during his lifetime. And then the rightly guided Caliphs continued these after his death until they arrived at Poitier, a city in Western France. In every battle, they imposed their new religion on the people by coercion and the "power of the sword".

The listeners accepted his words with applause and supported his speech. I attempted my best to convince them that what the Christian doctor had said was untrue, even if they had been recorded in the books of the Muslims. A great laughter arose in the hall deriding and mocking at me.

The Christian doctor interjected again to state that what he had related was not from any questionable books, but was from the Sahihs of al-Bukhari and Muslim. I retorted that these books were deemed authentic by the ahl al-sunna but that the Shi'as do not accord any weight to them, and that I was from them. He said: "We care not for the views of the Shi'a who are regarded as disbelievers by the majority of the Muslims. The Sunni Muslims are ten times more numerous than the Shi'as, they do not pay any heed to the views of the Shi'as". He added, saying: "If you Muslims understood each other and

convinced each other of the infallibility of your Prophet, perhaps then you would be
able to convince

us" (He said this in a laughing, mocking manner

He then turned towards me again and said: "And as regards the praiseworthy traits, I
ask you to convince

p: ۴۷۰

the listeners how come Muhammad, who had reached fifty four years of age, married 'A'isha who was
"only six years old

The mocking and laughter arose again and the people raised their necks to see what my reply would be. I

tried my best to explain to them that marriage among the Arabs was performed in two stages – the first

stage was the agreement and affirmation of the marriage, and the second stage was the living together

and consummation. The Prophet (S.A.W.) had married A'isha when she was six, but that he did not sleep

with her until she was nine. I pointed out that this is what al-Bukhari says in case my opponent tried to

.argue with me by citing what was in it

I personally doubt the authenticity of the report as the people in those days were not an established city

community, and did not record the dates of birth or death. And even if we are to assume the validity of

the narration, then 'A'isha attained puberty in her ninth year – for how many Russian and Romanian girls

have we seen on the TV. screens today performing gymnastics, their bodies fully developed, and you are

amazed when their ages are announced that they are not even eleven years old. No .doubt the Prophet (S

A.W.) did not consummate his marriage until she had reached puberty and began to have a monthly period. Islam does not state that maturity [is attained] at reaching eighteen years as is ;the rule in France

p: ۴۷۱

instead, Islam considers maturity by the appearance of the menstrual cycle in women, and by the secretion of sperms in a male. And all of us know today that among the males are those who produce sperms even from the age of ten and that among the females are those who menstruate from an early age, sometimes when they are not even ten

At this point, a lady got up and said: "On the assumption that what you have said is true – and it is scientifically possible – how can we accept the marriage of an old man advanced in his twilight years
"with a girl who was still in her first stage of life

I said: "Muhammad was the Prophet of Allah and would not do anything unless it was revealed from Allah. There is no doubt that there is wisdom in everything that Allah does even if I am personally not aware of that wisdom

The Christian doctor said: "But the Muslims have taken that as an established practice. How many little girls have been married off by their fathers forcibly to men equal in age to him (the father). Regrettably this phenomenon has remained even to our present day". I seized this opportunity to say: "As a result of this, I left the madhab of the Sunnis and followed that of the Shi'as, for it gives the

woman the right to

marry herself to whomsoever she pleases, not to [one] whom her guardian forces
:upon her". He said

Let us leave aside the matter of Sunnis and Shi'as and return to the subject of"
Muhammad's marriage to

p: ۴۷۲

A'isha". He turned to the listeners saying with blatant mockery: "Muhammad was a Prophet and over fifty, and married to a small girl not cognizant at all of marriage. Al-Bukhari tells us that she was in her husband's house playing with dolls. This confirms the innocence of her infancy. Is this the exalted character through which the Prophet was distinguished

I attempted again to convince the listeners that al-Bukhari was not a proof [to be cited] against the Prophet (S.A.W.) but without success. For this Lebanese Christian had played on their minds as he wished. There was nothing for me to do but stop the debate, pointing out that we were not talking on the same wavelength. For they sought to argue with me based on al-Bukhari, when I did not believe in everything he reported.

I emerged angry at the Muslims who had provided these people and the enemies of Islam and Muhammad (P) with an effective weapon which they used to fight against us, and at the head of these was al-Bukhari. I returned to my home that day, sad; and began to read through Sahih al-Bukhari to find out what he mentioned about the merits of 'A'isha and her condition when lo! I had to say: "All praise is

due to Allah who opened my eyes, otherwise, I would have remained perplexed
regarding the
personality of the Messenger of Allah (S.A.W.) and perhaps doubt regarding him would
have entered
."my mind, God forbid

It is absolutely necessary that I relate some of the narrations that I came across
during the debate so that

p: ۴۷۳

it may be clear to the reader that the critics do not [criticize] empty, but rather, have based their views

.on our own Sihah and have used them against us

In "The Book of the Beginning of Creation", in "The Chapter on the Marriage of the Prophet to 'A'isha

and his arrival in Medina and his taking up residence with Her" al-Bukhari related:

("From 'A'isha (R

who said: 'The Prophet married me when I was a girl of six (years). We went to Medina and stayed at

the home of Banu al-Harith b. Khazraj. Then I got ill and my hair fell down. Later on, my hair grew

again) and my mother, Umm Ruman, came to me while I was playing on a swing with) some of my girl

friends. She called me and I went to her, not knowing what she wanted to do to me. She caught me by

the hand and made me stand at the door of the house. I was breathless then, and when my breathing

became alright, she took some water and rubbed my face and head with it. Then she took me into the

house. There in the house I saw some Ansari women who said: 'Best wishes and Allah's Blessing and

good luck'. Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly

Allah's Apostle came to me in the forenoon and my mother handed me over to him, at

that time I was a

."girl of nine years of age

I leave for you, O reader, to reflect upon such narrations. Similarly, al-Bukhari reported in "The Book of

p: ۴۷۴

Manners", in "The Chapter of Being Happy with the People": From 'A'isha (R) who said:

"I used to play

with some dolls in the presence of the Prophet, and I had some companions who played with me. When

the Prophet of Allah entered, they would stop themselves [from playing], but he would instruct them to

. "come to me, and they used to come play with me

The commentator said: "Playing with dolls, means the images (of living things) which are called dolls

and "yusaribihinna ilayya, i.e., instruct and send them to me". When you read narrations such as these in

Sahih al-Bukhari, does there remain any objection to the criticisms of the Orientalists, if you are

?objective

Tell me, by your lord! When you read the words of 'A'isha to the Prophet of Allah: "I do not perceive

your Lord except that he hastens [to fulfill] your desires" does there remain in your mind any respect and

veneration for a woman such as this, who doubts the Prophet's purity? Does that not make you feel that

?her behaviour is that of an adolescent who is immature

After this, can the enemies of Islam be rebuked, those who pose the [question of] the love of

Muhammad for women, and that he was desiring [women]? If they read in al-Bukhari

that Allah used to

hasten [to fulfill] his desires, and they also read in al-Bukhari that he used to sleep
with eleven wives in

?[a single hour, and that he had the strength of thirty men, [can they be blamed

p: ۴۷۵

The blame is on those Muslims who accepted these legends and accepted them as
being correct; in fact
they considered it like the Qur'an, which is not open to doubt. But these [Muslims]
have been controlled
in everything – even in their creed and there is no choice for them in anything. These
books have been
imposed on them from the earliest rulers. Let us relate now traditions from al-Bukhari
that denigrate the
ahl al-bayt

In "The Book of Campaigns", in "The Chapter on the Witnessing by the Angels at
Badr" volume 5 p.16

al-Bukhari reported: "From 'Ali b. al-Husayn, that al-Husayn b. 'Ali informed him that
'Ali said: 'I got a
she-camel in my share of the war booty on the day [of the battle] of Badr, and the
Prophet had given me
a she-camel from the khumus. When I intended to marry Fatima, the daughter of
Allah's Apostle, I had
an appointment with a goldsmith from the tribe of Bani Qaynuqa' to go with me to
bring idhkhir (i.e
grass of pleasant smell) and sell it to the goldsmiths and spend its price on my
wedding party. I was
collecting for my she-camels equipment of saddles, sacks and ropes while my two
she-camels were
kneeling down beside the room of an Ansari man. I returned after collecting whatever

I collected to see

the humps of my two she-camels cut off and their flanks cut open and some portion
of their livers was

taken out. When I saw that state of my two she-camels, I could not help weeping. I
asked: 'Who has

p: ۴۷۶

done this?' The people replied: 'Hamza b. 'Abd al-Muttalib who is staying with some
Ansari drunks in
this house'. I went away till I reached the Prophet, and Zayd b. Haritha was with him.
The Prophet
noticed on my face the effect of what I had suffered, he asked: 'What is wrong with
you?' I replied: 'O
Allah's Apostle! I have never seen such a day as today. Hamza attacked my two she-
camels, cut off their
humps, and ripped open their flanks, and he is sitting there in a house in the company
'of some drunks
The Prophet then asked for his covering sheet, put it on, and set out walking followed
by me and Zayd b
Haritha till he came to the house where Hamza was. He asked permission to enter,
they allowed him and
they were drunk. Allah's Apostle started rebuking Hamza for what he had done, but
Hamza was drunk
and his eyes were red. Hamza looked at Allah's Apostle and then he raised his eyes,
,looking at his knees
then he raised up his eyes looking at his umbilicus, and again he raised up his eyes
and looked at his
face. Hamza then said: 'Aren't you but the slaves of my father?' Allah's Apostle
realized that he was
."drunk, so he retreated, and we went out with him

Reflect, O reader, upon this transmission which is filled with lies and false charges,

defaming the leader

of the martyrs for he is the pride of the ahl al-bayt. How many times did Imam 'Ali
(A.S.) take pride in

p: ۴۷۷

him in his poems saying: "And Hamza, the chief of the martyrs, is my uncle" and how often the Prophet

took pride in him to the point that when he was killed, he was greatly saddened and he wept intensely for

him and named him "the leader of the martyrs"

Hamza was the uncle of the Prophet (S.A.W.) through whom Allah had strengthened Islam. When some

of the weak Muslims used to worship Allah in secrecy, he took his famous stand against the Quraysh

and helped his nephew, declaring his Islam to the assembly of the Quraysh, not fearing anyone

Hamza had emigrated before the Prophet and prepared for his nephew's coming on the famous day

Hamza was, with his nephew 'Ali, the hero of Badr and Uhud. Al-Bukhari himself related in his Sahih in

The Book of Tafsir of the Qur'an", in "The Chapter of these are two opponents who" disputed with their

Lord" volume 5, p. 242: "[Narrated] from 'Ali b. Abi Talib (R) who said: 'I am the first of those who will

kneel in front of the Merciful one for accounting on the day of judgement'". Qays said that it is in their

regard that "These were two opponents who disputed about their Lord" was revealed. He said: "They are

the ones who fought on the day of Badr: 'Ali and Hamza and 'Ubayda, and Shaiba b.

.Rabi'a and 'Utba b

."Rabi'a, and al-Walid b. 'Utba

Al-Bukhari is pleased to relate such blemishes that destroy the pride of the ahl al-bayt, and the chain of

p: ۴۷۸

falsifiers who concocted such narrations is long. Al-Bukhari said: "Abdan told us that 'Abd Allah informed him from Yunus, and Ahmad b. Salih told us that Anbasatu informed him -from Yunus from al-Zuhri who reported from 'Ali b. al-Husayn. There are seven persons from whom al-Bukhari reports before the chain reaches 'Ali b. al-Husayn, i.e., Zayn al-'Abidin, and the leader of those who prostrate. Is it proper that Zayn al-'Abidin should relate such lies, to the effect that the leader of the martyrs drank intoxicants after his accepting Islam, after his emigration, and shortly before his ,martyrdom for according to the narration, 'Ali b. Abi Talib was preparing the feast for his wedding (.with Fatima (A.S with whom he cohabited in 7 A.H. The Prophet (S.A.W.) had given 'Ali his share from the booty the day of Badr. Now, is it proper for the chief of martyrs that he should have a prostitute singer singing to him ?and asking him to slaughter the two camels and that he did this without any concern Is it proper for the leader of the martyrs to eat forbidden meat without the [prescribed] slaughter, to cut open the hips and take the livers? Is it proper for the Prophet of Allah (P) to go and seek permission to see Hamza in that setting wherein there were intoxicants and immoral [things]? And

for him to enter that

?place

Does it behoove the leader of the martyrs to be red eyed and insult the Messenger

(P): "You are nothing

but slaves of my father?" Is it proper that the Apostle of Allah retreat back without

any remonstrations or

p: ۴۷۹

?rebuke when it is known about him that he used to get angry for Allah's sake

I am absolutely convinced that this narration, were it (for argument's sake only, of course) to mention

Abu Bakr, 'Umar, 'Uthman, or Mu'awiya instead of Hamza, al-Bukhari would not have reported it due to

its disgraceful [nature]. Had he reported it, he would have edited and expurgated it as .was his practice

But what could be done, since al-Bukhari did not love those who refused to accept the school of the

Caliphs? Even after the incident of Kerbala and their murdering all of them, none remained with the

.exception of 'Ali b. al-Husayn, to whom they falsely attributed the narration

Why did al-Bukhari not relate any fiqh from the ahl al-bayt nor [anything] of their ,knowledge, traits

asceticism, nor their virtues which have filled books and which are abundantly [found] in the collection

?of the ahl al-sunna before [they are found] in the collection of the Shi'as

Let us look at another narration he recorded, slandering the ahl al-bayt, the apex in essence, since all the

transmitters, among them al-Bukhari, could not find in 'Ali b. Abi Talib a single defect, nor could they

record throughout his entire life a single lie, and did not know of a single wrong doing. If there was

even] one, they would have filled the earth with clamour and laments. Instead, they]

resorted to

.fabricating a hadith alleging that 'Ali would take the prayers lightly

In "The Book of Eclipse" in "The Chapter on the Encouraging by the Prophet (S.A.W.)
of the Night

p: ٤٨٠

Prayer and the Prophet's (S.A.W.) knocking [on the door of] Fatima and 'Ali (A.S.) at
,"Night for Prayer

al-Bukhari reported in volume ۲, p. ۴۳ of his Sahih: Abu'l-Yaman said to us that Shu'ayb
reported from

al-Zuhri who said: "'Ali b. al-Husayn informed me that al-Husayn b. 'Ali informed him
that 'Ali b. Abi

Talib informed him that the Prophet of Allah (S.A.W.) knocked on the door of Fatima,
the daughter of

the Prophet (S.A.W.) one night and said: 'Do you not pray?' I said: 'O Apostle of Allah,
our souls are in

the hands of Allah. When he wishes to awaken us, He does so'. He went away when
we said this without

replying anything to me. Then I heard him when he turned away, striking his thigh
saying: 'Surely man

.'"argues in most things

Fear Allah, O Bukhari! This is 'Ali b. Abi Talib we are discussing, the historians record
that he would

observe the night prayer growling, (in the battle of Siffin) having spread a mat and
praying between the

lines of battle while the archers and arrows fell around him, yet he was not frightened
nor did he

.discontinue his night prayer

Ali b. Abi Talib was the one who explained to the people the principles of fate and'
divine decree and he

enjoined upon human beings the responsibility of their [own] actions. Do you perceive him, in this narration, to be a fatalist believing in predestination and arguing based on this with the Prophet of Allah using] the words: "Our souls are in the hands of Allah, if He wishes to awaken us, we] do" meaning that

if Allah wanted us to pray, we would have prayed. This is 'Ali, love for him is [a sign of] faith, and hatred for him is [a sign of] hypocrisy. Yet you describe him to be the most argumentative of creatures in most things? This is a disgraceful lie which even Ibn Muljim, the murderer of the ,Imam, or Mu'awiya who used to order the people to curse him, will not agree with. It is a cheap lie but you were tagging along many behind [you] since, by this, you pleased the rulers of your time and the .enemies of the ahl albayt They raised your stature in this transitory world, but you have angered your Lord by this stand against the Commander of the Faithful, the leader of those with distinctive marks of paradise, the one who will divide [people] between heaven and hell for he will stand on the day of judgement on the heights and everyone will be known by his marks and he will say to the Fire: "This one is for me, and .that one is for you I don't know if your book on the day of judgement will be like your book of today ,which is adorned classified] in volumes, embellished so as to be the most magnificent adornment which] a book can be .known for

Certainly it was difficult for al-Bukhari to show that his master 'Umar b. al-Khattab did not observe the obligatory prayer when there was no water and that he espoused this view even in his Caliphate and

p: ۴۸۲

.said: "As for me, I do not pray" thereby challenging the Qur'an and the sunna

So al-Bukhari searched among the Satans and the falsifiers and they concocted for him this hadith which

accuses the Commander of the Faithful, 'Ali b. Abi Talib, that he was lazy and did not pray the

supererogatory night prayer. Assuming his tradition is authentic, there is no blame nor any sin nor wrong

doing on 'Ali for it concerns the optional prayers, for which one receives rewards for performing but is

not punished for not doing it. There can be no comparison between the action of 'Umar in leaving the

obligatory prayer and 'Ali's leaving the optional prayers, if the narration is correct. But there is no way

.this tradition can be correct, even if it was reported in al-Bukhari's Sahih

Al-Bukhari is regarded by the ahl al-sunna as being authentic, and the ahl al-sunna are the ones who

supported the school of the Caliphate which was built on Umayyad and 'Abbasid politics. A researcher

knows this fact, which is no longer a secret to anyone. The ahl al-sunna wa'l-Jama'a, in following of the

politics of the rulers who persisted on enmity and fighting the ahl al-bayt and anyone who befriended

and followed them, became, without their knowledge, the enemies of the ahl al-bayt and their Shi'as as

they befriended their enemies and were inimical to their friends. As a result, they
-raised the status of al

Bukhari to the degree of the highest honour. You therefore do not find with them any
legacy of the ahl

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al-bayt nor any sayings of the twelve Imams mentioned not even from the door of the
city of knowledge

he who was in relation to the Prophet (S.A.W.) as Aaron was to Moses, that of a
Prophet of his Lord

The question that needs to be posed to the ahl al-sunna is: "In comparison to the
other hadith scholars

what is it that al-Bukhari preserved that [made him] attain this excellence for you?" I
believe that the

only answer to this question is that al-Bukhari

Changed the hadith that touched on the honour of [some] companions, especially .1
Abu Bakr, 'Umar

Uthman and Mu'awiya. This is what Mu'awiya and the rulers after him wanted'

Propagated the hadith that spoke against the infallibility of the Prophet of Allah (P), .2
and portrayed

him as an ordinary person subject to error. This is what the rulers wished at all times

He reported false hadith in praise of the three Caliphs and he preferred them over .3
'Ali b. Abi Talib

This is precisely what Mu'awiya wanted, to obliterate the mention of 'Ali's name,
[according to his [own

claim

.He related spurious hadith that denigrated the honour of the ahl al-bayt .4

He related other hadith that supported fatalism, corporealism, fate and destiny .5
regarding the

Caliphate. These were what the Umayyads and 'Abbasids propagated so as to determine the fate of the community

He related spurious hadith which resembled myths and fairy tales to scare the umma and cause confusion. This is what the rulers wanted in al-Bukhari's time

-.To cite an example; here, O reader, is a narration

Al-Bukhari reported in "The Book of The Beginning of Creation" in "The Chapter of the Days of

Ignorance", volume ٤, p. ٢٣٨: Al-Bukhari said: "Nu'aym b. Hammad informed me that -Hushaym b. al

Husayn heard from Amr' b. Maymun, who said: 'I saw in the days of ignorance a monkey which had

fornicated. [Other] monkeys gathered around her to stone her and I also stoned her ."along with them

We say to al-Bukhari: "Perhaps Allah, Glory be to Him, out of mercy to the apes, abrogated the ruling of

stoning which He had made obligatory upon them after their expulsion from heaven, and made

fornication permissible for them during Islam after it was initially forbidden in the days of ignorance. As

a result, no Muslim has ever claimed that he attended or took part in the stoning of a monkey since the

."prophethood of Muhammad (S.A.W.) up to our present time

CONCLUSION

After these tales, and others like this are abundant in al-Bukhari's [work], can the researchers, the

?scholars, free thinkers remain silent and not speak out

Some will say: "Why this attack on al-Bukhari alone? There are in other hadith books more numerous

traditions] than in this [book]. This is correct, but we have analysed al-Bukhari's work] critically because this book has attained fame beyond comprehension; so much so that it has become like a holy book for the scholars of the ahl al-sunna, as if no falsehood comes from the front nor from behind it. For

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everything in it is [deemed to be] true, not subject to any doubt. The fountain of this illusion and sanctity

originated from the sultans and the kings, especially during the 'Abbasid dynasty, when the Persians

took over the rulership in every part of the state and amongst them were ministers, advisers, doctors, and

:astronomers. Abu Faras said of that

Convey this message to the Banu 'Abbasid. They should not claim the ownership of" this kingdom

,Because the real kings are the non-Arabs

What glorious qualities have remained in your houses

"Because in it, the aliens are ruling and managing you

The Persians strove their utmost, and used all their resources until the book of al-Bukhari occupied the

highest position after the noble Qur'an and Abu Hanifa became the greatest Imam, above the other three

.Imams

Had it not been for the Persian fear of Arab national agitation during the 'Abbasid caliphate, they would

have raised al-Bukhari higher than the Qur'an itself, and they would have elevated Abu Hanifa above the

?Prophet (S.A.W.), who knows

I have read from some of them their attempts in this regard. They have said clearly

that the hadith

adjudicates the Qur'an, they mean the hadith of al-Bukhari of course. Similarly, they say that if the

hadith of the Prophet (S.A.W.) is at variance with the views and personal judgements of Abu Hanifa, it

is necessary to give precedence to the judgements of Abu Hanifa. They justify [this by saying] that the

hadith may have several meanings. This is if the hadith is of established authenticity; if however, there

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.is doubt regarding its veracity, then there is no problem

The Islamic community has grown and increased gradually but its affairs have always
,been controlled

its fate directed by kings and sultans, by the foreigners, the Persians, the Mamlukes,
the slaves, the

.Moghuls, the Turks, the French, the English, Italians, and Portugese colonialists

Most scholars have persisted behind the rulers and sought to please them by issuing
rulings and by

flattering them, coveting their wealth and glory. They have always worked along the
principle of "divide

and rule". They did not allow ijthihad to anyone, nor to open that door which the rulers
closed at the

beginning of the second century, relying on the discord and war which occurred
between the ahl alsunna

which is the majority that represented the governing body, and the Shi'a who were –
the neglected

minority representing, in their (rulers) view, a dangerous opponent that had to be
'destroyed. The 'ulama

of the ahl al-sunna have busied themselves in the political games and plots, in
criticizing and labelling

the Shi'as as infidels, refuting their proofs by [using] all types of arguments and
debates; so much so that

thousands of books have been written, and thousands of innocent people have been
killed for no other

reason but because of their friendship to the progeny of the Prophet (S.A.W.), and
because of their

.rejection of those who ruled over the umma by power and force

Here we are today in the age of freedom, in the age of enlightenment, as they call it, a
period of

p: ٤٨٧

knowledge and competition of nations to conquer outer space and to control the earth. [Yet] any scholar who stands up and frees himself from the fetters of zeal and blind imitation and writes anything which smells of the following of the ahl al-bayt, they become furious and spend their efforts vilifying and labelling him as an infidel and [trying to] disgrace him. Not because of anything except that he has opposed what has been written by them. But if he was to write a book praising al-Bukhari and glorifying him, he would be seen as the most erudite of the learned, and they would heap honour and praise on him from every side, people whose prayer and fasting do not prevent them from flattery and falsity would .bow at his doorstep

When you think of all the factors which have led most of [Allah's] servants to deviate, and the reasons which have resulted in leading most of the people astray, the noble Qur'an informs you of its hidden secret during the conversation between the Lord of Honour and Majesty and the .accursed devil

He (the Lord) said: "What prevented you from prostrating when I ordered you to do (so?" He (Satan

."said: "I am better than him. You created me from fire and him from clay

He said: "Go down from it, You cannot be arrogant here [in the garden] so begone!
You are amongst the
."meanest of creatures

."He said: "Give me a respite until the day when they are resurrected

."He said: "You are amongst those who are given a respite

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He said: "As You have expelled me, I will lay in wait for them in your straight path,
then I shall come
from the front and from behind, from their right and left, and you will find most of
them ungrateful to
You". He said: "Get out abased and expelled! If any of them follows you, I shall fill the
hell with all of
you" (v:12-18)

O Children of Adam! Do not let Satan corrupt you as he led to the expulsion of your
parents from
paradise, stripping them of their clothes to show them their nakedness. Surely he
(Satan) and his tribe
sees you from whence you perceive them not. We have made Satans the friends for
those who do not
believe. If they commit an immoral [deed] they say we found our fathers doing it and
Allah has ordered
us to do it! Say to them: 'Certainly Allah never orders wrongdoing! Do you say of Allah
what you do not
know?' Say: 'My Lord has ordered me [to practise] justice and to fix your attention (to
Him) at every
place of prostration and to supplicate to Him in sincerity for, as He has brought you
into being, so unto
Him will you return. Some He has guided right, others have deserved to go astray, for
they have taken
Satans as their friends instead of Allah, they think that they are rightly guided'" (v:26-

I therefore say to all my Muslim brothers in general: "Curse the Satan and do not grant him any means

of [approaching] you. Come together for an academic discussion which the Qur'an and the authentic sunna establish. Let us agree upon a common word between us and you that we will not use as proof except what is proven to be authentic to both you and us. We will leave aside what we differ on. Did the Prophet of Allah (S.A.W.) not say "My umma will not unite in (committing) a mistake?" Truth and what is right lies in what we, Sunnis and Shi'as, agree upon. Falsehood lies in what we differ in. If we erect this pillar, only purity, agreement and joy would envelope us, we would be reunited, the help of Allah and victory would come. From the earth and the skies blessings would rain upon us. For the time has come, and we do not have any more time to wait, before that day in which there is no barter and no transaction is allowed. We are all – Sunnis and Shi'as – awaiting the coming of our (Imam al-Mahdi (A.S for our books are replete with the tidings of his coming. Is this not sufficient proof of the oneness of our path? For the Shi'as are nothing but your brothers, and the ahl al-bayt are not exclusive to them. For Muhammad (P) and the members of his household are the Imams of all Muslims. We, ,Sunnis and Shi'as

are in agreement on the veracity of the hadith of the two weighty things, and the
saying of the Prophet (S

A.W.): "I have left with you something which, if you stick to, you will never go astray;
Allah's book and

p: ۴۹.

."my household

And the Mahdi is from his progeny. Is this not another proof? Now the time of tyranny
and oppression

during which no one was as oppressed as the ahl al-bayt, the progeny of the Prophet
(S.A.W.) were, has

passed. They were cursed from the pulpits, killed, their women and children taken
prisoners - all this

.within the sight and earshot of all the Muslims

The time has now come to remove the acts of injustices from the members of the
,Prophet's household

for the umma to return under their protective arms which are filled with affection and
mercy to their

flourishing group which is filled with knowledge and deeds. [It is time for the umma to
return] to the

shadows of the lofty tree which is filled with merit and honor. For Allah and His angels
have sent

blessings to them, and [He] has ordered the Muslims to do that in every prayer just as
he has ordered us

.to love and befriend them

The superiority of the ahl al-bayt then, is something which no Muslim denies, the
poets have sung their

:praises with the passage of time. Al-Farazdaq said about them

If the pious men were enumerated, they would be their Imams. If it was asked who"
are the best of the

"people on earth, it would be said "them

They are from that group, love for them is [true] religion. And hating them is infidelity

And closeness to them is place of refuge and stronghold. Their remembrance has
precedence after the

p: ۴۹۱

remembrance of Allah in every good deed; and the talks are sealed with their
."remembrance

And Abu Faras, the famous poet praised the ahl al-bayt and exposed the 'Abbasids in
his well known

:ode called al-Shafi'a: We quote here a bit from it

[O wine sellers, stop your boasting [and submit to"

those people who sell their lives in battles, leave the boasting for those who are the
most knowledgeable

when they are asked and the most accomplished implementers when they know

Those who do not become angry except for Allah's sake when they are angry

And do not abandon the law of the Lord when they judge

In their houses the Qur'an is recited in the mornings and in your houses there are
musical instruments

and songs

Their places are at rukn al-Yamani and the Ka'ba and it's cover and Zam Zam and
Safa' and the hijr

Isma'il and the sanctuary

There is no oath in the Qur'an which we know except they are, without any doubt,
."that oath

Al-Zamakhshari, al-Bayhaqi and al-Qastalani have all narrated the following verses
from Imam Abu

Abd Allah Muhammad b. 'Ali al-Ansari al-Shatibi'

Some Christians have written numerous books on the qualities and excellences of 'Ali

:specifically, and of the ahl al-bayt in general. This is what al-Shatibi meant

.I do not want to mention Banu 'Uday and Banu Taym in a derogatory manner"

But I am the lover of Banu Hashim. And when 'Ali and his family are mentioned For the
sake of Allah, I

do not care for the rebuke of critics. They say: 'Why do even Christians love them and also the people of intelligence be they Arabs or non-Arabs?' I say to them: 'I think that their love has penetrated into the hearts of all creatures, even the animals

The author of "Kashf al-Ghumma" on page ۲۰ of his book has quoted the sayings of some Christians in praise of the Commander of the Faithful 'Ali b. Abi Talib

Ali is the Commander of the Faithful, definitely"

And no other person can aspire for the Caliphate

- He has the highest lineage, and he is the first in his Islam and virtues

They all agree 'Ali is the best of the people and most pious and bravest of them all after the Prophet

,If I were I to desire any religion other than my own

"I would not be anything but a Shi'a Muslim

The Muslims are more fitting to show love and to befriend the ahl al-bayt of the Prophet; and the reward

.of having accepted the message is completely dependent on [our] loving them

Perchance my call will reach [some] attentive ears, perceptive hearts and open eyes, and I hope that I

will, by that, achieve happiness in this world and in the hereafter. I beseech Him, the most Glorious and

Exalted, to make my effort sincere for His noble cause, to accept my effort and to
forgive me and to
make me a servant for Muhammad and his progeny (S.A.W.) in this world and in the
hereafter. For in

p: ۴۹۳

service to them lie a great success. Indeed, with my Lord is the straight Path. My last
prayer is that all

praise is for Allah the Lord of all the worlds, and the choicest praises and blessings be
for Muhammad

.and his progeny, the most cleansed and pure

Muhammad Al-Tijani Al-Samawi

About center

In the name of Allah

هَلِيسَتْوَ يَالَّذِيَتَعْلَمُونَ وَالَّذِيَتَلَا يَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t- encouraging the populace particularly the youth in investigating the religious issues- replacing useful contents with useless ones in the cellphones, tablets and computers- providing services for seminary and university researchers- spreading culture study in the public-

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.It's obvious that all the responsibilities are due to the author

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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable
.friends who contributed their help and data to us to reach the holy goal we follow

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